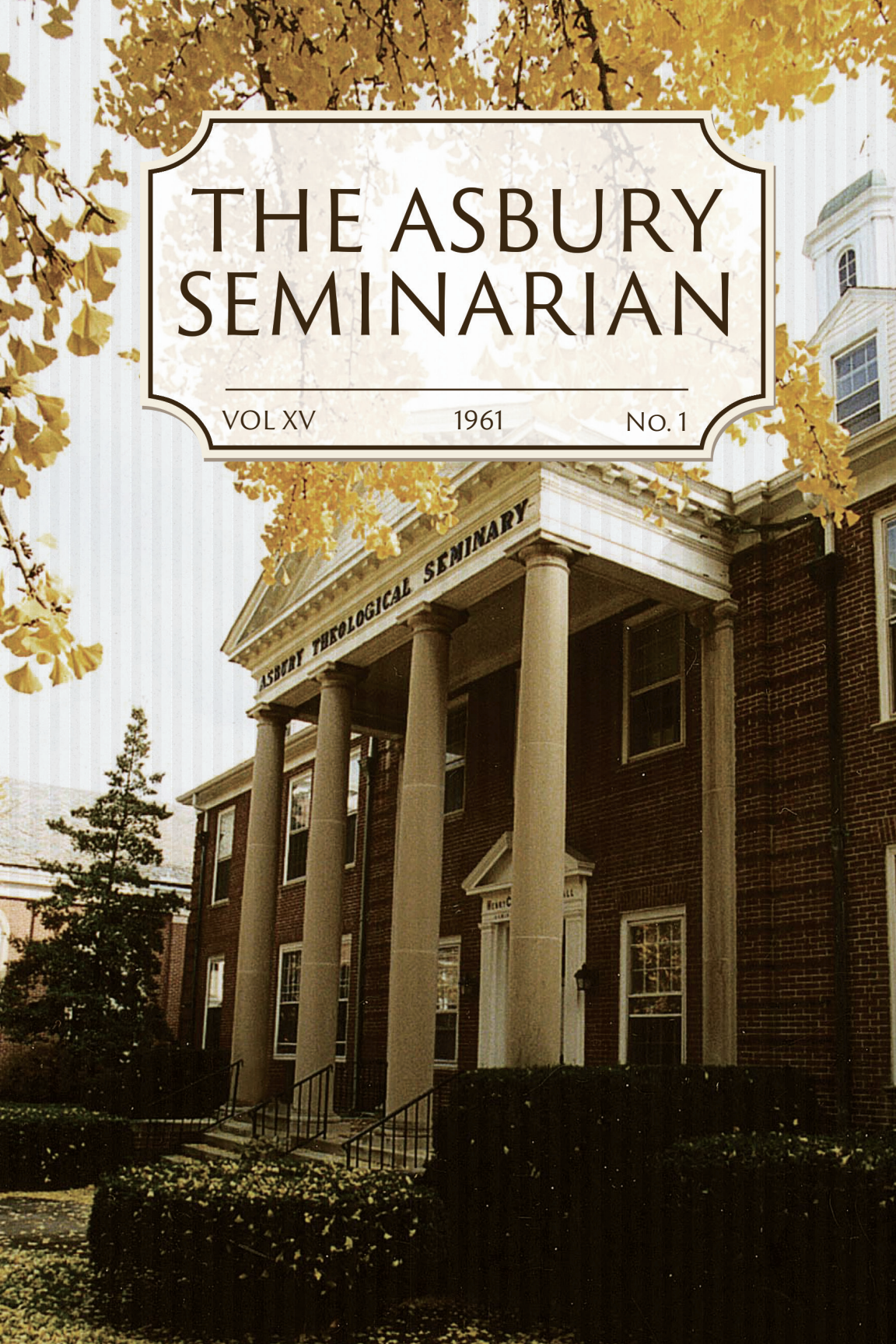


THE ASBURY SEMINARIAN

VOL XV

1961

NO. 1



The ASBURY SEMINARIAN

VOL. XV Wilmore, Ky., Fall-Winter, 1961 NO. 1

Subscription Price \$2.00 per annum

Single Copies \$1.00

The Wesleyan Message In The Life And Thought Of Today

Published quarterly by *Asbury Theological Seminary*
at Wilmore, Kentucky. Entered as second class
matter at the Post Office in Wilmore, Kentucky,
under the Act of August 24, 1912.

Copyright by Asbury Theological Seminary, 1961

The ASBURY SEMINARIAN

Table of Contents

EDITORIAL	Howard F. Shipps	3
Arminianism		
ARTICLES		
Christ and the Church in Process . . .	Harold B. Kuhn	5
New Horizons in Ecumenical Christianity	George A. Turner	13
Jacobus Arminius	William R. Cannon	24
Arminianism--A Theological Movement	William R. Cannon	33
The Role of Human Nature in Philosophy of Education	Ora D. Lovell	40
BOOK REVIEWS		60
OUR CONTRIBUTORS		70

EDITORIAL COMMITTEE

Harold B. Kuhn, Chairman; J. Harold Greenlee; G. Herbert Livingston; W. Curry Mavis; James D. Robertson; George A. Turner

* * * * *

The Asbury Seminarian, a semi-annual journal, is published in conjunction with the Asbury summer school bulletin and the annual catalog. The Asbury Seminarian, representing numbers I and II of the annual volume, is issued in January and June. The summer school bulletin is number III and the catalog is number IV.

Editorial . . .

Arminianism

Howard F. Shippo

The theological position of the post-Reformation development in the Church, commonly known as Arminianism, has important historical sources. As the Reformation itself was not a new theology, but rather a rediscovery of certain fundamental truths which were little known or had become lost, so it was with the major ideas of Arminianism. The system was a rediscovery of obscured truth. The extreme emphasis which Calvin, and the Reformed tradition of the Reformation, had placed upon certain theological ideas prepared the way for the militant, reactionary spirit of Arminius and his colleagues.

When certain departures from the generally accepted theological position of Calvin were threatening the creedal unity of the Church in Holland, it was James Arminius who was called as a servant of the Church to defend its doctrine. His intensive study of these doctrines ultimately caused Arminius to conclude that they could not be sustained upon the authority of the Scriptures. Others soon united with him in this movement, and the organization of the Remonstrance followed.

Among others Curtiss, in his study on the subject, indicates that the doctrine of Arminius is not new.¹ Throughout the first four centuries the Fathers of the Church held, perhaps without exception, that the eternal destiny of man was determined, not by the divine decrees alone, but also upon the faith and obedience of the individual, as these were foreseen by God. During the theological controversy between Augustine and Pelagius (the great bishop of Hippo), the latter, while seeking to exalt the glory of grace, became the first leader of the ancient Church to boldly affirm that the salvation of the elect was exclusively dependent upon the will of God.

The second major appearance of this doctrine of unconditional predestination was in the ninth century. Gottschalk, a

¹George L. Curtiss, *Arminianism in History*, New York, 1894, p. 13.

monk from the monastery of Fulda, during a period of frustrating attempts to renounce his monastic vows, was led to a study of Augustine. As a result of this he became the medieval champion of the doctrine of a double divine predestination. In the face of much opposition he taught that God has unconditionally determined some men to eternal life and others to eternal death. After a long theological struggle in which Gottschalk was successfully opposed by two important ninth century leaders of Christian thought--Hrabanus Maurus and Hincmar--the doctrine of double predestination and its defender were condemned at a synod at Mainz (848 A.D.).

Thus the doctrine stood condemned by the Church until the time of John Calvin. The Genevan Reformer carried to the extreme all that had been taught and thought by Augustine and Gottschalk. The absolute sovereignty of God and the unconditional predestination of all men became major presuppositions in the theology of the *Christian Institutes*. These ideas of Calvin, very often in greatly modified form and expression, have been more widely disseminated since his time than at any other period in the history of Christendom. However, they have been repeatedly and insistently challenged in the light of the revealed Word of God and at the bar of human reason.

Too often the thought of Arminius has been confused with semi-Pelagianism or some other heretical system. Curtiss affirms that there was never a time when semi-Pelagianism and Arminianism were synonymous terms.² It has remained from the beginning distinct from Arianism, Pelagianism, Socinianism, Universalism, and Calvinism.

This issue of the *Seminarian* features Arminius and his beliefs since 1960 marks the four hundredth anniversary of the Dutch theologian's birth.

²*Ibid.*, p. 14.

Christ and the Church in Process

Harold B. Kuhn

The doctrine of a world-wide Church, currently the concern of the Ecumenical Movement, can scarcely be said to find a full formulation in the New Testament. Some have wished that Scripture might have been more explicit at this point. Such a formulation, however, would scarcely be consistent with the kind of a Bible which we possess. Had there been, from the beginning of the Christian movement, a full-orbed ecclesiology (from the twentieth century point of view) the Bible would have appeared a weird book for many centuries. This fact suggests that God has in His wisdom left many *adiaphorta* the contingencies of human judgment and human action.

The question has, quite normally, presented itself in our century: Does the New Testament in general envision a world-wide Church? and more particularly the question, Did our Lord anticipate a visible Church of world-wide proportions? It is the purpose of this article to note what the Gospels teach at this point, and to observe some of the implications of ecumenism for the study of the Gospels.

I

The first *locus classicus* for the study of Christ and the Church is, of course, Matthew 16:17-19. In this passage Peter showed himself, for the moment at least, a "scribe instructed from heaven." He identified Jesus as "the Christ, the Son of the living God," and drew a reply which is in reality a play upon words no less than a promise of a Church-to-come. Our Lord, in responding to Peter's Confession, turns to a *Wortspiel*: "Petrus...Petra," and suggests in effect: "Peter, you have given expression to a revealed truth, and your name, *Petros* is a metaphorical name for it." There is, of course, a continuation of this metaphor in the New Testament, expressed in the language of the corner-stone. (See Acts 4:11; Eph. 2:20; I Peter 2:4-8.)

A crucial question to be raised at this point is, Did our Lord consciously intend to establish a Church? Now, those who would seek to understand Him as a simple peasant of Galilee would logically reply in the negative. Happily this type of understanding of Jesus Christ is largely a thing of the past. Expressive of the contemporary trend are such writers as Alan Richardson, who suggests in this connection that

The New Testament indicates clearly enough that Jesus conceived of his divinely appointed mission as that of creating the Church, the new people of God.¹

He adds, significantly, that no part of the New Testament contains any suggestion of any "successors" for St. Peter. Rather, the position of Peter is a unique one, and his position as a foundation stone is a unique and one-time one.²

Any understanding of Matthew 16:17-19 which takes its words seriously must acknowledge that our Lord was expressing a coherent plan of the construction of a projected Church. His words are clear, "I will build my Church." This passage presupposes, not a genial "human Jesus" who sought to return to the "simple ethical monotheism of the prophets and the pristine simplicity of natural religion"³ but One who looked with clear insight into the coming dynamics of history. This is, in the simplest form, the basic New Testament statement of our Lord's purpose with respect to His role as Founder and Builder of the Church.

The question of the relationship between the Kingdom of God and/or Kingdom of Heaven and the Church is one meriting a study by itself. Some have attempted to show a disjunction between Church and Kingdom, and in so doing have found it necessary to distinguish separate "layers" of New Testament teaching--usually at the expense of the integrity of the Gospel record. Others have felt that our Lord's teachings concerning Church and Kingdom represent differing contextual treatments of a single reality. Or, to say it another way, Church and Kingdom are basically the same institution, viewed in differ-

¹Alan Richardson, *An Introduction to the Theology of the New Testament*, p. 307.

²*Ibid.*, p. 310.

³Article by James M. Robinson, in *Christian Institutes*, Oct. 21, 1959, 1. 1207.

ent ways and from differing perspectives.

The second *locus classicus* for the study of our Lord's attitude toward the Church--and this is the passage to which the ecumenical movement tends to look for guidance--is John 17. Ecumenical interest in this chapter centers, of course, in the words of verse 21: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." It should be observed that this text occurs within a context which is profound and serious. Both text and context are futuristic: they look ahead to events not apparent to the natural eye. They are, moreover, conditioned by an impending crucifixion, and take us into the secrets of our Lord's pre-Calvary heart.

It is significant that the chapter is in itself a prayer. This prayer centers in a pattern of relationships including the following: a) Christ and the Disciples; b) Church and world; and c) a Christ-now-present in a changing relationship by which He is shortly to disappear from the natural eye. As a prayer, the chapter is morally oriented, as are its components. This text (verse 21) is rooted in considerations of human character. Applied to the Church, it suggests no forced organic *union*, but a *unity* growing out of a mutually-shared condition of sanctity.

Turning more explicitly to the quality of the unity for which Christ prayed, we observe that it is difficult to find much clear suggestion of a unity of organization. The Evangelist John has previously recorded words of our Lord at this point. In 10:16 he quotes Jesus as envisioning the unity of the flock--in terms of one flock and one Shepherd. In John 13:35, the badge of that unity has been announced: it is the unity flowing from the love of Christian for Christian. In 15:1ff it is a unity of branches belonging to the same "vine." Verse 22 of chapter 17 suggests, further, that the unity of the Church is to be a unity in a shared glory. If one asks, What sort of glory? the answer must be something like the following: It is not the glory of the Mount of Transfiguration. It is not the glory which might be thought to inhere in a mere human perfection of character. It must be a reflex of the glory of God Incarnate, so that Eternal Truth should be made manifest through human flesh and through human ministry. Ultimately, then, the unity of the Church is a reflex unity: "I in them, and Thou in me." This does not lend itself to precise logical analysis; but the words "I in them"

express the deepest aspiration of our Lord as He went forth to meet death.

Viewed from the standpoint of empirical reality, the unity of the Church certainly cannot be conceived totally in terms of an invisible and intangible unity. It is to manifest itself in such a manner that the world will be convinced through it that the Divine Master has come and has fulfilled His mission, and now impleads the loyalty of all men. This unity was to be manifest, first of all, through the Apostolic Body, the Disciples.

The chapter in hand suggests, further, that our Lord's concern for the Church is essentially a prolongation of His concern for the Twelve. He sees the Disciples as "not of the world" in a sense like to that in which He was not "of the world." The extension of the scope of this prayer is expressed in verse 20: "Neither pray I for these alone, but for them also which shall believe on me through their word." The Disciples and the Church should face a common problem, and be confronted with the same complex of forces--the same Metropolis of Evil--since both must inhabit a world to which they were essentially strange.

II

With respect to the visibility factor in the doctrine of the Church, it should be noted that the very term "Church" implies a whole conception of social history. The Church is Christ's body, organic in a metaphorical sense. It is not, of course, His body in the sense that it will grow automatically and inevitably. Rather, the Church is, as Dietrich Bonhoeffer says, *person* (not *a person*) rather than institution. Thus, it cannot properly be said that the Church is a mere prolongation of the Incarnation. Actually, it is more accurate to say that wherever men and women are bound together in a common faith and a common commitment, and in a consequent common sanctity, they become an identifiable part of the living Christ. It follows from this, that the unity, the *koinonia* or fellowship of the Church, will be a forced and artificial thing unless it be morally and spiritually based.

