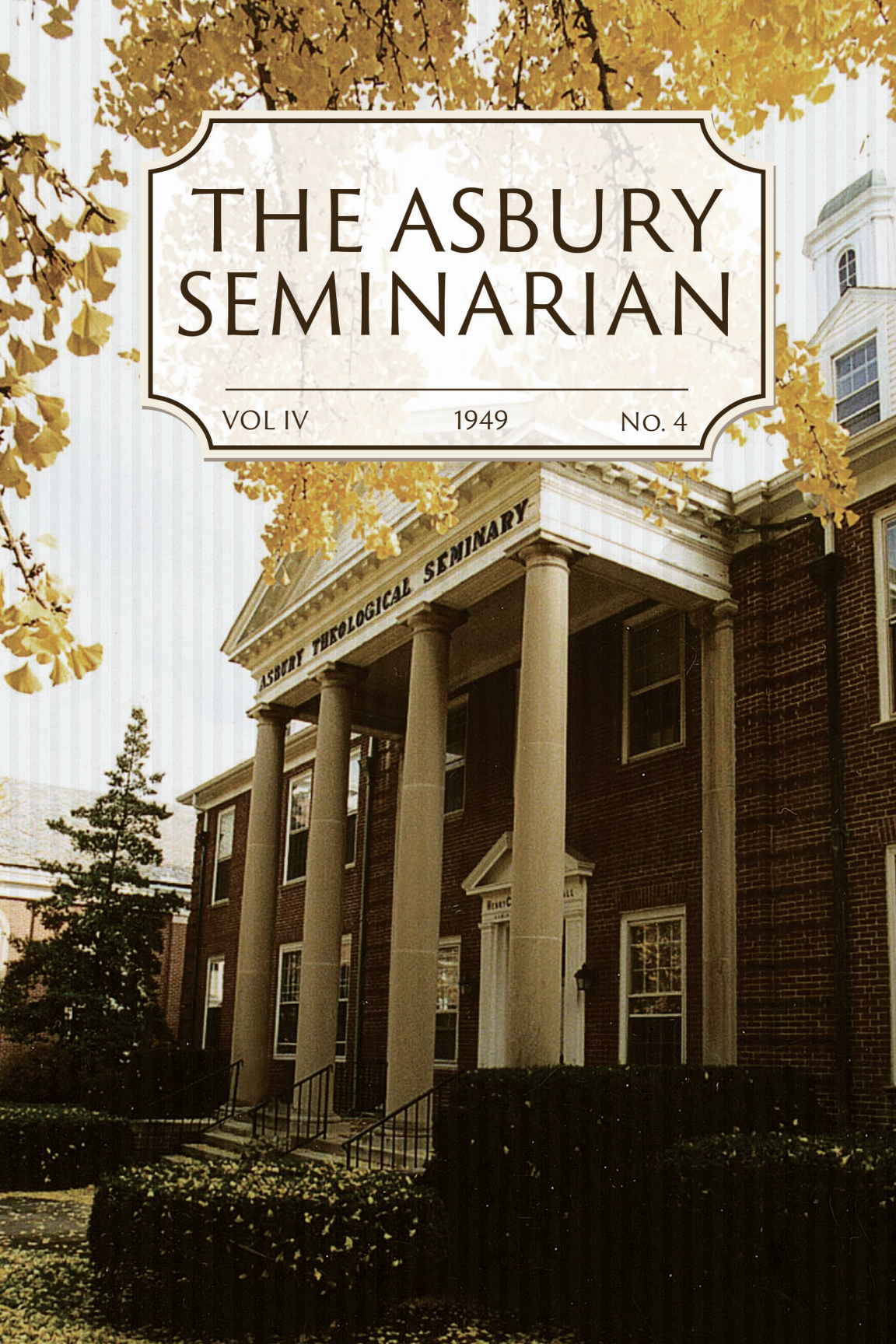


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ASBURY THEOLOGICAL SEMINARY

Wilmore, Kentucky

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The President's Letter

JULIAN C. MCPHEETERS

We are in the midst of the winter revival as *The Seminarian* goes to press. Dr. Wayne Lamb, Pastor of the Union Avenue Methodist Church, Memphis, Tennessee, is the preacher for the revival services. Dr. Lamb is one of the outstanding evangelistic leaders of Methodism. He is Secretary of Evangelism for the Memphis Conference. He is the pastor of a great church, which is enjoying remarkable growth under his ministry, having received 500 new members into the church during the past 19 months.