There have been proposed alternate means to the production of unity. Force and coercion have been tried, without abiding success. Ritual has been tried, again without conspicuous success. Philosophy and glamor of learning have been tried:

but the Gospel, at whose heart is the mystery of the Cross--a cross of shame--does not lend itself to this method. Others have tried to set the question, "How does unity come?" in the form of proximity or affinity. Historically the result has been, that proximity can, unless powerfully implemented by affinity, produce friction and disunity.

Granted that sin is the disturbing element, producing disunity, by what means can we hope to produce the "new man"? Can it be done by a simple beating of the drum ecclesiastic? Or must it come, if at all, as a reflex of the distaste for all which produces strife, of the quality of mind and heart which is ashamed of senseless strifes and divisions. (We note in passing that there are divisions which are not a direct result of sin, as the formulation of the "Principle of Comprehension" reminds us.)

To move more closely to the heart of our Lord's formula for unity, we observe that the broad basis for cohesion is inward and moral. It is no accident that at the heart of this chapter stands the prayer "Sanctify them through thy truth." Whatever wounds the doctrine of sanctification has sustained in the houses of both friends and enemies (and these have been many and grievous!) it remains that at this critical hour in His career, our Lord sensed that He had now sanctified Himself (committed Himself irrevocably) to the way of Golgotha, in order that those "not of the world" may be sanctified in truth. In the midst of this, certainly our Lord must have envisioned a Church in which men are, through close identification with their Living Head, sincere in their distaste for sin, ardent in their love for righteousness, desirous of bearing each other's burdens, and forbearing with the infirmities of the weak. Thus, He yielded Himself to effect in His own an inward moral cohesion, having as a by-product an ensuing unity.

III

It is important in this connection to note certain implications of the question of the unity of the Church, as proposed particularly by the Ecumenical Movement. If we are to take John 17:21 seriously, we must recognize a Christ whose knowledge took in the sweep of the future, and who was not only able to foresee its course but to comprehend its dynamics. Such a prayer as that of John 17 would be an irrelevancy upon the lips of a mere human. Again, such a prediction as is en-

cased in Matthew 16:17-19 does not comport with the meagre conception of Jesus as a genial proletarian of Galilee.

Our Lord's anticipation of the establishment of the Church (chronicled by Matthew in 16:18-20) was preceded by His anticipation of the Cross. Putting aside metaphysics with respect to the two natures in Christ, we must recognize practically that during the career of our Lord there arose before His consciousness the conviction that certain things must be. His death did not present itself to Him as the result of a mission which failed. He walked the path of our common life with the certainty that He came to be rejected, and finally to die. But in the course of His career there came to His consciousness also the fact that He should establish a Church within human history.

The whole tone of John 17 comports with the general thrust of earlier accounts, in that during the hours preceding Gethsemane and Calvary He envisioned a course of history which was shot through with design and purpose. Or, to put it another way, the High Priestly prayer of Jesus took for granted a teleological view of history in which the passing of human events was interpenetrated by Divine action. In other words, if we take the words of John 17 seriously at all, we must accept concurrently a high Christology.

Another implication of the unity of the Church, as proposed by the Ecumenical Movement, in its reliance upon the words of John 17:21, is, that to be consistent we must accept the integrity of the message of the four Gospels. Unless this be granted, then when ecumenicists pass the major part of the weight of the traffic of ecumenical thought over the bridge of this verse, they are handling the passage in a manner which reflects the most flagrant use of the proof-text. Further, if it be granted that John 17:21 reflects an eternal concern of our Lord for His Church, it seems probable that the context in which it is set contains a similar and authentic expression of concern, and should be regarded on the same level as historical source with, say, Matthew 5-7 or Matthew 16. Perhaps it is now time for leaders of the Ecumenical Movement to give renewed and serious attention to the historic understanding of Scripture in terms of the unity of its message and the constancy of its authority.

After all, the glorification of Christ, to be effected in part through the uniting of the Church, rests upon His willing ac-

ceptance of the Cross, and is to be reached through death, resurrection and ascension. The unity of the Church is, in consequence, seen to rest upon the acceptance of high views of the nature of Christ, and of the substitutionary quality of His sufferings and death. In turn, the unity for which our Lord prays is channeled to the disciples, and to all "which shall believe on [Him] through their word," through His mediation.

Alexander Maclaren sums up the nature and the result of the "unity which we seek" in these words"

It is the Christ-given Christ-likeness in each which knits believers into one. It is Christ in us and we in Christ that fuses us into one and thereby makes each perfect. And such flashing back of the light of Jesus from a million separate crystals, all glowing with one light and made one in the light, would flash on darkest eyes the lustre of the conviction that God sent Christ, and that God's love enfolded those Christlike souls even as it enfolded Him.⁴

IV

In summary, the following gather up what has been said concerning the relation of Christ to the Church in Process. First, the establishment of the Church was an all-absorbing concern of the heart of our Lord during the days of His flesh. It was no incidental, no after-thought; it was integral to the whole of His ministry. Second, the Church was to be confessionally-grounded. She was no product of human insight and human ingenuity. Third, the destiny and on-going of the Church was the all-consuming burden of our Lord's pre-Calvary heart. Recognizing the odds, humanly speaking, against the success and continuation of the Church, He initiated procedures which gave supernatural basis and assurance that the fledgling movement would survive and grow. Fourth, it has been made clear that He desired, with great desire, an organic and vital Church, drawing her life from, and finding her *raison d'être* in, her Living Head. Finally, in the exploration of the idea of unity, there has emerged the clear conviction that the Lord of the Church envisioned not necessarily

⁴Alexander Maclaren, *Expositions of Scripture, St. John XV-XXI*, pp. 204f.

a forced or artificial union, but rather a unity resting upon an inner affinity within the components of the Church. This affinity was based, not on mere sentiment nor mere congeniality, but upon individual and personal sanctity, dependent in turn upon union with Christ.

New Horizons in Ecumenical Christianity

George A. Turner

INTRODUCTION

The emphasis on Christian unity in this twentieth century is as pronounced as was divisiveness in the seventeenth century. The word usually used to express this desire for unity is an old one recently refurbished for contemporary use--the word "ecumenical" and its derivatives. The word οἰκουμένη means 'the whole inhabited world,' as in Luke 4:5 when the tempter showed Jesus "all the kingdoms of the world in a moment of time." In *The Martyrdom of Polycarp* (5:1, cf. 8:1; 19:2) the term occurs in a phrase which means "the churches throughout the world."¹ Recently the term has come into general usage as the label of the present emphasis on Christian unity and especially of church union.

In this study a review of the ecumenical movement in Protestantism is undertaken for any help it may afford in evaluating present trends. The complexity of present trends is then noted before an evaluation of the whole is attempted. Finally, some guiding principles in Christian unity are presented. In this perspective new horizons in ecumenicity may profitably be envisioned.

LESSONS FROM THE PAST

The conscious effort to unite Christians goes back at least to the Jerusalem Conference (Acts 15). In its struggle for dominance the Roman Catholic Church achieved outward uniformity by the suppression of freedom. The Protestant Reformation in its struggle for freedom sacrificed unity. Thus, after Luther and Zwingli debated their respective positions on the sacraments, Luther refused to shake hands. He felt to extend the right hand of Christian fellowship, even to a fellow

¹Arndt and Gingrich, *A Greek-English Lexicon of the New Testament*, p. 564.

Protestant, would be compromise. Melancthon protested in vain the ensuing trend, a divisiveness which has plagued and embarrassed Protestantism to this day. One of the first to voice a protest over the divisions in Protestantism was Casper Schwenkfeld (1490-1561), a younger contemporary of Luther.² The real thrust towards Christian unity in a divided and distrustful Protestantism came from "the Father of Pietism," Philip Jacob Spener, in the latter half of the seventeenth century. It was this evangelical Lutheran pastor who first popularized the motto, "In essentials unity, in non-essentials liberty, in all things charity." The unity which the Pietistic movement urged and exemplified was a unity of the heart, not primarily one of doctrine. While the Lutherans stressed purity of doctrine the Pietists stressed purity of life. Some fifty years later a son of Pietism, Count Zinzendorf, as zealous for Christian unity and charity as for vital piety, came to the American colonies for the purpose of cementing the bonds among the German-speaking religious communities. In this he was not successful since the German immigrants were not inclined to surrender their petty animosities and provincialisms in the interest of a more catholic spirit.

English Methodism is in the spiritual lineage of Continental Pietism no less than of the Anglican church. As a true Pietist and evangelical, John Wesley was consistent with the inner spirit of the Evangelical Revival when he preached his famous sermon on "A Catholic Spirit." But Wesley did not embrace the principle of Christian unity by softening theological distinctions. In his most elaborate theological treatise entitled "Original Sin" he could be quite intolerant of what he considered false doctrine, saying that he who did not accept the classical doctrine of original sin was more heathen than Christian. His bitter quarrel with Whitefield over doctrine did not, however, prevent him from delivering the main laudatory oration at the funeral of Whitefield.

CENTRIFUGAL FORCES OF DISUNITY

Historians have noted that denominational divisions followed in the wake of the Second Great Awakening in America. The

²Joachim Wach, "Caspar Schwenkfelt, a Pupil and a Teacher in the School of Christ," *The Journal of Religion*, Jan. 1946, pp. 5, 29.

great revival itself was divisive as well as unifying, a reminder that even Jesus came to bring divisions in the earth (Lk. 12:51). In this case a division was between the "New Lights" and the "Old Lights." This was the era which saw the beginning of the first denomination which originated on American soil--the Disciples of Christ. Many factors contributed to the rapidly multiplying denominations in the United States: the new spirit of individualism and freedom which was native to the New World, and the sheer spiritual vigor of the Great Awakenings, especially the Second (1800-01 A.D.), which in itself contributed to the proliferation which often accompanies growth. Bigotry, sectionalism, and provincialism were also heavy contributors. The result was a total of over two hundred and fifty communions of Christian origin. In some cases, such as the Lutheran, Baptist, and Methodist bodies, as many as twenty-five smaller bodies splintered off the parent stem. Freedom of faith was won at the sacrifice of a corporate witness, so much so that often the Christians spent more time and effort in fighting each other than in confronting the unregenerate with a coordinated effort at soul winning. The unsaved were quick to take advantage of the situation and sought to justify themselves by saying, "When you Christians quit bickering and agree among yourselves as to what is true we will then take your testimony more seriously."

CENTRIPETAL FORCES OF UNITY

While divisive trends were spreading, becoming entrenched and gradually sanctified by time, contrasting trends in inter-denominational cooperation were in process. The so-called "Ecumenical Reformation" really began in the nineteenth century rather than in the twentieth.

Four distinct historical expressions of the desire to Christian unity are discernible:

- (a) The original impetus was in the area of missionary enterprise (highlighted by the British Bible Society in 1805 and the American Sunday School Union in 1824).
- (b) The second phase was the Student Union Movement in colleges and seminaries.
- (c) Cooperation in international understanding among churches then followed, culminating in the World Council of Churches in 1948.

- (d) A distinctly evangelical phase of ecumenicity emerged as the National Association of Evangelicals in 1942.
- (e) An ultra-fundamentalist reaction found expression as the American Council of Churches.

The British and Foreign Bible Society was essentially a missionary enterprise. This and similar societies ministered to all groups regardless of denominational affiliation. The modern missionary movement is unprecedented in that missions is considered the responsibility of the individual rather than the state as was the case during the Middle Ages and in the Reformation period. Such modern missionary societies enlist the support of widely separated churches and individuals. The Pietists were pioneers in the foreign missions movement. Moravian missionaries from north Europe were among the first Protestant missionaries, in the modern sense of the term. Other landmarks in the ecumenical movement of a century or more ago include the formation of the American Bible Society in 1816, the American Society for the Promotion of Temperance in 1826, the American Sunday School Union in 1824, the Young Mens' Christian Association in 1844, and the World Evangelical Alliance in Liverpool in 1846. The last was in the vanguard of a strong movement toward unity among evangelicals. Its two-fold purpose was to express the essential unity among evangelicals and to encourage the spread of religious tolerance. As such it was "the major expression of Christian cooperation in the nineteenth century."³ One of its achievements which survives today is the annual observance of an interdenominational week of prayer.

THE MODERN ECUMENICAL MOVEMENT

The modern ecumenical movement is often traced back to the World Student Christian Federation which was organized at Oxford in 1895 with Dr. John R. Mott as one of the principal figures.⁴ From this enterprise came the World Missionary Conference meeting at Edinburgh in 1910. It is noteworthy that international, interdenominational conferences of this type originally stemmed from the missionary movement. This

³"Evangelical Alliance," Hastings, *Encyclopedia of Religion and Ethics*.

⁴Leonard Hodgson, *The Ecumenical Movement* (Sewanee, Tenn., 1951), p. 9.

cooperative endeavor came about as a result of several factors: It was a natural consequence of recognizing that Christianity is a world faith. Also the magnitude of the tasks on foreign fields made competition and duplication of effort almost absurd. Third, on the foreign fields the historical differences which brought about denominationalism seemed irrelevant and hard to explain to converts. Fourth, the confrontation of these Christian outposts with entrenched non-Christian ideologies accelerated the demand to substitute cooperation for competition. Competition was a luxury which the missionaries could ill afford. It became increasingly clear that a true perspective is virtually impossible apart from the insights and evaluations of the newer churches.

In 1923, at another gathering of the International Missionary Council, it was agreed that the work of the Council was not to formulate doctrines nor to press for cooperation in work which would "compromise doctrinal principles or strain consciences."⁵ Instead, they reported that, in their words, "We have experienced a growing unity among ourselves in which we recognize the influence of the Holy Spirit."⁶

A commission set up at the Edinburgh Conference in 1910 was authorized to study matters of doctrine and polity. Another was named the Commission on Life and Work which was to explore areas in which fellowship and action would be mutually advantageous. In 1938 these two commissions were merged to form the provisional commission for the World Council of Churches which was formally enacted at Amsterdam in 1948. The World Council embraces Christians of some eighty nations united in the confession of loyalty to Jesus Christ as God and Saviour. During the 1950's the number of nations represented in the World Council exceeded those represented in the United Nations.

Meanwhile, in the United States the Federal Council of Churches of Christ in America was formed (1908), later to be known as the National Council (1950) and to become affiliated with the World Council of Churches. It represents some thirty million Protestants and about eighty denominations. One of the main concerns of the National Council has been in the area of

⁵G. J. Slosser, *Christian Unity, Its History and Challenge*, p. 257, cited by Hodgson, *op. cit.*, p. 11.

⁶*Loc. cit.*

social action, an area in which the advantages of cooperative action and witness are obvious.

In the conviction that the National Council represented only the liberal sections of American Protestantism, the National Association of Evangelicals was organized in St. Louis in 1942. Its creedal statement is much more restrictive than that of the National Council, yet is limited to a seven point creed. It conceives itself to be a continuation of the emphasis of the World Evangelical Alliance and a corrective to the liberal tendencies in the National Council. Its earlier negative stance is becoming replaced by more mature and positive pronouncements and actions. It has been particularly effective in speaking for the conservative elements in Protestantism on national and international issues.

To complete the picture it remains to be noted that the American and International Council of Churches are radical splinter groups, ultra-conservative in doctrine, which regard the National Council as reprobate and the National Association of Evangelicals as compromisers.

AN EVANGELICAL APPRAISAL

What is the attitude which a conservative, evangelically-minded person should take toward this movement in the direction of church union? To what extent and on what ground should he associate himself with such groups? In reply the "evangelical" often finds the main stream of the modern ecumenical movement wanting in the following respects:

- (a) Leaders of the current main-stream ecumenical movement fail to sufficiently distinguish between Christian *unity* and church *union*.
- (b) They fail to keep in proper perspective the difference between the οἰκουμένην (world-wide organized Christian churches) and the κοινωνία (fellowship among believers).
- (c) The Lord's prayer for oneness in John 17 is often taken out of context to support organic union rather than an underlying spiritual unity.⁷
- (d) Their leadership is largely limited to religious liberals and hence is not truly representative.
- (e) Their leaders often presume to give advice in the realm

⁷W. C. Mavis, *Beyond Conformity*, p. 145.

of international politics which is sometimes amateurish, and often based on an unscriptural and unrealistic idealism, such as the urge to welcome Red China into the family of nations regardless of the moral and political considerations involved.

- (f) Crusaders for the "ecumenical reformation" sometimes seem obsessed with the idea of a super-church while failing to recognize that history presents few demonstrations of the values of church uniformity. Such uniformity is seen during the Middle Ages and in today's state churches in Europe. In neither is there the spiritual vitality which church union is supposed to bring. On the contrary, in the countries of northern and southern Europe and in Latin America, areas where the church enjoys an institutional monopoly, there is complacency, dogmatism, and often an intolerance of religious minorities. However, there is not an exact parallel between churches with monarchical control and a federal union of varied communions.

On the other hand, evangelical Christians--those who consider a spiritual "birth from above" as indispensable and normal in New Testament Christianity--can ill afford to scornfully brush aside the widespread desire for international and interconfessional fellowship among those who name the name of Christ. Such a plea was given eloquent and moving expression at the National Christian Conference held in Shanghai in 1922. The statement said in part:

We Chinese Christians, who represent the various leading denominations, express our regret that we are divided by the denominationalism which comes from the West...which however real and vital to the missionaries from the West, are not shared by us Chinese...there is an essential unity among all Chinese Christians, and...we have the desire...to a speedy realization of corporate unity.⁸

Some evangelicals recognize the resurgence of ecumenicity as a belated recognition that primitive Christianity considered itself one faith for one world.⁹ Actually, it is not a question

⁸Cited in C. E. Brown, *A New Approach to Christian Unity*, p. 93.

⁹T. W. Bender, "What is New in Theology?" *Bulletin of the Evangelical Theological Society*, Summer, 1959, p. 18.

as to whether one is favorable or unfavorable to the ecumenical movement; it is rather the basis and extent of participation. The only ones who do not believe in ecumenics are iconoclasts like Jehovah's Witnesses or isolationists such as independent congregations who oppose both Sunday Schools and foreign missionary societies because they allegedly threaten the autonomy of the local congregation.

EVANGELICAL CHRISTIANS HAVE OFTEN LED IN ECUMENICAL COOPERATION

As already noted, the early evangelicals such as Spener and Wesley were exponents of a catholic spirit towards other spiritually-minded persons however they might differ in opinions or "non-essentials." George Whitefield labored in the Atlantic colonies in a truly ecumenical spirit. Dwight L. Moody, both in mass evangelism and at his Northfield school and conference center, was a trail blazer in interdenominational cooperation. The ministry of Billy Sunday and now Billy Graham exemplify the ecumenicity which is fostered by cooperation through mass evangelism. The Christian Endeavor Society is an evangelical cooperative endeavor. Recent examples of the same spirit are seen in the National Association of Evangelicals and the Evangelical Theological Society. Even in these latter there is considerable latitude given in the area of doctrine. In the National Association of Evangelicals, Calvinists and Arminians enjoy both fellowship and a united witness.

In the current international "cold war" Protestants, Catholics, Moslems, and Jews, can appropriately cooperate as fellow-theists to challenge the threats of a militant, atheistic Communism.

WHAT PRINCIPLES SHOULD GUIDE EVANGELICALS?

The area and nature of cooperation depends on the situation. Just as Catholics and Protestants united in the sixteenth century to resist the Turkish threat to Islamize Europe so all theists--Christians, Jews, and Moslems--can work together as the condition of survival against atheists. Liberal and conservative Protestants can appropriately unite against a hostile Romanism, ecclesiastical totalitarianism, civic evils, and other matters

of common interest. Calvinists and Arminians can appropriately concur in support of Biblical evangelism or against an unbiblical "liberalism." Factors of opportunism and expediency are perhaps justifiable here; even as with Paul when he "became all things to all men..." and "being crafty caught [them] with guile."

1. Spiritual *unity* is more essential than either *union* or *uniformity*.
2. The basis for spiritual unity is a common *faith*, the acceptance of the grand central doctrines of the Christian faith.
3. Agreement on the reliability of the Bible is more essential than uniformity in polity or in the sacraments.
4. Evangelicals can be ecumenically minded more naturally than sacerdotalists, who insist on such things as "apostolic succession."
5. The most essential bond of union among Christians is belief in Jesus Christ as God and Saviour.
6. Tolerance of another's viewpoints is often a sign of maturity and not necessarily one of indifference.
7. A conservative Christian is justified in cooperation with other Christian groups, giving them the benefit of a doubt rather than permitting suspicion and pre-judgments to determine his attitudes.
8. Conditions determining participation by an "evangelical" might include the following:
 - a. Participation in ecumenical groups is normally better than isolation.
 - b. Participation should not be on the basis of surrendering one's distinctive convictions, but rather on the basis of sharing them.
 - c. Professions of granting equal status and opportunities to evangelicals should be taken at face value until experience teaches otherwise.
 - d. Patience and humility are essential in such inter-group gatherings; a participation on the basis of being willing to give and receive.
 - e. If the choice lies between a liberal and conservative fellowship, the latter would be preferable in most cases; however, the better alternative might be the meeting of both liberals and conservatives, especially on academic levels.

- f. The most articulate leaders in the realm of ecumenics cannot always be trusted to represent their constituencies. It is not safe to assume that their views will be derived from the Bible. Instances of this include the condemnation of Fair Employment practices in an editorial of *United Evangelical Action* in 1949 and the Cleveland recommendation by a committee of the National Council in 1958 concerning the admission of Red China to the United Nations.
 - g. Asbury Theological Seminary is in a good position to demonstrate the unity, variety and vitality which results from cooperation among evangelicals in theological education.
9. The World Council at Evanston in 1948 could not conclude with a communion service as planned. Such embarrassment would not occur among evangelicals.

NEW HORIZONS

1. Asbury Theological Seminary is in itself an expression of the ecumenical movement. With over six denominations represented on its faculty and thirty in the student body it is more cosmopolitan than most theological schools. This makes for cross-fertilization and vigor and inhibits the tendency to become ingrown and provincial. On the horizon is the possibility of this school's becoming the main evangelical center for post-graduate ministerial training in the Wesleyan tradition.
2. There are new fields to be entered, or at least existing relations implemented, in the inter-seminary relationships. Our teachers need the stimulus and insight which comes from participation in gatherings of other teachers and scholars. In many of such gatherings their contribution as scholars or witnesses is welcomed. In view of the fact that our alumni will certainly have opportunities for ecumenical participation, whether in the pastorate, missionary field, school, or evangelistic field, their representation in the inter-seminary movement should be encouraged. This should be a part of their seminary training.

The Inter-seminary Movement is a part of the World Council of Churches and of the National Council of Christian Churches. Its antecedents are in the nineteenth

century when Y.M.C.A. was extended to the college campus in 1858.¹⁰ The Inter-college Movement was organized in 1875 and the World's Student Christian Federation in 1895. Prominent students in this movement include Henry Drummond, J. R. Mott, Robert L. Speer, Sherwood Eddy and others who later became leaders of various phases of the church universal. Dwight L. Moody in 1873 won Drummond to the cause of student evangelism. An indirect result of Moody's efforts was the conversion of J. R. Mott. In 1886 the Student Volunteer Movement was born at Moody's Mt. Hermon Schools and in 1895 similar Christian student organizations in Germany, Scandinavia, and Japan formed the World's Student Federation with Mott as general secretary. Gradually the work of the Theological Committee of the Y.M.C.A. became known as the Interseminary Movement and a meeting in Detroit in 1927 sponsored by the Student Volunteer Movement was a historical marker of note. Under Mott's initiative in 1939 the Y.M.C.A. and the Joint Committee of the Faith and Order plus the Life and Work Commissions decided to share in underwriting the expenses of the Interseminary Movement.¹¹ A greater degree of participation in this movement by seminary students should be helpful in sharing their witness and in receiving a broadening of horizons.

Faced with the threat of secularism at home and a militant atheism abroad, earnest Christians do well to acquaint themselves with other witnessing Christians as the condition of survival. The nature of this unity is spiritual rather than formal and the basis for a spiritual unity is Christ. Some of the most rewarding spiritual adventures in the decade ahead lie in the way of united evangelical friendship, witness, and action.

¹⁰Wm. Adams Brown, *Toward a United Church*, Scribners, 1946, pp. 31ff.

¹¹S. R. Hogg, *Sixty Five Years in the Seminaries*, p. 13.

Jacobus Arminius

William R. Cannon

Jacobus Arminius, the anniversary of whose birth four hundred years ago we celebrate today, was not a towering figure in the history of Christianity. The land in which he was born and reared, his native tongue, the language in which he preached, the circumstances of his time and station, the natural talents of the man himself, were not such to enable him to make an outstanding contribution to the world and therefore to lift him to a position among the giants of history.

Although Arminius is not a major figure in Christian history, well-informed churchmen all seem to know his name. Few of these, however, are familiar with his career or can delineate with precision the core of his teaching. But he became the spokesman of an increasingly strong theological movement in the stream of which all of us swim. He was more the artificer of a popular slogan which expressed what everybody in his heart really wanted to believe than the discoverer of some new truth, the relevancy of which he had to teach mankind.

This man, whose Dutch name was Jacob Hermandszoon, was born in Oudewater, a small town in Southern Holland, on October 19, 1560. He was the youngest of three children. Probably he never remembered his father who died as a young man, leaving his little family ill provided for and almost at the mercy of the shifting circumstances of a rapidly changing age. For Europe as a whole, this was the period of the Reformation when individuals, families, local congregations, towns and counties, provinces, even whole nations, were re-thinking the tenets of their faith and moving to a new organizational expression of Christianity. For Holland, in particular, this was the time of revolution, the assertion of national independence, and the establishment of a new nation in the family of mankind. In the case of the Dutch people, revolution in government and reformation in religion were part and parcel of the same ideational piece. Politics and piety were inseparably intertwined. The Dutch hated Spain because of her tyranny. Like-

wise, the Dutch condemned Roman Catholicism as the false representation of Christianity. The new nation added a new army to the Protestant cause.

The intensity of such radical changes is emphasized by the fact that they took place within one generation. Many people born devout Roman Catholics died convinced and fervent Protestants. Likewise subjects of Spain as children were hardy patriots and citizens of the Dutch Republic as men. Indeed, Arminius was adopted by the parish priest of Oudewater, who was a convert to Protestantism and therefore a minister of the Protestant Church. It was he who gave the young boy his first instruction and when he was older sent him to Utrecht to school.

When Arminius matriculated at Utrecht, that city was the center of Dutch opposition to the Duke of Alva's tyranny. He was very young at the time, so as a small boy was fired with patriotic zeal; and stories of Alva's atrocities no doubt colored his imagination and lingered in lurid detail in his memory like a nightmare of hell all his days. "The child is father to the man," and the impressions of early life more often than we care to admit help to form the thoughts of maturity and the reflections of age. Arminius never lived to acquire age, but his mature thought stood against the fact of evil and never let loose of the necessity of giving an account of man's responsibility for it as a person, not merely as a member of the human race. The Duke of Alva, he remembered, was a man as well as the agent of Spain. Spain set policies, but Alva executed them in keeping with his own temperament and character. He could never escape the responsibility of being himself.

Arminius's studies at Utrecht came to an end when he was fourteen years old. His foster parent died in 1574, when the boy was only fourteen years old, and he had to return to his native village. Fortunately, however, a native of Oudewater had achieved success to the degree that he had won a professorship in mathematics at Marburg University in what is now Germany. Evidently he was impressed by the qualities the young boy displayed. He thought Arminius had real promise as a student, so he carried him back with him to Marburg where he entered him in that university, already a stronghold of Lutheran theology. It is very difficult to assess how much influence, if any, Marburg had on the development of Arminius's thought. The young man had scarcely arrived

until he left to return to Holland.

His departure from Marburg came with the suddenness of a thunderbolt. In fact, the noise that drove him out was a distant rumble from his own land, the result of Spanish lightning which had struck his own village and home. When the Spanish captured Oudewater, they put most of its inhabitants to the sword. Property and people were wantonly destroyed. Among the victims of the massacre were Arminius's own family; his mother, his sister, and his brother all perished. Though all was gone, love nonetheless compelled him back to the scene of destruction and desolation. Peter Bertius, a Protestant pastor in Rotterdam, took the boy into his custody and gave him a home.

Many, indeed most, of the Dutch towns in that region suffered a similar fate. Yet Leyden had been able to put up a successful resistance. To celebrate her deliverance Leyden instituted a university, which became a militant training school for proselyting Protestantism. Arminius, now fired with the zeal of a fanatic to overcome all things Spanish, more especially Spain's religion, entered the new university as one of its first pupils. Evidently he won distinction as a student, for the Merchants' Guild of Amsterdam chose to sponsor him in graduate studies abroad. This was done on the recommendation of the burgomaster (mayor) of Amsterdam. In return for this support, Arminius had to promise to make his career as a minister of the gospel in Amsterdam.

His studies carried him first to Geneva and later to Basel. In Geneva, for example, he studied under Beza, the successor to Calvin. He seems to have been thoroughly orthodox in theology, yet at the same time he displayed a rugged independence of judgment which led him to question the formal logic of Aristotle. This proved so annoying to his professors that he had to leave Geneva for Basel. Here he continued his formal education and with such proficiency that the University offered him the doctorate in theology. This Arminius modestly declined on the grounds that he was too young for such an honor. He was only twenty-two years old at the time. He returned again to Geneva for three years, where he completed his studies at twenty-five years of age. Before returning to Holland, however, he went to Italy, where he stayed for more than six months visiting the cities of the Renaissance in the north and Rome. Probably he attended lectures at several of

the Italian universities. He seems to have tarried longer at Padua than anywhere else. Another Dutch student, Adrian Junius of Dort, was his traveling companion. Since they were both poor, they had to make the journey on foot. Each of them carried in his pockets a Hebrew Psalter and a Greek New Testament out of which he read every day.

The fall of 1587, probably in time to celebrate his twenty-seventh birthday, saw Arminius on Dutch soil, taking up his residence in Amsterdam. In August, 1588, he was ordained a minister of the gospel, having served under the watch care of others since February. This, strikingly enough, was the year of the defeat of the Spanish Armada off the coast of England. Youth was in the saddle of government in Holland. Prince Maurice, son of William the Silent, titleholder of Holland and Zeeland, was only twenty years of age. Already Holland was imitating England as a maritime power, and Amsterdam was entering an era of inordinate prosperity enabling her merchants to accumulate great wealth.