In Dr. Lamb we find a happy combination of pulpit and visitation evangelism. He is a winsome gospel preacher and knows how to draw the net at the close of each message. The long altar in the Methodist church has been well filled with seekers each night.

Destinies of far-reaching consequences are being determined in these revival services. It was on this campus, when the college and seminary were one institution, that E. Stanley Jones came to his personal Pentecost. It was on this campus that Dr. Wayne Lamb came to his personal Pentecost, who is the preacher in the present revival. It was here that a host of young men in other days, many of whom are now outstanding leaders in the church, felt the quickening of the revival fires of the Holy Spirit, which has proven to be a beacon light in their ministry across the pathway of the years.

We rejoice that the revival fires are still burning on the campuses of Asbury College and Asbury Theological Seminary. The destinies which are being determined in these revivals will touch many lands in the years to come through the lives of young men and women who go out to preach the gospel in the power of the Holy Spirit.

The visitation evangelism in connection with the revival services under the leadership of Dr. Lamb has proven to be quite effective. Teams have been sent out two-by-two each day into the homes. More than 200 prospects were compiled by the pastor of the Methodist Church, Rev. R. F. Ockerman, before the revival services began. These visitation teams have been blessed of God and there have been numerous conversions in the homes of the people.

One of the most important phases in the theological training of a young minister, is in the holy art of soul winning. Asbury Theological Seminary takes the position that there is no incompatibility between scholarship and revivalism. In fact, it is our conviction that the two should be inseparably linked together in a mighty crusade for a great spiritual revival to sweep over the nation and around the world.

Our Contributors

JULIAN C. McPHEETERS, LL.D., is president of Asbury Theological Seminary, and is well-known in the fields of evangelism and Christian journalism.

W. CURRY MAVIS (Ph.D., University of Southern California), is professor of Pastoral Counseling in Asbury Theological Seminary, and Dean of the John Wesley Seminary Foundation.

CLAUDE H. THOMPSON (Ph.D., Drew University) is professor of Doctrine in Asbury Theological Seminary.

DEE W. COBB (B.D., Asbury Theological Seminary) is president of the Alumni Association of Asbury Theological Seminary.

JULIUS ROBERT MANTEY (Ph.D., Southern Baptist Theological Seminary) is professor of Greek and New Testament in Northern Baptist Theological Seminary, and prominent author in the field of New Testament.

DENNIS L. ALLEN is professor of New Testament Greek in Louisville Christian Institute.

HAROLD B. KUHN (Ph.D., Harvard University) is professor of Philosophy of Religion in Asbury Theological Seminary.

Signs of Awakening

W. CURRY MAVIS

Writing of the religious Awakening at Yale in 1802, and of its counterparts at Dartmouth, Williams and Amherst colleges, William Warren Sweet says:

The spread of infidelity was effectively checked and out of the renewed interest in religion came the beginnings of home missionary effort as well as the foreign missionary enterprise. The founding of numerous academies and colleges, was another result, . . . likewise the founding of numerous interdenominational societies and philanthropic organizations, as well as the beginning of religious journalism, all of which was largely the result of the new emphasis upon religion which characterized this period.¹

He quotes another witness to the effect that the "revival has confounded infidelity, awed vice into silence, and brought numbers beyond calculation under serious impression."² Such appraisals as these represent a newer tendency of the scholarly world to evaluate favorably those occasional, and frequently unexpected, visitations of the Divine Spirit. In a time in which such manifestations are reappearing, it is well to ponder the factors which contribute to spiritual awakening.

There are evidences of a deep-seated wistfulness in the spirit of our time comparable to the desire for a prophet or Messiah at the time of John Baptist. The failure of scientism to 'deliver the goods' in the 'twenties and 'thirties, and the failure of the Brave New World to emerge, has left its mark upon the attitudes of our people. That there is something of a desire for the supernatural is evidenced by the eager manner in which reports of unusual religious phenomena are received.