His career in Amsterdam, as one of its ministers, lasted, if we count his apprenticeship, sixteen years. He served that city just a few months under fifteen years after his ordination. One month before his thirtieth birthday he married the daughter of one of the leading magistrates of the city, L. J. Real. Her name was Margaret, and she proved to be a faithful and devoted helpmate as well as a convinced and fervent Protestant. She had joined her husband already in the fellowship of suffering, for her own brother had died on the rack, a victim of the Inquisition. Their home life seems to have been serene and beautiful, always a port of calm in which Arminius's ship could drop anchor after a tempestuous voyage on a stormy theological sea. Evidently this woman Margaret had a marvelous intellect and a keen and abiding interest in theology, for she entered with sympathy and support into the debates on which her husband engaged. Yet this did not in any way impair her effectiveness as a wife. She bore him nine children, seven of whom were sons, and all of them hale and hearty enough to survive their father.

Arminius was an active and vigorous leader in civic affairs. He did not confine himself to parish duties. He realized he belonged to the whole city and the welfare of all was his concern. In 1594, for example, six years after the beginning of his ministry, he reorganized the elementary schools of

Amsterdam, an organizational arrangement which has persisted with slight changes to this day. He advised leaders of state, nursed his parishoners through the dreadful plague of 1602, when the deathrate was as high as seven hundred persons weekly, and preached his regular course of doctrinal expository sermons from the pulpit of his own church.

This career as pastor and preacher was interrupted, indeed, terminated, in the spring of 1603, when Arminius was transferred to the chair of dogmatics at the University of Leyden. It is an ill wind that blows nobody any good. While Arminius was worried about his wife and children during the plague year, wondering about their support in case he fell a victim, the professor of dogmatics at Leyden did die with it, thus creating the vacancy which Arminius was to fill. Grotius, it seems, suggested his name. Though already he was a controversial figure he was the only Dutchman sufficiently prepared, and the rectors of the University were determined not to bring in a foreigner for that important post. Arminius served as professor at Leyden for six years. During this time he held the position of Rector, head of the University, for a term, representing it at public functions as well as directing its administrative affairs.

The Arminius of history was of course the writer and theologian. As such his career was signal, whether expressed in the duties of pastor and preacher at Amsterdam or as professor at Leyden. His grand concern was to free the conscience of Protestantism from the Calvinistic interpretation of predestination and divine foreordination of some human creatures to hell. To accomplish this end he was willing to set himself against what his contemporaries thought was the entire bent of the Reformation, to lift his own opinions against those of Luther, Zwingli, Calvin, and Beza, and to run the risk of being mistaken for a papist, a member of the very crowd who had slaughtered his family in cold blood.

The origin of his conviction, oddly enough, seems to have been accidental. Arminius had been brought up in the strictest Calvinistic interpretation of theology. Beza praised his theological competency and orthodoxy when he was his student in Geneva. He had passed his examinations for ordination with Calvinistic answers to the questions propounded. Indeed, he had been chosen by the city of Amsterdam to refute the heretical writings of a layman, Koornhert of Delft, who had

championed the doctrine of human freedom. This layman had insisted that it is a crime to punish a person for heresy. Arminius assayed his task with characteristic thoroughness. Yet his refutation never came out. The reason was simply that as Arminius studied the issues he was won over to Koorhnert's position. John Milton wrote about this dispute in his *Areopagitica*: "The astute and distinct Arminius was perverted merely by the perusing of a nameless discourse written at Delft, which he first took in hand to confute." That of course is an unfair appraisal, but then Milton was himself a Puritan Calvinist. Arminius had studied the opinions of worthies of the whole Church on the issue. He had drunk again at the fountain of the Fathers, Greek as well as Latin. "Theological truth," he wrote to a Dutch statesman, "is sunk in a deep well, whence it cannot be drawn without great labor."

Like Luther and Augustine, as well as Calvin, he turned again to Paul in Romans yet with entirely different results. Paul's Romans seems to be the perpetual source of all theological movements. Barth, most recently of all, got his inspiration and guidance from that epistle. Arminius analyzed the seventh chapter of Romans, and in that analysis there is displayed a remarkable psychological understanding of human nature. He treats the contents as though they provide a description of the natural man, one standing as it were on the threshold of conversion but not having entered the door. Thus he conceded some virtue to our nature outside the office of divine grace.

This concession brought down on him the polemical wrath of Peter Plancius, the great Dutch navigator who was one of the chief ministers of Holland. He forgot all about voyages of discovery on the high seas when he realized he had discovered a heretic among his own ecclesiastical brethren. He accused Arminius of Pelagianism and Socinianism wrapped into one flabby bundle of human personality. His sources of authority were the *Belgic Confession* and the *Heidelberg Catechism*. Arminius, for his part, relied on Erasmus and many of the Church Fathers. The dispute between the two ministers was not resolved. The city council of Amsterdam tried to intervene, but what could city magistrates do in the realm of theology? They finally had to fall back on their prerogative of exercising restraint to keep the peace. They forbade both ministers to engage in public controversy. Each, as a result

of the notoriety of the debate, drew huge audiences at church on Sundays. In fact, this was the making of Arminius's reputation as a great preacher. People came to hear him if for no other reason than to try to catch him in some theological error. He was only thirty-two years old at the time. In May, 1593, this issue was at least overtly settled, and a truce was accepted by both ministers.

Five years later, in 1598, Arminius undertook by way of a literary tract to refute the errors of an Englishman named William Perkins who had published a very popular book on predestination. He objects strenuously in his writing to Perkins' teaching that the death of our Lord and Saviour Jesus Christ on the cross was for the elect only. The Scripture teaches that Christ died for the sins of the whole world, which means, according to Arminius, the whole race of mankind. He put the matter theologically when he wrote: God's sufficient grace was available for all people. It was God's efficacious grace which was lacking when the sinner fell. This tract of Arminius, fortunately no doubt for his career, was not published until after his death.

The same was true in regard to his correspondence with his former schoolmate and friend, Junius, who was then at Leyden. Both men, in this correspondence, appear dissatisfied with the extreme views of Calvin and Beza on predestination. Each is prepared to emphasize God's positive act in claiming and saving the elect through redemption rather than in stressing his negative work in choosing and damning to hell a large portion of mankind. Junius, for example, insists that the divine decrees dealt with natural man as God made him in His own image before he fell into sin; while Arminius stops short even of this by saying they become applicable only in the person of Christ the Redeemer and were designed to aid and save sinful man after the fall.

Arminius's real doctrinal difficulties came after he had begun his career as professor at Leyden. The debate with Peter Plancius had been no more than a tempest in a tea cup compared with them. Nothing can be fiercer or worse than a theological wrangle among colleagues at a university. Leyden at the time of Arminius's appointment was at its theological zenith. It had a faculty of strong, and within the limits of Calvinism, independent thinkers. To this group Arminius came not altogether welcome by his colleagues. He had been opposed by

Gomarus, the senior professor in his own discipline. Indeed, it was only on condition that he satisfy Gomarus in his interpretation of chapter seven of Paul's Epistle to the Romans that the magistrates of Amsterdam would release him. This fortunately he succeeded in doing. In fact, his departure from Amsterdam and coming to Leyden was not only satisfactory but triumphant. He took examinations from his future colleagues and won the first doctor's degree in theology that Leyden conferred. This public disputation on the *Nature of God* was hailed as a masterpiece.

This period of peace and adulation from the public was short-lived. The opening of the year 1604 saw him in conflict with his senior colleague Gomarus. Gomarus accused him of infringing on his prerogatives when Arminius began to substantiate his theological lectures by references to the New Testament. Evidently their courses were so divided that Gomarus treated New Testament theology and Arminius was supposed to confine his source material to that of the Old Testament. It is extremely difficult to imagine how one could competently delineate the teachings of Christian theology without access to the New Testament.

He aroused everybody's suspicions when he began to interpret Augustine and when he delivered his disputations on *Predestination* and *Sin in Our First Parents*. These works did not base men's tendency to sin on the predetermination of their character and lives by God, as Gomarus and his colleagues insisted the true doctrine of predestination required. This would have been too much, Arminius contended, even for Augustine. The Bishop of Hippo taught that God chose those whom He would save from a host of luckless sinners already created and left those whom He had not chosen to their fate.

The dispute became the concern of the nation at large when graduates of the University of Leyden showed diversity of theological opinion in their sermons. The public became generally aroused. Yet as late as 1605, four years before Arminius's death, the theological faculty issued a statement signed even by Gomarus that there was no serious divergence of opinion on doctrine among them. This is remarkable. People realized a national synod was needed to adjudicate in such a case. Arminius welcomed such a conclave and suggested that laymen preside at its sessions and that its aim be to achieve full religious toleration. He was bold enough to suggest that disputed

doctrinal issues be referred back to local synods seeking first their endorsement of any controverted point before it be looked upon as reformed dogma.

Unfortunately this national synod was not held during Arminius's lifetime. He and Gomarus were twice summoned before the Great Council at the Hague to state their differences, once in 1608, and again in 1609. Gomarus was so tense and excited that he cried out he would be afraid to face the judgment if he entertained the theological opinions of his colleagues. A lay witness at the discussion, however, said he would much rather risk his chances at the judgment with Arminius's errors than with Gomarus's bitter hatred of Arminius.

The second conference in the Hague broke down because of Arminius's ill health. He was forced to leave the discussion and return home to die.

The burden of Arminius's theological conviction as indeed it was the burden of his life can best be summarized in one statement out of his letters to Junius: "God can indeed do what He wills with His own; but He cannot will to do with His own what He cannot rightfully do, for His will is circumscribed within the bounds of justice." Put into the language of today the statement means: God's power is regulated by His goodness. His justice prescribes that man be judged by his deserts determined by his own freedom to accept or reject divine grace.

Arminianism

William R. Cannon

Arminianism is a theological movement far greater than the career of its founder would suggest. It is dubious that the Leyden professor ever went in his thinking beyond the mere negative restriction that God's power is limited by His justice, that God could never have allowed Himself to predetermine the damnation of men prior to their conception and birth. Indeed, even his followers were very cautious as to the extent of their variation from Calvinistic dogma. They were, certainly at first, hardly prepared to say more than their teacher had said. Yet what they said they said more clearly and in more systematic form than what Arminius had said.

The anomaly of history is that the classic statement of Arminianism was not made by Arminius at all, nor was it issued during his lifetime. It came out of that troubled period between his death in 1609 and the convocation of the Synod of Dort in 1618. A group of his supporters issued without signatures a theological tract proclaiming their own orthodoxy yet showing their divergence from contemporary Calvinism as regards predestination and election. It is difficult to say who really wrote the document, nor is it important. Its significance lies in the fact that an increasing number of Dutch Calvinists was becoming more and more dissatisfied with Calvinism and that which these malcontents announced as their platform for the present was destined to become a foundation on which so much of evangelical Protestantism was to build in the future.

On January 14, 1610, forty-six ministers of the Dutch church issued the following proclamation:

(1) God in Christ elected out of the mass of fallen and sinful humanity such as would, through His grace, accept Jesus Christ as Saviour and persevere to the end in faith and obedience. Likewise, God rejected the unbelievers and left them to eternal damnation.

(2) Jesus Christ died for all men on the cross, and all are potentially the beneficiaries of His atonement. Actually, how-

ever, His death is effective only for those who believe and persevere.

(3) Man cannot attain salvation in his own strength. He requires the grace of Christ in order even to exercise his free will.

(4) All good works are the result of this free unmerited grace. Yet this grace is not irresistible.

(5) True believers are given sufficient grace to overcome sin and the devil and persevere in righteousness to the end. But by their own fault they may lose the same and be damned.

The Calvinists, in contrast, had made predestination the very cornerstone of the Gospel. The sovereignty of God required that His divine purpose and will decide everything that was, that is, and that is to be. Consequently they went to the wildest extremes in announcing their theological position:

(1) In the first moment of time, God determined the damnation of unborn numbers of persons. Their damnation glorified His name and power as much as the salvation of others He purposed to redeem.

(2) In the second moment of time, God determined to create these persons so that He could damn them.

(3) To be just in this act, He had to enable them to sin. Thus He created them upright, caused them to be tempted, and allowed them to sin.

Therefore God knew before the foundation of the world those who would be damned because of their sins. He knew this because He had planned in detail how it would happen and thus throughout history He causes to take place what He originally planned. To quote Calvin: "God makes happen what he appears to despise and causes to be what he appears to hate."

The lines were now clearly and rigidly drawn between the two opposing theological parties in the Dutch church. Feelings were so intense and passions so inflamed that it looked as if doctrinal disputati0n would eventuate in actual civil war. In vain did the political parliament legislate a policy of toleration allowing both views to express the opinion of Dutch Protestantism. The issue had to be settled by an international Protestant conclave comparable to the old ecumenical councils of the once catholic Christian Church.

At first it was difficult to win consent for the calling of such a conclave from the States General of the Dutch Republic. The political sentiment of the new nation was largely that the state

should decide all ecclesiastical issues. Roman Catholic tyranny, illustrated too vividly on Dutch bodies by the Spanish occupation, was the hated example of superiority of Church over State. The wrangling and disputes exemplified in the present controversy over predestination were what was to be expected when Church was allowed complete independence from government, so that separation of Church from State was viewed as a dangerous annoyance, if not the downright evil of ecclesiastical supremacy. Consequently the States General would gladly have served as a perpetual final court of arbitration in all ecclesiastical affairs including even the exact and precise area of doctrine. Only the organization of local militia, the antagonism between the Stateholder and the Chief Advocate of the nation, pressure from England, danger from Roman Catholic enemies, and the imminence of civil war, forced the States General by a mere majority vote to summon a National Synod, consisting of six delegates from each of the provincial synods of whom at least three, preferably four, had to be ministers. Representatives were also invited from the major centers of Reformed Protestantism abroad, especially England. Dort in South Holland, in the very province most strongly approved to the synod, was selected by the States General as the meeting place, and the month of November, 1618, was designated as the date of its opening.

Prior to that time, state and church were agitated by political maneuvers, the outcome of which guaranteed the condemnation of Arminianism before the theological issues were debated or, for that matter, even seriously discussed. Prince Maurice not only secured the disbanding of the local militia but also the removal of all town officials opposed to his policies or in confederation with his political rivals. At the same time, the Calvinists in the local and provincial synods organized so thoroughly that, except for Utrecht, every city in Holland elected predestinarian delegates to the Synod of Dort and excluded the Arminians entirely.

The Synod of Dort condemned the five Arminian propositions as heretical, putting in the place of each a contrary interpretation of the true Christian revelation. (1) Nothing is required on the part of sinners to secure their election by God to eternal life. Humility, honesty, the use of the light of nature, all such human endeavors have nothing to do with man's election. God chooses whom He will.

(2) Though Christ's death is in merit more than sufficient to expiate the sins of all mankind, the divine Son of God made the gift of Himself once offered only for the elect. Election, therefore, is prior to and regulative of the atonement of Jesus Christ.

(3) There is no good in men apart from the grace of God.

(4) Grace is irresistible.

(5) To be sure sin does exist in believers, for such is the condition of all in this depraved world, but such sin does not preclude final salvation. The elect of God will persevere to the end. Once a person is saved he is always saved.

The synod closed on May 6, 1619. The Arminians were expelled from the Church. A great dinner was held for all the delegates. Four days later the great Arminian statesman, the civil advocate of the Republic, was executed as a criminal. Thus the Synod of Dort forced Arminianism underground. Protestants now hunted heretics in their own ranks, and the Inquisition became the tool of the Reformation generally as originally it had been the tool of Rome.

Indeed, the seventeenth century was a grim and gloomy epoch in the history of Arminianism. Holland, which had sheltered the Pilgrims of England and which foreigners called the land of liberty, expelled her own sons. Arminian clergy now were given the choice either of surrendering their ministerial rights and living in complete sacerdotal retirement or else in accepting exile from their native land. The thin line of covered wagons belongs to this unhappy epoch in Europe as well as to the optimistic period of American history when our forefathers moved westward to tame a vast wilderness. Of course many of these people had the hardihood to leave home only to return again and organize movements to preserve Arminianism among the Dutch people.

Grotius, only thirty-six years old, was imprisoned. He escaped through the ingenuity of his wife. Though her husband was locked behind thirteen doors, she persuaded the authorities to let her into him and to permit her to carry books back and forth to him from the library. This she did by means of a large chest. The guards would lift it in and out of his cell for her. On one occasion, they exclaimed as they carried it out, "O this is heavy enough to hold the heretic himself. He must read a mighty lot." Well, it was as heavy as it was because in fact it did hold Grotius at the time. He fled Holland to carry

on his mighty work abroad. His little book, *The Truth of the Christian Religion*, became a classic. It had wide and persuasive appeal. Indeed gradually the restraints imposed by the Dutch on Arminianism were lifted and what had been heretical in the first part of the seventeenth century was being looked upon as orthodox before its close. Grotius, the greatest Dutchman of his age, did not live to see this. He died in exile, but the Age of the Wars of Religion was giving place to the Age of Reason, and Arminianism seemed more attractive than Calvinism to the rationalists. Grotius' statement of Arminianism is, in my opinion, unexcelled: "God created man and some other intelligences superior to man with a liberty of acting; which liberty of acting is not in itself evil, but may be the cause of something that is evil. And to make God the author of evils of this kind, which are called moral evils, is the highest wickedness."

What took place in Britain during the seventeenth century was not identical with those developments we have just described in Holland. Though the Church of England was represented at the Synod of Dort and though her King James I had done as much, if not more, than anybody else in stirring up the issues between the Calvinists and Arminians, what he was bold to do abroad he was more cautious to do at home. The British divines at Dort were there only in the capacity of observers and counselors, though one participated to the extent of being secretary of the conclave. They did not carry home as legislation for the Church of England the doctrine which the church in Holland adopted. Indeed it would be less than accurate to say that what we style "The Arminianism of Britain" was ever the result of what Jacobus Arminius did. It cannot in any direct way be traced to the thinking of his followers or the five theological propositions which they advanced and which were subsequently condemned by the Synod of Dort. Grotius, to be sure, spent time in England, but then he found like-minded thinkers already there; he did not make intellectual converts or constitute afresh disciples of his cause. As a matter of fact, British divines were thinking in a way similar to and even less rigidly Calvinistic than Jacobus Arminius before Arminius himself published his thoughts to the world. As indicated in the first lecture, there is nothing really original about Arminius' ideas; they are those of the semi-Pelagians of the fifth century. They correspond almost

exactly with the opinions of Caesarius of Arles, which the Synod of Orange in 529 made normative for the Church Universal.

The reign of James I saw divines in influential areas who were not content to be tutored alone by Luther or Calvin. They wanted to drink for themselves the pure waters of Patristic times. The most catholic in his scholarship and the most penetrating in his doctrinal understanding was the King's own favorite preacher, Lancelot Andrewes. He preached seventeen times in his career on Christmas Day before the King at Whitehall--that is, he was the court preacher for seventeen years at Christmas, each time instructing his sire on the meaning of the Incarnation: "He (God) cannot, we may be sure, account evil of that nature which is now become the nature of his own Son--his now, no less than ours." John Doone said before Charles I, son and successor of James I, when he preached at Whitehall, that God must be discharged from "all imputation of tyranny" and man from any "necessity of perishing."

Archbishop Laud, a man of practical affairs, by means of liturgy and service turned people back from the cold, colorless forms of Geneva to the pomp and beauty of the orders of the Middle Ages. Like Andrewes, he turned back to "the two testaments, the three creeds, the four councils, and the five first centuries." The theological trend in Britain from the beginning was towards the emphasis on free will and human responsibility. Someone has said that the British have always leaned toward Pelagianism.

This trend was interrupted briefly by Puritanism which came to power with Oliver Cromwell and the Commonwealth, but it came back into vogue with greater strength with the Restoration. Indeed, in the closing years of the seventeenth century, in Britain as on the Continent, scientific inquiry was superseding theological concern. Foreknowledge, election, divine decrees, predestination no longer interested people. Rigid Calvinism was out of date in the Age of Reason.

The eighteenth century in Britain was ushered in by the Deists and Latitudinarians. What did they care about these old issues? "What is Paul, Apollos or Cephas?" cried Henry More, in his sermon on *Pure Religion*. "What is Bellarmine, Calvin, or Arminius? Was Arminius crucified for you, or were you baptized in the name of Calvin?"

The old issue was revived and given a new meaning by John Wesley in the eighteenth century. With him, it was considered less with reference to the concept of God than with reference to the nature of man. Although he did say in exasperation that Calvin's God was his devil, still the reason of his investigating, as well as the understanding he gained from that investigation of election, was man's capacity or incapacity for the gospel of conversion preached by Wesley. Consequently free will came to be for him the decisive element in man's religious life. In saying this, I am aware that Mr. Wesley was not a Pelagian. He believed in total depravity. He knew that grace was necessary from beginning to end in the process of salvation. Yet grace, like sunshine, he took for granted as being universal. The atonement of Christ had made it available for all. Whether a man accepted it to life or rejected it to death depended entirely on that man himself. When God made man in the beginning, He gave him, as an inalienable part of his nature, free will. God remains eternally loyal to the nature of the things He has made. Consequently He will not save a man apart from that man's own willingness to be saved.

This introduced into theological consideration the note of decision--"Now is the appointed time." The Gospel strikes man with urgency; he has the power to accept or to reject divine grace. Thus what is made of human life cannot be made either apart from God or apart from man. Our tabernacle of hope, "not made by hands, eternal in the heavens," whose maker and builder is God, still was let on earth on our signature; and the agreement, honored in glory, is conditioned on the assent of the creature, forgiven, converted, cleansed, and sanctified by his own obedience and faithfulness in time.

The Roll of Human Nature in Philosophy of Education

Ora D. Lovell

The role of human nature in educational philosophy is apparent. The educator can not pursue his task at any great length until he is brought face to face with the problem of human nature. From the sources used for this paper the writer became increasingly aware of the educator's concern over the problem of human nature. It is evident that we need to know more about the human material of the classroom represented by the children and youth of our country. Where shall we go to secure this information? Some would respond by telling us to turn to the theological divines of both the past and present. Following their advice we quickly discover no united voice among these spokesmen for Christ and the Church. Different positions have not only divided them into separate schools of thought, but various and diverse opinions exist within each school. In the light of this we are instructed by others to look to educational philosophy. One does not pursue his study of this field far until he discovers a similar situation to that revealed by his study of theology. In the books read in preparation for writing this paper educational philosophy was divided into separate schools of thought and practice; each school is certain of the position held and is quick to criticize other schools. Much of the disagreement among both theologians and educators centers upon the question of human nature. Serious thought and careful study are indeed necessary in the light of this picture; this is the concern of Brubacher:

The educator and especially the educational philosopher must not only know the nature of the world in which we live and learn, but he must also know the generic traits of the human learner. 'What is man that Thou art mindful of him?' cried the ancient Hebrew prophet. This question is as urgent today as it ever has been. The teacher must have

an answer to it as well as the prophet.¹

Shelton Smith, having concern over the position of the radical liberal, expresses a view quite similar to that of Brubacher.

Every period of acute social crises has had the effect, sooner or later, of centering attention upon the fundamental question of man's nature and destiny. The present is no exception to the rule. With the decay of liberal civilization, the rise of new political faiths, and the radical shift in values--all of which mark what Berdyaev has called the 'end of our time'--the irrepressible question re-emerges, What is man? The new political faiths that have arisen since the first World War have given answers to this question which essentially contradict the Christian understanding of man. In this there is raised a challenge which the Church cannot evade. Thus it is no surprise that the ecumenical forces at Oxford should have recognized the need for a restatement of the Christian doctrine of man.²

Hocking approaches the problem by reminding us that we have always had authorities willing to save us the work of research, prepared to settle *ex cathedra* what human nature is and ought to become. He also makes reference to a party of revolt against all authority in the name of what is "natural"--a revolt which is usually as dogmatic as the authority itself. In Hocking's opinion the present revolt is more serious in nature. There is a general spiritual rebellion, a deliberate philosophic rejection of former belief. In his mind such a rebellion has some foundation.³

These three men are all concerned with the problems centering around the nature of man. We dare not overlook a concern which finds such backing and support.

For our study of "The Role of Human Nature in The Philosophy of Education" the following outline is given as a guide.

I. THE POSITIONS OF MEN

¹John S. Brubacher, *Modern Philosophies of Education* (New York: McGraw-Hill Book Company, Inc., 1950), p. 42.

²H. Shelton Smith, *Faith and Nurture* (New York: Charles Scribner's Sons, 1941), p. 67.

³William Ernest Hocking, *Human Nature and its Remaking* (New Haven: Yale University Press, 1923), pp. viii, ix.

II. THE PROBLEMS OF MAGNITUDE
 III. THE PROGRAM OF MEDIATION

I. THE POSITIONS OF MEN

In the selection of men who have shaped theological thought, past and present, the right of individual personal opinion should be respected. Some men might be considered in connection with theologians or with the educational philosophers, for their work has had a marked bearing in both fields. In the study of human nature there are some men who must be included in even a hurried survey.

The Apostle Paul no doubt heads the list of this world's witnesses to the belief that man has fallen and human nature is depraved. His teaching relative to this is clearly given in the Epistle to the Romans.⁴ Reinhold Niebuhr makes reference to Romans in support of original sin. The influence of Paul's thought upon succeeding generations is very great.

Augustine's view of sin and grace was influenced by his early religious experiences and by his opposition to Pelagius, but his view was primarily determined by his careful study of the Epistle to the Romans. As a result of the entrance of sin into the world man is unable to do the true good; man sinks deeper and deeper into bondage. Man longs for God, but he can do little to change his status before God. Augustine did not look upon sin as something positive, but as a negation or privation. It is not something evil added to man; it is a privation of good.⁵

What Did The Theologians Say?

The radical view of Augustine as it pertains to individual man and his descendants is set forth in the following quotation:

Through the organic connection between Adam and his descendants, the former transmits his fallen nature, with the guilt and corruption attaching to it, to his posterity. Augustine conceives of the unity of the human race, not federally, but realistically.

⁴Some of the principal references in Romans used to support the view that men are naturally depraved are e.g., 5:12, 14, 17: 6:12, and 7:17-24.

⁵L. Berkhof, *The History of Christian Doctrines* (Grand Rapids: Eerdmans, 1949), pp. 137-138.

The whole human race was germinally present in the first man, and therefore also actually sinned in him...And therefore the sin of human nature was the sin of all its individualizations. As a result of sin man is totally depraved and unable to do any spiritual good. Augustine does not deny that the will still has a certain natural freedom....At the same time he maintains that man, separated from God, burdened with guilt, and under the dominion of evil, cannot will that which is good in the sight of God.⁶

The outstanding leaders of the Church have advocated the most practical part of Augustinian anthropology. We see his influence especially in the New England theology which we will consider briefly in the following pages. The great bearing of such a position and practice upon education is at once apparent.

Augustinianism had its opponent from the beginning in the person of Pelagius who advocated an a-moral view of human nature. He differed with Augustine regarding the questions of free will and original sin. According to Pelagius, Adam, as he came from the hand of God, was not endowed with positive holiness. His original condition was one of neutrality; he was neither holy nor sinful, but he had a capacity for both good and evil. He could choose either one of these alternatives. Adam chose sin, but his fall in sin harmed no one but himself. For Pelagius there was no hereditary transmission of a sinful nature or of guilt, and consequently no such doctrine as original sin. Man's nature is not possessed of evil tendencies and desires which inevitably cause him to sin. Man need not sin; sin is caused by wrong education and bad example.⁷

This is basically the teaching of the Socinians and Unitarians. Adam's sin affected only himself; man is created by God, and created as an innocent being. God imputes to men only those acts which they personally and consciously perform. Adam's sin was only a bad example.⁸ An additional word pertaining to Socinianism and its bearing upon educational theory is quoted from Berkhof.

⁶*Ibid.*, p. 139.

⁷*Ibid.*, pp. 136-137.

⁸Henry Clarence Thiessen, *Introductory Lectures in Systematic Theology* (Grand Rapids: Eerdmans, 1949), p. 260.

Men are even now by nature like Adam in that they have no proneness or tendency to sin, but are placed in somewhat more unfavorable circumstances because of the examples of sin which they see and of which they hear. While this increases their chances of falling into sin, they can avoid sin altogether, and some of them actually do. And even if they do fall in sin and are thus guilty of transgression, they do not therefore incur the divine wrath.... They need no Saviour nor any extraordinary interposition of God to secure their salvation. No change in their moral nature is required, and no provision for effecting such a change was made. However, the teachings and example of Christ are helpful in leading them in the right direction.⁹

The import and bearing of such a theory on education is easily seen. Such a position causes the one believing it to have large confidence in man. If sin is caused by bad example, men will work to eliminate the evils of society. The social emphasis growing out of such a theory is apparent.

The view of Rousseau is representative of the natural goodness of man. While he is not considered a theologian this view is the one advocated by many liberals. We will consider the views of Rousseau in greater detail in connection with the educational philosophers. The view of the natural goodness of man is mentioned here to complete the three main views relative to human nature. The belief that man is naturally good was a later development than the views of Augustine and Pelagius. The view which dominated education in America was the Augustinian, generally known as Calvinism. This view is referred to as "The New England Theology."

The character and place of Calvinism in early America are summarized by Fleming in the book *Children and Puritanism*. During the period 1620-1847 there was a large measure of uniformity in theology. Though modifications of early Calvinism took place, the resulting theology was still Calvinism. Total depravity was included in the "Five Points of Calvinism" set forth at the Synod of Dort in 1618. The sovereignty of God, the divine decrees, and the inability of sinful man were important aspects of Calvinism. These views

⁹Berkhof, *op. cit.*, pp. 154-155.

caused many to lean toward fatalism. Such views were not merely in the background of men's thoughts, for such formed the overt basis for the preaching of the day.¹⁰

The Calvinistic system was taught, improved and preached, for a century and a half. Its influence upon the religious and educational life of New England during this period was significant. Great stress was placed upon revivals and conversion. Man was held to be a sinful creature who stood in need of divine grace resulting in salvation.¹¹

In the opinion of the writer the Arminian system of theology does not fall entirely within any of the three views considered above. The Arminian theology teaches that man is sinful, but he is not thereby rendered a helpless creature. Man is able to make some response to God. The position of Arminianism is seen in the following quotation.