Beyond this, there are evidences that sensitive men and women are seeing once

more that there is a difference between God's thoughts and man's thoughts. Somehow they are sensing again that things which are unseen and eternal are, after all, the *real* things. Sober individuals are less avid to deny dogmatically that the shell between this world and the spiritual world may be penetrated from without, and that One stands ready to make Himself known.

While Sweet argues that revivals were a phenomena typical of frontier conditions, and hence a thing of the past; and while Kirby Page has suggested that America is too prosperous and complacent to be seriously concerned with spiritual awakening, —now this complacency is vanishing, and the public mind is ready to welcome once more an emphasis upon spiritual revival. More contemplative individuals are considering once more the Old Testament *schema* of apostasy-tribulation-repentance-renewal. There is also a new and welcome concern with the question of prayer as a vital force in men's lives. It is not unusual to find such men drawing parallels between spiritual and atomic power. These are but straws in the wind—but they indicate that the wind *is* blowing.

The study of revivals of the past indicates that while there is a certain periodicity about them, that in the final analysis they are unpredictable, and that the wind still bloweth when it listeth. Moreover, such movings of the Spirit seem to bypass the usual in method and to assume new shapes in keeping with new needs and requirements. Frequently, they are a source of amazement to established Christianity; at the same time, those who would personally be hesitant to participate in them will admit that they leave in their wake a salutary effect upon the morals of those reached by the revival movement.

¹*The Story of Religion in America*, p. 327

²*Ibid.*, p. 334.

In some degree, public expectation contributes to the spread of spiritual awakening. In our day, the public pronouncements of such men as General MacArthur have done much to create a frame of mind favorable to the quickening of spiritual life. Likewise, the threat of disaster, or at least the uncertainty engendered by revolutionary events in the world of science and of politics, has broken the spell of scientism upon the public mind.

It is significant, further, that the media for the transmission of news are increasingly sensitive to unusual happenings in the area of spiritual life. Great periodicals have given prominence to outstanding religious leaders, while radio and television networks have not only granted time to the publicity of revival movements, but have sought to portray these movements with accuracy and sympathy. Such signs as these can scarcely be disregarded.

Let every fervent Christian be heartened! There are evidences that spiritual tides are rising. During the last few months several outstanding meetings have been held. Some of these awakenings have been in cities, e.g. Los Angeles and Boston, in great city wide campaigns. In other cases, revivals have spontaneously broken out in evangelical educational centers. These spontaneous revivals are especially significant as indications that we may be at the portals of a great awakening.

It was the writer's privilege to be in close touch with the recent revival that spontaneously came to the Asbury campus. Inasmuch as this seemed to be a genuine work of the Holy Spirit, the writer is glad to give a short account and analysis of it.

On Thursday morning, February 23rd, the Spirit of the Lord came upon the college group, assembled for regular chapel, as the invited speaker and his wife sang. Immediately following their message in song several students arose to testify. As they did so many students presented themselves as seekers for spiritual grace. The regular formalities of the chapel were forgotten as faculty and student body engaged in fervent prayer. That meeting continued from 9 a.m. with a congregation ranging from 500

to 1000 people. The service was finally dismissed but about 300 people remained to pray in the chapel. During the whole night students left their rooms and went to the chapel to seek the face of the Lord. At about 8 o'clock the next morning a large group again assembled and the service ran continuously through the day and evening. After some careful thought upon the part of the leaders, the service was finally dismissed at 11:30 P. M. though a large group again remained for prayer. Most of the time during the next two days was occupied by continuous services with the congregations running up to 1500 people. Meetings were held each night during the succeeding week with scores of people seeking the Lord. This occasion, especially in its early stages, was characterized by fervent prayer, disciplined confession, victorious witnessing and hearty singing.

For several weeks before the meeting started there had been much earnest prayer for an outpouring of the Spirit of God. Groups of students and faculty met in the dormitory rooms, class rooms, and offices to pray. This spirit of prayer continued while the meeting was in progress. Frequently every room in the college auditorium building was occupied by groups of people in silent prayer. At other times, as the main service was in progress, the voice of prayer could be heard in other parts of the building. It was as one reporter said, "Asbury has become an island of prayer."