Arminius, a disciple of Beza, and at first a strict Calvinist, became a convert to the doctrine of universal grace and free will. He denied the decree of reprobation and toned down the doctrine of original sin. His successor at Leyden, Episcopius, and his other followers, such as Uytendogaert, Grotius, Limborch, and others, departed still farther from the accepted doctrine of the Church, and finally embodied their views in a remonstrance, consisting of five articles.¹²

The opponents of Arminianism, in the person of Calvinists, have viewed this position as semi-Pelagianism. The position held relative to guilt, original sin, and total depravity, is such that Calvinists believe the system is nearer Pelagianism than Calvinism.¹³ Dr. Thiessen reaches the same conclusion in his presentation of the Arminian theology.¹⁴

The view of human nature held by Quakers is worthy of brief consideration. For early Quakers the Scriptures were subordinate to the inward light. Man was looked upon as sinful

¹⁰Sanford Fleming, *Children and Puritanism* (New Haven: Yale University Press, 1933), pp. 48-56.

¹¹Vergilius Ferm, editor, *An Encyclopedia of Religion* (New York: The Philosophical Library, 1945), pp. 527-528.

¹²Berkhof, *op. cit.*, p. 155.

¹³*Ibid.*

¹⁴Thiessen, *op. cit.*, p. 261.

and unclean by nature, however, the term "original sin" was rejected.¹⁵ Quakers, or Friends as they are called today, are divided into at least three distinct bodies. The orthodox group has adopted much of the theological terminology of other religious bodies. William P. Pinkham, an orthodox Friend, well received by his group, has written the following on the subject of "total depravity."

The Society of Friends, and some other evangelical Christians discard the term 'total depravity,' not because it does not properly express the hopeless, helpless state of the sinner, when considered apart from the blessings of redemption; for the term is no stronger than the statements of Scripture fully warrant; but because those who use the term apply (or seem to apply it) to persons in whom some of the influences of grace are yet efficient. Any such application is unjust toward God.¹⁶

It seems to the writer that the note of warning or admonition given in the above quotation is important in the view of human nature. Any view which casts reflection on the ability of man or the goodness of God has grave implications for both theology and education.

This review of the theological position held by different men or movements regarding human nature serves to remind us of the problems involved. It is imperative that a clearer and more general theory of human nature is necessary for the teacher. We now turn our attention to some educational philosophers to see what they have to offer us in the hope of an answer.

What Do Educational Philosophers Say?

The first man to claim our attention is Rousseau. He is listed with the educational philosophers in this paper because his view of human nature runs counter to the prevailing theological view considered above. Rousseau was at war with the society of his day. The education which he recommends for

¹⁵E. H. Klotsche, *Christian Symbolics* (Burlington, Iowa: The Lutheran Literary Board, 1929), pp. 290-296.

¹⁶William P. Pinkham, *The Lamb of God*, Third edition (Los Angeles: Goerge Rice & Sons, 1916), pp. 187-188.

Emile is intended to equip him against the distortion of his nature by society. It was Rousseau's objective to bring education into harmony with laws of nature governing the progress and life of the individual. As mentioned previously in this paper, Rousseau was opposed to the view that human nature is evil and must be changed or disciplined. He believed that it is good and that no hindrance should be placed upon the freedom of its development. It is necessary that the teacher recognize this and that she seek to understand child nature.¹⁷

The views of Horace Bushnell are very important since he did a great deal to shape theological thought and educational policy relative to human nature. Following graduation from divinity school he became pastor of the North Church in Hartford. His influence is seen in the following statement.

Dean Weigle states that his work marks the passing of extreme Calvinism in the New England Churches.

Foster declares that he was the most important writer of the later New Haven theology.¹⁸

However, Bushnell was not chiefly a theologian; his main contributions were made as a preacher and a pastor. From the store of his own spiritual experience he endeavored to guide the churches into better ways of thinking and improved methods of presenting the Christian faith.

Bushnell's work may be divided in two aspects though they are not opposed to each other. The first is his view of the revival method. In a sense he rebelled against revivals as the only or the dominant method. In 1838 his article entitled "Spiritual Economy of Revivals of Religion" appeared in the *Quarterly Christian Spectator*. In it he does not condemn revivals totally. He recognizes the value of such spiritual quickenings, but feels the abuses associated with them should be corrected. Revivals have a place in God's plan; God may act periodically in renewing men. God need not act uniformly all the time, nor need He be limited to the revival method.

Bushnell believed there was a negative side to revivals. Not all influences coming from revival are good; errors and extravagances frequently accompany them. The following quotation expresses his view relative to the negative side of

¹⁷James Mulhern, *A History of Education* (New York: The Ronald Press Company, 1946), pp. 347-348.

¹⁸Fleming, *op. cit.*, p. 195.

revivals:

Four errors are discussed: first, the supposition that the revival mood should be constant; secondly, the feeling that to accomplish anything in religion something unusual must be employed; thirdly, the overemphasis upon conversion; and fourthly, the failure to recognize the advantages to be gained by the Church in times of non-revival, particularly with respect to Christian nurture.¹⁹

Though he was not opposed to the revival method as such; he was opposed to the extravagances connected with it and the doctrinal views of many supporting revivals. His discussion of revivals was the point of departure for his stressing of Christian nurture. This brings us to the second aspect of his work, namely, his developing within the churches a proper place for children. He viewed the non-revival period as a good time for Christian nurture. He clearly expressed himself relative to the principle of development underlying Christian nurture.

What was the position of Bushnell relative to the doctrine of depravity? The following statement speaks to this question:

Stress is laid upon the fact that the doctrine of growth is not an infringement upon the doctrine of depravity. 'It only declares that depravity is best rectified when it is weakest, and before it is stiffened into habit.' The criticism that such a view rules out the divine agency is emphatically denied. 'Whatsoever the parent does for his child, is to have its effect by a divine influence. And it is the pledge of this, which lies at the basis of the household covenant, and constitutes its power.'²⁰

However, Bushnell's view of the home, Christian nurture, and Christian education was such that little stress was placed upon the sin of man. In fact his thesis was "that the child is to grow up a Christian." The child is not to grow up in sin, as was commonly believed, and in later years be converted. The child may love the good from his earliest years. The parents and life in the home are vitally important in the formation of proper habits.

¹⁹*Ibid.*, p. 197.

²⁰*Ibid.*, p. 198.

Bushnell's position was a definite departure from the thought and practices of his time. There was great stress upon revival in New England, and it was commonly believed that the child must grow up in sin. The Church gave only a small place to the importance of children. Bushnell reacted against this. It is generally accepted that Bushnell's *Christian Nature* was an epoch-making book. It dealt a hard blow to the old Puritan theology of America. It marked not only a turning point in the importance of the child in the churches; it also marked a new epoch in the history of religious education.²¹

The view of George Albert Coe was a powerful force in the shaping of educational thought and practice relative to a theory of human nature. Coe was a follower of John Dewey's doctrine of the "New Education." Coe's view of divine immanence was such that he believed spiritual values are inherent in every aspect of the common life. He made a complete break with the idea of total depravity. He believed in a progress-making God.²² In his book *A Social Theory of Religious Education* he considers the following subjects: the instincts, sin, human nature, and depravity. He reminds us that it is necessary to consider the nature of the human material that religious education seeks to modify. Is there any reason to believe that children will make favorable response to the principles taught? Does human nature include any obstacle to such a response? We must discover what capacities people have for being interested in higher ideals and better living. Coe believes that a child's religious progress evidences the continuous achievement of intelligent good will in his growing social relationships.²³

The use of the term "instincts" is used freely by Coe in this book; his view is briefly presented. Some of the instincts, for example rivalry, anger and pugnacity, may be misused and abused. However, they are not basically sinful or carnal; there are numerous good uses to which these instincts may be put. Some instincts must be suppressed or controlled. Rivalry and greed oftentimes get out of hand. Likewise, instinctive

²¹*Ibid.*, p. 207.

²²Arnold S. Nash, editor, *Protestant Thought in the Twentieth Century* (New York: The Macmillan Company, 1951), pp. 229-240.

²³George Albert Coe, *A Social Theory of Religious Education* (New York: Scribner's, 1919), pp. 119-120.

mastery and submission appear to be at least needless, and many times a hindrance to the growth of society toward democracy. The need of society is cooperation. The individuals composing society stand in need of training.²⁴ Greater clarity is needed between what is instinctive and what is acquired. Coe expresses himself in the following words:

How often do we hear it said of one child that he is 'naturally' amiable, and of another that he is 'naturally' self-willed, the implication of 'naturally' being that the quality in question is a matter of original endowment, and therefore unchangeable.... Children's dispositions are complexes of what is nature and what is acquired. The acquired part is the habits whereby certain impulses, specialized by experience, are given a permanent and specific direction, while other native impulses, unused or repressed, remain in the background, or decrease toward complete atrophy.²⁵

What is meant by the term "human nature"? It is insufficient to merely recognize that the instincts are hereditary, permanent, and fundamental to character. Each instinct has many possible modes of expression that vary through a large scale. Habit forming is also human nature, and that it makes possible the fixing in human life of either better or worse instinctive ways. It is necessary to become a self-criticising self, and to form self-criticising societies. Such is a means of improvement and advancement. Coe believes, as did Bushnell, that the child may grow up a Christian and never know himself as being otherwise. If this is to happen the home and society must function on the Christian plane. It is a recognized fact that antisocial instincts are active in the early years as well as socially constructive ones. Both types of instincts are functioning in early childhood. There is a great difference between childhood and maturity, but the difference does not constitute a moral break. In order for a child to attain Christian maturity he should intelligently exercise certain impulses of childhood itself. Some maintain that childhood is egoistic, and that it is necessary to postpone certain endeavor until adolescence. If this position be accepted, we would need

²⁴*Ibid.*, pp. 122-133.

²⁵*Ibid.*, p. 133.

to delay religious education until the period of adolescence. Motives would continue to grow which must later be counter-acted.²⁶

Not only must habit forming still go on; the whole of it will be affected by preadolescent social experience. Nothing occurs that can at a stroke wipe old selfish habits off the slate.²⁷

Coe states his position relative to sin in the following quotation. The view expressed is far removed from the New England Theology.

'Sin' is a social conception. When I was a boy I was taught that sin is a relation, not between me and my neighbor, but between me and God. Subsequent reflection has led me to regard the distinction here made as not valid. The intimacy of the two Great Commandments to each other is too close. The dwelling place of the Highest is not apart from, but within, the brotherhood, which is the family of God and the kingdom of God. I find neither psychological, nor ethical, nor metaphysical footing for the idea that I can have relations with God in which he and I are isolated from all society. My very being as a conscious individual is bound up with that of my fellows; a divine judgment upon what I am and upon what I will to be is per se a judgment upon my reciprocal human relationships. Nor can I judge God otherwise. The only meaning that I can give to his supreme goodness, the only ground that I can assign for bowing my will to his, is that he enters into the human social process more fully, more constructively, than I do. The need for any such term as sin lies in the fact that we men, in addition to constructing the human society in which God and men are both sharers, also obstruct it and in some measure destroy. We must now as educators face the fact that we do, individually and collectively, oppose, resist, and undo our own work of social upbuilding.²⁸

²⁶*Ibid.*, pp. 135-148.

²⁷*Ibid.*, p. 161.

²⁸*Ibid.*, p. 164.

The transmission of sin brings to life the old controversy relative to total depravity. The position taken by most religious educators and the interpretation given by them is far different from that of the early New England theologian. In early America total depravity was a dogmatic belief; the authority for such a conviction was based upon divine revelation. The conduct of children was not studied, but the method consisted in contrasting children's conduct with a fixed standard of adult or even divine perfection, and then taking all deviation from the standard as defects of child nature. It was *apriori* procedure; a conclusion being first accepted, and facts were then used to illustrate and confirm it. The entire picture is held to be changed when we approach the facts in the spirit of science. There are many reactions in children which are social in a similar manner that some of our maturest Christian conduct is social. Other reactions may be noted that are anti-social in the same sense that some of our mature badness is anti-social. We observe and must keep in mind that children are not adults. The actions of children are not simple, as the theory of depravity makes them out to be. Children are not "good" or "bad," but they have complex personalities because of the influence of preceding experiences as well as the numerous instincts that are always at work. If these complex personalities are to be understood, conduct must be analyzed into its various elements. The relation of these elements one to the other must be noted, and the particular stimulus which awakens each of them on each occasion should be determined, if possible. We may discover that much of the faulty conduct is an imitation of the conduct of others. Poor conduct may be the result of habit.²⁹

Even though the cause of a child's misconduct may be traced to his elders, the misconduct is his own and he needs to be freed from it. The task of the teacher is to see that childish faults, whatever their cause, are dealt with in a manner which will leave a socially constructive deposit. The position that a child is not "really bad" does not mean that he should be let alone. In some instances the wisest plan is to overlook the child's misconduct. But in most instances the child should realize that something is wrong, and that it should be corrected. The educator should work for continuous moral growth rather

²⁹*Ibid.*, pp. 168-170.

than relying upon any breaks provided by original nature. Moral growth does not occur at the same rate at all times. Moral growth may be characterized by crises at times. Such experiences are not uncommon during adolescence. However, it is a mistake to postpone the beginning of personal religion until adolescence, hoping for a conversion experience that will produce new character. Elementary religious education should make a conversion experience unnecessary.

Hocking's view, as set forth in *Human Nature and its Remaking*, is typified in the following quotation:

For all agencies which are now engaged in re-making mankind, three questions have become vital. What is original human nature? What do we wish to make of it? How far is it possible to make of it what we wish?³⁰

All social enterprises recognize that human nature is a problem. However, human nature is plastic, and heredity by no means determines man's destiny. Human nature is capable of modifying itself. Naturalism and liberalism have endeavored to set human nature free. An attempt has been made to set up a thorough and literal inventory of all the ingredients of human nature, and all the instincts that are to be satisfied. It has been discovered that certain propensities can hardly be appeased without being allowed to assume control of the other propensities. It appears that some elements of human nature can only be liberated by discipline. It is no longer a question between discipline and liberation, it is a question as to what kind of discipline a free man will have. There are many things which we do not want to do relative to human nature. We do not want to suppress or do away with our primitive passions; they are to continue with us. We do not want to engage in a persistent struggle against them, or follow any course which results in moral tension. If human nature is to change at all, it should be in ways that will leave it more completely satisfied.³¹

We can never draw a line between what is natural and what is artificial in man. No example of the unaffected natural state can be found, for with the first social exchange the original self is overlaid. The concept of our original nature is always

³⁰Hocking, *op. cit.*, p. 11.

³¹*Ibid.*, pp. 34-40.

an abstraction.

Many people today reject the argument: if a man sins, he is a sinner. The man having committed sin may have been under severe strain or depression. We discover that the distribution of blame is a difficult problem. If a man does wrong today, we often conclude that he is in the wrong place. If such a man is located in the right place and given the proper type of work, he is likely to do the right. However, Hocking feels that we cannot follow Augustine in his dark picture of sin, but the modern attitude which omits sin altogether is not the correct view either.³² But there is nothing in original human nature which taken by itself can be called evil. The following quotation from Hocking casts a ray of light upon this statement.

Admitting, then, that no crude impulse is sinful taken by itself, it does not in the least follow that crude impulses as we find them in human nature are therefore good. It does not so much as follow (as is often stated) that they are devoid of moral quality. For as we find them in human nature, no impulse is by itself. The moral quality of any impulse is due somehow to its mental environment, not to its own intrinsic quality; but every impulse (after the hypothetical first) has an environment. . . . Nothing can be condemned because it is crude; but a moral question may arise at once if an impulse has an opportunity to be something else than crude. Sin lies, we judge, in the relation of an impulse to its mental environment.³³

It appears that no behavior can be defined as sinful by its descriptive character alone. We may analyze sin and in a measure describe it, but it is impossible to explain it. If sin could be explained it would be found to be the invariable consequence of certain conditions; and whatever is necessary is not sin. Sin implies that kind of freedom in which the fate and character of every conscious act comes for a moment under the control of "self." Moral mistakes appear to be similar to the mistakes which accompany the learning of any new art. The following explanation is given by Dr. Hocking. One may

³² *Ibid.*, pp. 126-127.

³³ *Ibid.*, pp. 138-139.

safely predict that the beginner at target practice will miss the mark. The beginner is free to hit the mark and there is no reason why he must miss it. As time progresses he will hit the mark more often, and a curve of his progress in learning can be drawn. Is sin a missing of the mark, and therefore a phenomenon of the curve of learning? In the matter of target practice the full will of the individual is on the side of hitting the mark, and it is the physical obstacles of imperfect organization and control which cause defeat. However, in moral effort there is no difficulty of this kind, for the nature of right is to be always within reach, otherwise there would be no obligation. The real point is that the man's complete will is not on the side of hitting the mark. Hence the analogy breaks down; and there is no law of learning for morality. Morally speaking the mark might have been hit. Sin so considered leaves place for original sin; every man is his own Adam. Sin to be sure has its consequences, both social and psychological.³⁴

The view of H. Shelton Smith relative to sin and human nature will now be considered from his book *Faith and Nurture*. While Smith's view is far removed from the position coming from Augustine, he takes strong exception to the naturalistic position of Coe and Dewey. He feels that the thought-patterns of liberal Protestant nurture need revision; he also recognizes that the newer trends in theological thought are defective in certain respects. Both modes of thought are in need of restudy and criticism. The liberal church lacks a realistic understanding of man. This is caused in part by the fact that the liberal theory of religious nurture has been controlled by the sciences of psychology, sociology, and anthropology. Man must also be studied from the Christian point of view, for man can be understood only from the divine perspective. The sciences mentioned above are helpful but inadequate by themselves. According to Smith man is a creature of God, therefore the naturalistic view held by Dewey and his followers is a hopeless attempt to understand man in the light of the empirical perspective alone. Religious orthodoxy has failed to see man in his empirical perspective; however, human value is enhanced when it is connected with a transcendent source in God. Secular humanists take exception to such a view.

³⁴*Ibid.*, pp. 150-161.

Smith holds that the educational theory of the liberal Church is still controlled by a romantic doctrine of man. The nature of human nature is a problem which the modern religious educator must concern himself.³⁵

Time and space make it impossible to consider the views of such educators as William C. Bower, John Dewey, J. Donald Butler, Paul H. Vieth and Ernest J. Chave. However, those considered leave us with a sense of disappointment similar to the disappointment with many of the theologians. It is hoped that the concern represented by both groups may result in a better understanding of human nature.

II. THE PROBLEMS OF MAGNITUDE

It seems to the writer that both theologians and philosophers fail to consider and appreciate the religious background, cultural situation, and economic condition of men disagreeing with them. This ought to be noted in connection with Augustine. His view of sin and grace was molded to a certain degree by his deep religious experiences, in which he went through great spiritual struggles and eventually came to his view of the Gospel. In his *Confessions* we read of his immorality and lack of interest in religion, and how he sought escape in Manichaeism and almost fell into its snares, but at last turned to Christ. Some believe there are traces of a Manichaean influence in his gloomy view of human nature as fundamentally evil, and in his denial of the freedom of the will. It is more likely that this resulted from his own sense of inherent evil and spiritual bondage.³⁶

Three important points claim our attention relative to Bushnell's religious development. He was not reared under the influence of the hyper-Calvinism of his day. His parents were religious people, but his father was a Methodist and his mother an Episcopalian. His escape from New England Calvinism is not to be overlooked in the development of his thought. Obviously his early religious experiences were different from those of many youth in the New England churches. Calvinism never gained the deep hold upon him which was characteristic of the day. The atmosphere of the home counteracted the prevailing Calvinistic thought of the day.

³⁵Shelton, *op. cit.*, pp. 67-99.

³⁶Berkhof, *op. cit.*, p. 135.

It is also important to note that Bushnell was "a child of Christian nurture." His parents were fair, unselfish, thoughtful, characterized by love and devotion, and conscientiousness. In later years Bushnell recognized the bearing of his early training upon his own thought and life. The nurture which he advocated and presented to the church was a nurture which he had experienced.

Mention should be made of his deeper religious experience coming to him through a revival. What was the influence of revival in the theology of Bushnell? He had previously passed through a period of skepticism resulting in a spiritual decline. He always considered this revival experience as a very important crisis in his life. It is often referred to as his conversion.³⁷

No doubt similar evidence could be found to show how past experiences made and molded other men considered earlier in this paper. It is worthy of notice that liberalism came into being in full force in America at a time of prosperity, while neo-orthodoxy took root in Europe at a time when men suffered hardship. The neo-orthodox movement gained a hearing in America at a time when the idea of "natural goodness" was severely tested by World War I. This all proves, at least to many, that men have never been quite as objective as one could desire.

Another problem of magnitude centers around the rules of interpretation often used when interpreting the Bible or the findings of science. A few scholars are presently coming to realize this in their approach to the Bible. Bernard Ramm is a good representative of this group. He believes in the creative work of God and the sinfulness of man. However, he feels that those presenting the orthodox faith have often been guilty of overstating their case. They have said too much about the "when" and the "how" of creation. Ussher's chronology can no longer be accepted. Man is much older and the antiquity of the human race is of little real concern to the Christian view. He confesses that science has proven the human race to be very old. Science is sometimes guilty of discrediting the conclusions of the theologians too quickly. Because certain mistakes have been made it does not logically follow that truth is never discovered and stated. Scientists need to make a dis-

³⁷Fleming, *op. cit.*, pp. 192-195.

inction between their findings and their interpretations of the findings. Presuppositions, in so far as possible, should be laid aside.³⁸

There is some reason to believe that there is greater recognition of these problems today than formerly. Some theologians and educators are endeavoring to understand each other, and some men are making themselves heard in each field.

III. THE PROBLEM OF MEDIATION

Brevity must also characterize our consideration of this point of mediation. In the book *Protestant Thought in the Twentieth Century*, Shelton Smith, in the chapter "Christian Education," states that progressives have three courses of action open to them. The first course is to continue to reaffirm their already established theological convictions. Smith says this was the choice of George A. Coe, William C. Bower, and the late Harrison S. Elliott. Such an emphasis will continue to serve as a counterweight against the extreme types of Protestant orthodoxy as Barthianism. Such service is important, because ultra-orthodoxy imperils a vital doctrine of Christian nurture. A second alternative for progressive educators would be to align themselves with metaphysical naturalism and abandon the Christian tradition entirely. This course has been implicit in much of the thought of the left-wing educational liberals who have adopted an extreme functionalistic view of religion. Such a trend is presented by Ernest S. Chave in his book, *A Functional Approach to Religious Education*. If religious educators built their philosophy around this there would be no conflict between religious education and progressive secular education. Religious education could make very little contribution if this course were followed. The third course open to educational progressives is to reconstruct their theological foundations in the light of the more realistic insights of current Christian faith. Smith believes this is the course to be followed. Many Christian educators are coming to realize that left-wing Protestant liberalism is no longer the powerful influence of the past. Religious educators are coming to hold a

³⁸Bernard Ramm, *The Christian View of Science and Scripture*, (Grand Rapids: Eerdmans, 1955), pp. 305-344.

less optimistic view of human nature. Man "is a child of God" and "is also a fallen creature." "The nature and special content of the Christian revelation, including the centrality of Christ and his Church" has received a new recognition.³⁹

William Hordern in his recent book *A Laymen's Guide to Protestant Theology* presents a view worthy of notice. He rejects the idea that theologically speaking, a man has to be a fundamentalist, liberal, or neo-orthodox. He states that many theologians are seeking a way between the extremes. He refers to this as the mediating school, or a movement known as "modern orthodoxy." The heart of this movement expresses loyalty to the faith of historic orthodoxy. The other groups represent deviations to the right or left of orthodoxy.⁴⁰ It seems unnecessary to discuss Hordern's view in this paper, for it is not the purpose of the writer to approve or condemn his view. Reference is only made to it in an endeavor to show that some men are looking for a theological structure in which more men may live together. Whether Hordern is laying the foundation for such a theological house remains to be seen. Once he, or someone else, builds such a house we hope and believe that many theologians and educators will pay him a visit.

The problem of human nature presents great and grave problems for both theologian and philosopher. The naturalist laboring in either field fails by advocating that man can save himself. The supernaturalist, at least of the extreme Calvinistic type, fails by leaving the plan of salvation entirely up to God. While the Apostle Paul has raised many problems for us, and hyper-orthodoxy has always claimed to find support in his writings, it may be that Paul answers the problem relative to human nature and man's salvation in Philippians 2:12-13.

...work out your own salvation with fear and trembling [Man's part]. For it is God which worketh in you both to will and to do of his good pleasure [God's part].

³⁹Nash, *op. cit.*, pp. 242-246.

⁴⁰William Hordern, *A Laymen's Guide to Protestant Theology* (New York: The Macmillan Company, 1955), pp. 185-209.

Book Reviews

James D. Robertson, Ph.D., Book Review Editor

Baker's Dictionary of Theology, by E. F. Harrison, et al. Grand Rapids: Baker Book House, 1960. 566 pages. \$8.95.

Here, in 874 articles, conservative writers define Biblical terms of theological and ecclesiastical significance, including those terms peculiar to the theology of our time. The editor-in-chief, Dr. E. F. Harrison, is professor of New Testament at Fuller Theological Seminary. His associate is Dr. G. W. Bromiley, formerly rector of St. Thomas Episcopal Church, Edinburgh, and more recently, professor of Church History at Fuller. Dr. Carl F. H. Henry, editor of *Christianity Today*, served as consulting editor of the work. The 138 contributors, comprised of men from countries all over the world, are noted for their sound evangelical thought and unswerving loyalty to the Word of God. The serious-minded student will find in this compact volume a valuable fund of information on "Dead Sea Scrolls," "Neo-orthodoxy," "New Testament Criticism," "Christian Year," "Biblical Interpretation," and a host of other topics. The articles are geared particularly toward acquainting the reader with the tension points in theological discussion today.

James D. Robertson

The Essential Nature of New Testament Preaching, by Robert H. Mounce. Grand Rapids: Eerdmans, 1960. 168 pages. \$3.50.

This book has to do with the *kerygma*--the proclamation of the Gospel which the first ambassadors of Christ preached to the world of their day. It makes clear what that proclamation was, and shows how it runs through all the New Testament. Among chapter headings are these: The Preaching of Jesus and the Twelve, Preaching in the Early Church, The Apostolic Proclamation, Clues to a pre-Pauline Kerygma,

and Questioning the Origins of the Primitive Proclamation. A final chapter gathers together the significant findings on the question, "What has true Christian preaching ever been?"

Preaching, it is asserted, is Revelation. It is nothing less than the self-disclosure of God Himself, who revealed Himself in redemptive activity which reached its climax in the death and resurrection of Jesus Christ, and whose historic self-disclosure, transcending the barriers of time, is an ever-present reality. The preacher is the mediator of God to man. "As he speaks, somehow his words become the Divine Words" (p. 7). It is this reviewer's conviction that the contemporary pulpit needs a generous inoculation of this truth, earlier expressed by P. T. Forsyth, that "Revelation is the self-bestowal of the living God...God in the act of imparting Himself to living souls" (*Positive Preaching and the Modern Mind*, p. 10). But this Revelation cannot take place in a vacuum. It is incomplete without the response of faith. Preaching, then, is "the medium through which God contemporizes His historic self-disclosure and offers man the opportunity to respond in faith" (p. 153). Without preaching, God's mighty acts remain historic. Preaching contemporizes the past and moves man to response in faith. How this is done defies explanation. Mounce sees preaching not as an adjunct to the saving activity of God in Christ. It is, rather, a part of that activity itself. "The proclamation of the Cross is itself the continuance, or extension in time, of that very redemptive act" (pp. 153, 154). Since in revelation it is God Himself who is communicated and not just information about Him, preaching in a real sense is sacramental. It mediates the presence of God. In the end, the ultimate test of the genuineness of preaching is, Does it actually convey the saving action of God? Unless this happens, the sermon is not preaching.

James D. Robertson

Backgrounds to Dispensationalism, by Clarence B. Bass. Grand Rapids: Eerdmans, 1960. 184 pages. \$3.50.

In this book, Professor Clarence B. Bass of Bethel Theological Seminary offers a critique of dispensationalism in its historical setting. In a brief biographical note in the "Introduction" the author states that he "was reared in the dispen-

sational system" (p. 9), that throughout his college and seminary career he was under the impression that dispensationalism and premillennialism were synonymous. It was during a doctoral program that he began to see clearly the basic hermeneutical pattern of interpretation in dispensationalism which he now regards as broadly divergent from that of the historic faith. This volume is an outgrowth of his intensive and exhaustive research into primary and secondary sources upon the subject.

The author states that his purpose "is not to construct a case against dispensationalism, but dispassionately and objectively to seek to determine the historical genesis of this system of thought, which has had such an effect upon the church, and to analyze its implications for contemporary church life" (p. 8). He writes especially that the pastor-dispensationalist might better understand the system. In so doing, however, he declares forcefully his reasons for rejecting the dispensationalist's interpretation.

In pursuing his task, Professor Bass first sets forth the distinguishing features of dispensationalism while at the same time pointing out the ways in which the system departs from the views that have characterized historic premillennialism. He then traces the development of the thought and practice of John Nelson Darby through the rise of the Plymouth Brethren movement, giving special attention to Darby's doctrines of the church and eschatology. It was Darby, a rather controversial religious leader in England during the nineteenth century, who formulated the main features of dispensationalism. As a system of Biblical interpretation patterned after Darby's thought, dispensationalism was extensively popularized by the Scofield Bible.

Bass regards the basic features of dispensationalism as being rooted in its hermeneutical principle of interpretation, in a chronology of events which it has devised, and in a tendency to be separatistic in spirit and practice (pp. 18, 19).