This was not a preaching meeting as have been most of the revivals during the present century. No sermon was delivered until the evening of the fourth day. Victorious witnessing was a prominent feature of the meeting. Hundreds of people, most of them young, bore testimony to the reception of definite spiritual victory. These testimonies were radiant, natural, and definite; stereotyped testimonies were the exception. The "confession" element in the public testimonies was at a minimum. The writer heard scores of testimonies and not one contained objectionable elements. The press reporters who visited this meeting were deeply impressed with the reports of victory. Some of them quietly walked a-

bout, as if they were on holy ground. After one college girl had witnessed to her personal commitment to God, one reporter, evidently unaccustomed to personal witnessing, stated that it seemed almost an intrusion to be present.

Especially during the early stages of this meeting, the singing was spontaneous and thrilling. It was a marvelous sight to see hundreds of hands spontaneously and sincerely raised in personal affirmation as the great hymns of the church were sung. Little attention was given to the lighter religious songs. "Amazing Grace" was sung more than any other hymn. The writer noted that during one two-hour period this hymn was spontaneously repeated four times. Other hymns that were sung over and over were "There is a Fountain filled with Blood," and "What Can Wash Away My Sin?"

The use of the great hymns was one of the indications that this was not just a religious pep meeting. It did not resemble an enthusiastic get-together wherein zealous collegians cheered "Hurrah for Jesus." One could not attend for even an hour, especially during the first days, without recognizing the profound presence of the Spirit. When the writer first attended, he immediately noted people kneeling along in prayer everywhere in the auditorium. Others sat quietly weeping or remained quiet as the Spirit dealt with them.

This meeting is having a marvelous outreach. During the early days of the revival, telephone lines out of Wilmore were kept busy by students calling home to report their new found joys to their parents. People came from great distances to attend these meetings. Two unsaved brothers of one of the co-eds drove to Wilmore from the state of Mississippi to see their sister because she had called and said she "would like to see them." They arrived on the first Sunday evening of the meeting and in a short time professed conversion. Scores of students and others have gone out to communities in Kentucky, Indiana, and Ohio and are helping spread the revival spirit. As this is being written there is a report of spiritual awakening in the state of Mississippi. More than 1000 people have sought God in one week-end service there. Hundreds of people feel as one Seminary student said, "We are not being blessed of God to become spiritual ornaments, but to be used of Him." Scores of young people have been called into Christian service.

This meeting, and others like it, bring courage to evangelical Christians. Elements of the apostolic pattern have again been displayed. It indicates that men and women still recognize their need of Divine help. It shows that the "power of God unto salvation" is applicable in the middle of the 20th century. It is a vivid proof that the days of revivals are not over.

The Queen of the Sciences

CLAUDE H. THOMPSON

Henry Osborn Taylor, in *The Medieval Mind*, superbly exhibits the genius of the Middle Ages. The climax of his study rests upon Dante, especially the *Divina Commedia*, as the "medieval synthesis".¹ What St. Thomas had accomplished in the *Summa*, what the architects of Chartres had accomplished in stone, what the Roman Catholic Church had accomplished in its political-religious coalition, Dante had accomplished in poetry. He not only spoke with the voice of "ten silent centuries", he set the medieval synthesis to music. It was the Gospel of "one world" -- political, ethical, artistic, religious -- fused into one master symphony.

This was an age where there were not simply voices - but a Voice. Perhaps it were better to speak of a choir: voices there were, all singing the same song, in perfect harmony. And Dante was the chorister.

One may acknowledge this medieval synthesis of Aristotle-Thomas-Dante and still note its inadequacy.² On the other hand, one need not be a medievalophile to appreciate its significance. Man, in his pilgrimage from the city of the dark night to the City of God, had once stood on the borderland, at least, of a Christian *Weltanschauung*.

In an age which loosely hangs together a voice which proposes to speak of a single world-view goes unheeded, almost unheard. The chaotic voices of contemporary confusion -- in politics, in education, in jurisprudence, in economics, in international re-

lations, in ethics, in aesthetics, in religion -- make more than a discord -- they make a Babel. But out of what is so often regarded as a dim shadowy past comes the ghost of a world-order to haunt us. In our more hopeful moments we wistfully wonder if what once was might not be again.