While favoring the literal interpretation of the Bible, Bass rejects the rigid application of an exact literal interpretation of dispensationalists which involves them in some extreme views. "Logically carried out, this principle involves the dispensationalist in these extremes: all Israel (presumably every Israelite) will be saved; the boundaries of the land given in the promise to Abraham will literally be restored during

the millennium; Christ will return to a literal, theocratic, political kingdom on earth with a government patterned after existing national governments, with David as his regent; Christ will sit on a physical throne in the city of Jerusalem, in the state of Israel; the beast, Antichrist, and other persons mentioned in Revelation, will literally appear; a city will actually descend from heaven, in which God will have an eternal throne, and from which will flow the river of life--all of which are inherent in the system of contemporary dispensationalism" (pp. 150, 151). Such a system of hermeneutics which insists that *all* prophecy must be interpreted with absolute literalism is committed to forced exegesis, says the author.

The most profound implication of dispensationalism for Bass is in its tendency to separatism. "The sum total of all its doctrines tends to make it a separatist, withdrawn, inclusive theology" (p. 153). It is the author's conclusion that "any theological system which causes a part of the church to withdraw from the larger fellowship in Christ and, by isolationism and separatism, to default its role, is wrong" (p. 154). The result is to default in the church's responsibility to the culture in which it finds itself. "The mission of the church to the world is to reflect the ethics and ideals of Jesus, through personal salvation, into the culture of society so that that culture may be changed" (p. 148). While the author's conclusion states a proper generalization as a warning against a too hasty and too easy fragmentation in the church, it would have been well to observe that there have been times in the history of the church when, through great burden and travail of spirit, conscientious men have had to conclude that it was better to be divided by truth than to be united by error. Martin Luther and the Reformation are historical witnesses to this fact.

One of the helpful features of this book is a very comprehensive and carefully classified bibliography, covering pages 159 to 177. The book is a valuable contribution in the area of eschatological studies. It will serve as a healthful corrective in contemporary theological thought, particularly in conservatism.

William M. Arnett

God's Word into English, by Dewey M. Beegle. New York: Harper

and Brothers, 1960. xii plus 178 pages. \$3.50.

This book, by a professor in Biblical Seminary in New York, is something of a companion volume to E. A. Nida's *God's Word in Man's Language* (Harper, 1952). Whereas Nida's book dealt with translation of the Bible into many languages, Beegle deals specifically with translation of the Bible into English.

Help in answering many questions concerning English translations of the Bible will be found here. The author deals with the question of the ancient Greek and Hebrew manuscripts upon which our knowledge of the Bible is based, and why new English translations must be made from time to time. With regard to the latter point, Beegle deals with changes which the English language has undergone, more accurate meanings which have been found for Greek and Hebrew Biblical words, the problem of two or more possible meanings for a word, differences in the ancient manuscripts, and matters of style and accuracy in translating. He also discusses the use of forms such as "thou" for "you," the use of italics in the King James and some other versions, the sacred name "Jehovah," and other matters involved in the English Bible. Eight pages of significant photographs add to the informative value of this work.

It is worth emphasizing that Dr. Beegle has written his book primarily for people with no professional training in the matters which the book discusses. As such, it should fill a very helpful place in enabling ordinary people to understand the background of the Bible, which after all is a Greek and Hebrew book, our English versions being only rather recent translations.

J. Harold Greenlee

Billy Graham, *Revivalist in A Secular Age*, by William G. McLoughlin, Jr. New York: The Ronald Press, 1960. 270 pages. \$4.50.

It has always been difficult to view revivalism, that distinctly American religious phenomenon, with objectivity. Since the first Great Awakening most people are either in harmony with or hostile to mass evangelism. It is likewise difficult to be objective in appraising the evangelist himself.

Nevertheless, this author seriously attempts to handle his subject with objectivity, and in so doing succeeds better than most men. The author is professor of history and American civilization at Brown University. A graduate of Princeton University, and a Ph.D. from Harvard, he spent a year as a Fulbright scholar, gathering material on the Moody and Sankey revivals. He has to his credit two other historical studies of American evangelists (*Modern Revivalism* and *Billy Sunday*).

The author's main purpose is to place Billy Graham in the historical perspective of American revivals and revivalists. A secondary aim is the evaluation of Graham's message and influence in contemporary culture. As may be expected, his approach is historical and sociological. His study reflects thoroughness in the discovery and use of primary source material. Seldom is his personal involvement or rapport indicated.

The book's opening chapters detail the early background of Billy Graham to the year 1949 when he made national headlines at the Los Angeles tent meeting. Then the great campaigns of the fifties are described and analyzed. The Graham Evangelistic Association began at Minneapolis with one secretary in a one-room office in the fall of 1950. Eight years later it had a staff of two hundred, a four-story office building, electronic business machines, answered 10,000 letters weekly and had 1,250,000 on its mailing list with each staff-member a "dedicated, born-again fundamentalist," a full partner in the "team."

The author believes that Billy Graham reached the pinnacle of his career in 1958 (the New York Crusade) he predicts that for the next twenty years Graham will be busy but less sensational than during the past decade. He is convinced of Graham's sincerity and of the effectiveness of his campaigns. He is less than enthusiastic about the long-range results of the meetings, although cognizant of the effective follow-up procedures. In his estimate of Billy Graham's work he reaches these conclusions: (1) Graham is the "spokesman for the pietistic movement which is challenging the old Protestant church system" and which centers in the National Association of Evangelicals. (2) Graham is also now a spokesman for organized Protestantism which, the author surmises, may effect a working (not a theological) alliance among neofundamentalism, neomodernism, and neo-orthodoxy. (3) Graham

appeals to the comfortable middle-classes of America by urging them to repent and reaffirm their Protestant heritage.

(4) Graham has become the best-known Protestant leader of the world, "a catalyst of theological and ecclesiastical change rather than...a prime mover."

The author is most critical of Billy Graham in the sphere of social relations. Like Reinhold Niebuhr he finds the evangelist too naive in the matter of the application of the Gospel. Graham, he says, knows of no sin which is social in origin and which needs more than individual repentance and reformation to correct. Consequently, the social implications of the Gospel for Graham are limited to charity and efforts in evangelism. Although a titular Democrat, Billy Graham has been in sympathy with Republican ideals and policies much more than with the New Deal Democrats. Author McLoughlin thinks this natural for an evangelical Christian.

Although the author considers himself objective he can hardly be classed as an admirer of Billy Graham or his message. His purpose, however, is to understand Graham rather than debunk him. His study does much to clarify the evangelist in relation to his time. But it betrays a thinly-veiled disparagement of the evangelist's capacity to provide lasting leadership. The reporting is so thorough, however, that the book will be read with interest and profit by critics and admirers alike.

George A. Turner

The Biblical Expositor, *The Living Theme of the Great Book*. 3 Vols. Dr. Carl F. H. Henry, Consulting Editor. Philadelphia: Holman, 1960. \$6.95 each volume.

During the past decade a half-dozen different commentaries on the Bible have appeared, perhaps more than in the five decades previously. This three-volume work is not really a commentary but a running exposition of the Bible books. It is unique in that its contributors are a representative cross-section of evangelical scholarship, both Reformed and Arminian, non-denominational and international in scope. Each book is treated by a different author. Consistency of form is achieved in that each Bible book is prepared by an analytical

outline which governs the treatment of its exposition. The exposition is based upon the natural segments of the Bible books rather than upon chapters; this makes possible the handling of a large amount of Biblical material in a survey fashion, yet gives coherence and perspective. The reader thus senses the movement and unity of the Bible.

The careful reader will note with appreciation that years of devout study and effective teaching often lie behind insights packed into one terse yet readable paragraph. The conservative reader can consult it in the confidence that it represents, for the most part at least, not an uncritical "biblicism" nor an irresponsible "liberal" tendency, but solid scholarship plus spiritual insight.

For an explanation, however, of "problem passages" the reader will have to depend on the standard commentaries. Indeed, in some instances the exposition is little more than a re-telling of the Biblical narrative. Even in such chapters, however, the reader's interest is sustained, not only by the fidelity to the Biblical material, but also by the occasional flashes of perceptive interpretation or the perspective of a seasoned evangelical scholar.

George A. Turner

Between the Testaments, by Charles F. Pfeiffer. Grand Rapids: Baker Book House, 1959. 132 pages. \$2.95.

This is an excellent historical survey of the Persian and Hellenistic periods, dating from the middle of the sixth century B. C. to the death of Herod the Great in 4 B. C. It deals briefly with the close of the Babylonian empire and the beginning of the Roman empire. Two concluding chapters treat "The Origin of Jewish Sects" and the "Rise of the Apocalyptic Literature."

The book is well written and tends to cover the historical scene with broad strokes, yet at the same time giving a clear picture of the movement of events which took place between the Old and the New Testaments. The material is readable and is of such character that the average Bible student can understand and enjoy its significance.

The author is conservative in his dating of Biblical books and persons as they relate to the events which occurred during

this time span. The people involved are Haggai, Zechariah, Esther, Ezra and Nehemiah. Non-conservative interpretations of how Biblical books are related to the inter-testamental events are not described or alluded to. It is a straightforward conservative presentation without an analysis of alternative views, though the author is no doubt capable of making such an analysis.

G. Herbert Livingston

The Epistle of Paul to the Philippians, by Ralph P. Martin. Grand Rapids: Eerdmans, 1959. 186 pages. \$3.00.

This book is volume 11 of the Tyndale Bible Commentaries, of which R. V. G. Tasker is general editor. In keeping with the general policy of the series, the author has avoided the "extremes of being unduly technical or unhelpfully brief." There is a good introduction of sufficient proportion to answer the important critical questions. In the main body the emphasis is on the exegetical, not the homiletical. The comments are an elaboration of an analytical outline that has first been presented.

Martin studied at Manchester and pastored a Baptist church in England prior to his present position as lecturer in Dogmatic Theology in London Bible College. He brought to his task a sound knowledge of Biblical languages and a disciplined mind. The product is highly readable and remarkably free from bias. It should prove useful to both ministers and laymen who love the truth.

Wilber T. Dayton

Calvin's *Doctrine of the Christian Life*, by Ronald S. Wallace. Grand Rapids: Eerdmans, 1959. 349 pages. \$5.00.

This volume is another evidence of the continuing, even re-viving, interest in the works of John Calvin. It is also an indication of an awareness of the need in our day for a clear call to Christian living. The book grew out of a painstaking study of Calvin's *Commentaries*, *Sermons*, and *Institutes*, undertaken to sort out of many tedious and often seemingly con-

tradictory details exactly what the Reformer taught about the Christian life. The final result was presented to the Faculty of Divinity of Edinburgh University for the Ph.D. degree.

Dr. Wallace has served his movement well by setting forth a systematic treatment of the ethical and spiritual implications of the Gospel--implications that not all Christians are aware of as belonging to the Calvinist tradition. Although in this tradition these values do not stand out as prominently as they do in Wesleyan Arminianism, they are there and have often exerted a profound influence. A volume such as this has long been needed to clarify this practical emphasis in Calvinism.

To Calvin's mind, "Christ, in His life, death and resurrection, has brought in the Kingdom of God." His people must express this renewed image and order in their lives. Thus the book includes chapters on "The Sanctification of the Church in Christ," "Dying and Rising with Christ," "The Restoration of True Order," "Nurture and Discipline within the Church," "The Exercise of Faith," and "The Effect and Fruit of Faith."

There is much of value here for Christians of all traditions. And not the least perhaps is the reminder that Wesleyan Arminians should be taking more of a lead in speaking to our generation concerning Christian living, a theme which our tradition surely qualifies us to speak on.

Wilber T. Dayton

Our Contributors

Dr. Howard F. Shipps is professor of Church History at Asbury Theological Seminary. He received the Bachelor of Theology and Master of Theology degrees at Princeton Theological Seminary, and the Doctor of Sacred Theology degree at Temple University School of Theology. In 1958 Dr. Shipps toured England for the purpose of studying Wesley and Methodism; and toured the Continent to study Luther and the Reformation.

Dr. Harold B. Kuhn is professor of Philosophy of Religion at Asbury Theological Seminary. He received the Bachelor of Sacred Theology, the Master of Sacred Theology, and the Doctor of Philosophy degrees at Harvard University. Dr. Kuhn has just returned from a period of sabbatical leave which he devoted to research in four universities in Germany, and the University of London.

Dr. George A. Turner is professor of English Bible at Asbury Theological Seminary. He received the Bachelor of Sacred Theology and the Master of Sacred Theology degrees from The Biblical Seminary in New York, and the Doctor of Philosophy degree from Harvard University. Dr. Turner is author of *The More Excellent Way* which was translated into the Japanese language and published in 1959.

Dr. William R. Cannon is professor of Church History and Dean of Candler School of Theology. He was a first honor graduate of the University of Georgia and of Yale University. Dr. Cannon is the author of several books, among them *A Faith For These Times*, *Our Protestant Faith*, *The Theology of John Wesley*, and *The History of Christianity in the Middle Ages*.

Professor Ora D. Lovell is chairman of Division of Bible, Theology and Philosophy at Malone Bible College. During his twelve years at Malone College, Professor Lovell has done ad-

vanced work and acquired the Master of Arts degree at Western Reserve University and the Master of Education degree at the University of Pittsburgh. All residence work for the Doctor of Philosophy degree from Western Reserve has been completed.



First Fruits

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

About First Fruits Press

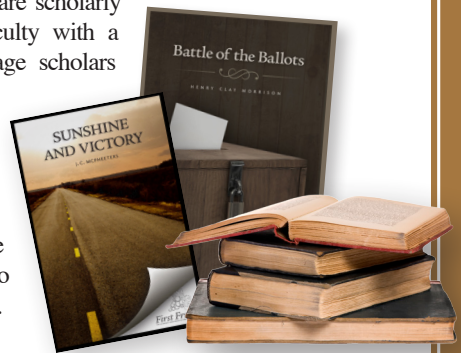
Under the auspices of B. L. Fisher Library, First Fruits Press is an online publishing arm of Asbury Theological Seminary. The goal is to make academic material freely available to scholars worldwide, and to share rare and valuable resources that would not otherwise be available for research. First Fruits publishes in five distinct areas: heritage materials, academic books, papers, books, and journals.

In the Journals section, back issues of The Asbury Journal will be digitized and so made available to a global audience. At the same time, we are excited to be working with several faculty members on developing professional, peer-reviewed, online journals that would be made freely available.

Much of this endeavor is made possible by the recent gift of the Kabis III scanner, one of the best available. The scanner can produce more than 2,900 pages an hour and features a special book cradle that is specifically designed to protect rare and fragile materials. The materials it produces will be available in ebook format, easy to download and search.

First Fruits Press will enable the library to share scholarly resources throughout the world, provide faculty with a platform to share their own work and engage scholars without the difficulties often encountered by print publishing. All the material will be freely available for online users, while those who wish to purchase a print copy for their libraries will be able to do so. First Fruits Press is just one way the B. L. Fisher Library is fulfilling the global vision of Asbury Theological Seminary to spread scriptural holiness throughout the world.

asbury.to/firstfruits



ASBURY
theological
SEMINARY

asburyseminary.edu
800.2ASBURY