It has been well said that the medieval period received its mind from Greece and its soul from Israel.³ Under this double heritage all human disciplines were gathered into one comprehensive political-intellectual-religious structure: Scholasticism.

What was the *motif* of this medieval synthesis? It was religious -- even Christian. And the undisputed ruler of it all was "The Queen of the Sciences", *Divina Scientia*, Theology.

This all sounds strange to modern ears. To speak, for example, of the physical and social sciences, the arts, the humanities, philosophy and religion, as all having a common point of reference is to speak madness to the mind of contemporary man. It may well be that this "madness" might be the cure for the spectacle of each intellectual discipline blithely going its own selfish way, feeling dizzily self-sufficient, and a bit snobbish toward all others.

It is our thesis that the hour has come to restore the Queen of the Sciences to her throne. This is not to return to the barren quarrels of a decadent Scholasticism. Surely, not that! Nor is it even an idealized nostalgia for the "good old days". It is, rather, a plea to see again all truth in the light of Truth as it is personalized in God. It means, precisely, that all truth is theological truth, all problems basically theological problems, and all disciplines destined to be judged by their God-reference. It was put most dramatically by General Douglas

¹Taylor, Henry Osborn, *The Medieval Mind*, volume II Chapter xliii.

²For example, see Hopper, Stanley R. - *The Crisis of Faith*, pp. 129f, where he indicates that the "medieval synthesis" was an "accommodation of Christian revelation to Greek metaphysics on the one hand and to the Roman imperium on the other."

³Hough, Lynn Harold - *The Christian Criticism of Life*, p 52

MacArthur in his words on board the Battleship Missouri anchored in Tokyo Bay. After surveying the futility of war as a method of facing international tensions, he spoke prophetically:

"We have had our last chance. If we do not devise some greater and more equitable system, Armageddon will be at our door. *The problem basically is theological and involves a spiritual recrudescence* and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and cultural development of the past two thousand years. *It must be of the spirit if we are to save the flesh.*" (Italics ours)

At a time when the validity of any discipline depends upon its practicality, it is incumbent upon theology, as with any other, to justify its claim to sit in judgment upon all other disciplines. It is our claim that this is where Theology must demonstrate her genius.

Suppose, for example, we call the roll of some of the human interests and see the relevance of Theology to them.

I. ETHICS

In the first place, suppose we consider the realm of ethics. What do we find? We find intricate discussions of codes of conduct—what ought to be done, what ought to be avoided. These are legitimate concerns for ethics. And it should be said that any attempt to ascertain the content of the "good life" should be warmly welcomed: because our pragmatic philosophy has almost led to ethical anarchy. As a brilliant high school senior once said to me: "Now, in this matter of right and wrong, it is only the way you look at it." Being a product of one of our most sophisticated eastern schools, his view may be cited as the logic of our utilitarian ethic: what succeeds is right. Apparently what is overlooked is this: evil likewise may easily become a glorious success, and ergo, on this basis, gloriously right!

What is the evil of this philosophy of truth being the intellectually expedient, and the philosophy of the right the expedient in conduct? Essentially it is the fallacy that all truth and all conduct are relative. It is the denial of any absolute in truth or ethics. In a word, it is a subtle form of atheism - -

the denial of God's right to absolute loyalty in conduct and of His Truth as absolute criterion for truth.

It is strange how each generation apparently must learn all over again the ruin of this ethical relativism. Centuries ago, long before the fountain of modern wisdom was opened in ancient Greece, this fatal principle infected the life of Israel. "In those days there was no king in Israel: every man did that which was right in his own eyes." (Judges 17:6; 21:25. ASV)

Now, with Theology as the "Queen", what restraint is placed upon ethics? It is the restraint that no ethic is adequate which has a standard less than the Personality of a God of Holy Love. This is to indicate the inadequacy of the Kantian ethic, the "categorical imperative." For the "moral law within" can never be autonomous; it is required that it be subservient to the Moral Law above. Emil Brunner's term is much more Christian: "The Divine Imperative."⁴ In passing, however, one could wish that the austerity of Brunner's ethic could be mellowed by the warmth of a more evangelical faith, such for example, as that expressed in Winston King's "Holy Imperative."⁵

In the end, therefore, Theology insists that right is right and wrong is wrong because God is God. It means not only that ethics and religion cannot be divorced. It means that ethics *per se* can do little more than turn like the weathervane with every passing breeze. There must be a firm anchor for the good life in the God of Holy Love who saves only as He suffers. This is Theology. Ethics, philosophy, science, even religion as such cannot supply it. Peter T. Forsyth saw this most clearly at the beginning of his volume: *The Principle of Authority*:

"The religious authority at last settles all things. All questions run up into moral questions; and all moral questions center in the religious, in man's attitude to the supreme ethic, which is the action of the Holy One."⁶

⁴Cf. Brunner, Emil - *The Divine Imperative*.

⁵Cf., King, Winston - *The Holy Imperative*.

⁶Forsyth, Peter T. - *The Principle of Authority*, p. 3

He moves on to his conclusion in this matter of ethical authority:

The Redeemer from moral death is the seat of final authority for a moral humanity Our final moral standard is the Gospel of the Cross with its ethical restitution of things, its restoration of all things from our moral centre. It was the eternal and immutable morality of holiness that was effectually established there for history and for ever. *There are ultimately no ethics, therefore, but theological.*⁷

II. EDUCATION

Again, consider the human interest of education. It is doubtful if any age was ever so education-conscious or more technically equipped to educate as ours. Two criteria are inseparable from the goals of our contemporary progressive education: 1) the avoidance of authoritarian indoctrination; 2) the cultivation of delicate interests of the individual student.⁸ This latter ideal underlies our plea for a "practical" education which trains children to *do* things and seeks to avoid the terrifying demons of Fourth Declensions, tedious memory work, and the accumulation of specific historical data. This craze for functional education was illustrated, albeit in an exaggerated style, by a father who said: "I want my boy to do something useful; I want him to learn to milk a cow"; to which a not-yet-converted-die-hard replied: "I want my boy to learn to milk a cow too; but I also want him to learn to do something that a calf can't do any better."

There is also the protest against indoctrination. But the question arises as to how far an insistence upon no indoctrination can go before it, in turn, becomes authoritarian indoctrination itself.

But is indoctrination evil? Who says that confronting pupils with the verified facts of yesterday is evil? Who is to tell us that every generation must learn through trial and error and much tribulation those basic truths underlying our Christian civilization? What is wrong with confronting our youth with evidences that the same evils which worked like termites in the social

and political structure of Babylon, Egypt, and Rome, are already at work within our Democracies? Why should not our youth know that "righteousness exalteth a nation but sin is a reproach to any people?" Why deny to the coming generation the knowledge that "the soul that sinneth *it* shall die," that at heart evil is self-destructive and goodness is confirmed by morality integral in the structure of God's universe?

If these things are indoctrination—so be it. They ought to be known. And just as there is ruin in our ethical relativism so there is ruin in our false fear of indoctrination lest it become an imposed authority rather than one freely accepted. No one yet has answered William E. Hocking's accusation that education has failed to expose our pupils to the dynamics of their own heritage:

If I were to name the chief defect of contemporary education, it would not be that it turns out persons who believe and behave as their fathers did—it does not; but that it produces so many stunted wills, wills prematurely grey and incapable of greatness, not because of lack of endowment, but because they have never been searchingly exposed to what is noble, generous, and faith-provoking.⁹

Hocking's plea is not that pupils should be left as infantile experimenters to choose their own way of life, but that they should be confronted with the best which the past has to offer.

But this *is* indoctrination. It judges *this* course of action as better than *that*. It is, to that extent, authoritarian.

The late Professor Irving Babbitt, the brilliant Harvard Humanist of the last generation, regards this excessive emphasis upon exploration and experimentation in education as an evidence of naturalistic intoxication. He specifically mentions Professor John Dewey "and his followers", then adds:

From an ethical point of view a child has the right to be born into a cosmos, and not, as is coming to be more and more the case under such influences, pitchforked into chaos.¹⁰

⁷Hocking, William E., *Human Nature and Its Remaking*, pp. 259-260.

¹⁰Babbitt, Irving, *Rousseau and Romanticism*, p. 388.

⁸*Ibid*, p. 456.

⁹Cf. Smith, H. Shelton, *Faith and Nurture*, Chapter 6.

I am reminded of what a friend of mine has written in a manuscript, yet unpublished: "One trouble with modern education is that it is in danger of committing Dewey-cide."

What relevance has this for Theology—or what relevance has Theology for this? Theology asserts the first law of education—not freedom of self-expression, but the free acceptance of authority. As Forsyth says in another context, but equally applicable to education, "*The first duty of every soul is to find not its freedom but its Master.*"¹¹

Theology would insist, not that modern education has eliminated authoritarianism in its plea for experimentation, but that it has substituted inferior authorities for the final authority. And these inferior authorities which have been imposed are justified on the basis of a progressive education which would do away with authorities altogether. As a substitute, Theology would urge the ancient formula: "The fear of the Lord is the beginning of wisdom." (Psalm 111:10).

In *Christ and Man's Dilemma*, Dr. George A. Buttrick has laid a severe, yet justified, indictment upon this excessive movement away from indoctrination:

In our fear of indoctrination we have practiced a worse indoctrination: *by our silences in secular education we have indoctrinated children to believe that God does not exist and that Jesus Christ does not matter.*¹²

III HISTORY

Consider, further, the human interest of history. We assume that some reference to our origin will help clarify our destiny, to know whence we have come will be an index to where we shall go. However, not without a protest have we learned that a mere chronicle of events falls short of being history. Victims of the false hopes of objective science, even in the area of human relations, we cherish the illusion that a catalog of events will tell the story of

man to date. Scientific and objective we must be in our collection of historical data. But the historian must select, delete, accentuate and diminish this event or that -- until the result is really a philosophy or interpretation of history. Macaulay was right:

No picture, then, and no history, can present us with the whole truth: but those are the best pictures and the best histories which exhibit such parts of the truth as most nearly produce the effects of the whole.¹³

The problem becomes one of the principle of selection and focus. In short, it is a matter of a point of view. Amos preaching at the altar in Bethel meant one thing for Amaziah and Jeroboam, another for the exploited and oppressed people, and even another for the prophet himself. And, as we read the account in an age cursed by the same example of injustice and cruelty, it means even more than when first proclaimed. Today it has become an indictment of sin against human rights, an ideal which struggled for recognition amid great tribulation and which still exists precariously in the midst of greed, luxury, and professional religion.

Theology agrees that history must be written from a point of view. But she insists that the point of view must be adequate to "exhibit such parts of the truth as most nearly produce the effects of the whole." That point of view is this: history is the actualization of events under divine providence, God always operating against the foil of human freedom, or utilizing it for good. Involved in this is the position that every "fact" of history has meaning only in relation to Calvary.

It is not an accident that we are today being reminded that history is, after all, *Heilsgeschichte*, holy or sacred history, or even the history of salvation. The idea is being given much attention in contemporary thought.¹⁴ It would seem that Professor

¹¹Macaulay, T. Babington, *Essays, Critical and Miscellaneous*, p. 54.

¹⁴For example, see: Alan Richardson, *Christian Apologetics*, Chapter iv; Paul Tillich, *The Interpretation of History*; Otto Piper, *God in History*; C. H. Dodd, *History and the Gospel*; etc.

¹²Forsyth, Peter T., *Positive Preaching and the Modern Mind*, p. 42 (Italics curs)

¹³Buttrick, George A., *Christ and Man's Dilemma*, pp. 135-136, (Italics his)

D. M. Baillie has placed the emphasis which evangelicals would heartily approve. For him the "center of history" (to use Tillich's phrase) rests upon an adequate Christology. He says:

Christology stands for a Christian interpretation of history, but it can stand for that only because it stands for the conviction that God became man in the historical person of Jesus.¹⁵

It is admitted that this affirmation is theological. It could never be read out of the mere data of history as such. It is the "faith-principle" which must be employed to interpret history -- but which "history itself does not provide."¹⁶

It means, fundamentally, that the point of reference of all history is the divine intervention in history, especially as that intervention is exhibited in the redemptive action in Christ: the Incarnation, Crucifixion, Resurrection, and Parousia.

IV SCIENCE

Perhaps no discipline will more quickly challenge the right of Theology as the "Queen of Sciences" than science itself. No word more adequately describes the intellectual mood of the twentieth century than the word "scientific". There is assumed an autonomy of science as the only valid court of appeal for truth. This rests upon the assumption of the omniscience of human reason. And while this mood does not necessarily deny the truth affirmed by, say, philosophy or religion, it tends to relegate such truth to the area of speculation or perhaps fantasy.

The ideal of the scientific method is to collect data with unbiased objectivity, to classify it with an unprejudiced mind, to measure it with instruments of precision, to check it against "control" groups, and to adopt tentative interpretations until they are either established or disproved. Science waves the banner of "open-mindedness", "loyalty to the facts", reverence for the verification of facts through proof which cannot be disregarded. So complete has been the victory of this scientific method

that to question its validity is to run the risk of being regarded naive, obscurantist, or perhaps reactionary.

Of all the features of our civilization today, this scientific outlook is perhaps the most distinctive.¹⁷

In fairness it should be said that science itself has produced its own critics -- especially in the area of neo-physics. Professor Stanley Hopper indicates that the convergence of these neo-physicists, Continental theologians, the "existential philosophies," the "world-view" interests of Nietzsche, Dilthey, Spengler; the Personalists; and the Critical Humanists has resulted in a *denouement* for this excessive scientism.¹⁸

But one looks in vain for any mention of the contribution of Evangelical Christians! We have been quick to pronounce our pious maledictions but slow to analyze intrinsic deficiencies.

It might be suggested that we render unto science the things that are science's and unto Theology the things that are Theology's. But this is inadequate. Why? Science seeks to measure data in terms of generalizations, moving "always away from individuality toward an undistinguishable commonness."¹⁹ But on the other hand, the genius of Theology is to accentuate the unique. The most significant events of religion are those which happen only once, as for example, Bethlehem, Calvary, the Opened Tomb. Upon these science cannot presume to pronounce. But it is precisely the implication, intrinsic in the scientific method, that what lies beyond the ken of science is less important, which the theologian cannot allow. Rather, he asserts that what lies beyond the realm of the demonstrable is determinative. To be specific, the theologian asserts that the Christian faith rests upon a miracle, centrally, the miracle of the Resurrection. The man of science here admits he is unable to speak. However, the theologian not only regards the

¹⁷Slater, R. H. L., *God of the Living*, p. 39.

¹⁸*Op. Cit.*, p. 33.

¹⁹John Macmurray, *The Structure of Religious Experience*, pp. 30-31.

¹⁵D. M. Baillie, *God Was in Christ*, p. 79.

¹⁶Richardson, Alan, *Christian Apologetics*, p. 100.

Resurrection (and miracle *per se*) as definitive for the faith; he likewise regards it as definitive for any adequate view of the universe -- and hence of any aspect of the universe, e. g., those very aspects which science claims as data for its discipline.

It is interesting how, from at least two viewpoints, this exclusive claim of Theology is being supported. We have referred above to science producing its own critics. The rise of the neo-physicists has challenged the older materialistic concepts until one might almost say that, in the name of Christianity, to fight scientific materialism is essentially to fight a straw man. However this qualification should be added: there is a time-lag in the demise of this deterministic concept. Like other outmoded philosophies, all its advocates have not yet learned of its passing.

I am not approving his particular view of Christianity nor his acceptance of the quantum theory, but I cannot but be impressed with the manner in which Jacques Maritain utilizes the findings of the neo-physicists to support his own brand of Thomistic theology.²⁰ And this I do approve: when those who are in the front ranks of scientific research repudiate the idea of a "closed universe" and, with Heisenberg, Eddington, and others, recognize an element of unpredictability even within the natural processes, we have a right to claim that Theology's affirmation of a Personal God is not precluded by a strict cause and effect view of things. This is at the basis of Maritain's *Weltanschauung*. It should likewise be in ours.

The other significant criticism of an exclusive scientism has been made by the Critical Humanists. While the neo-physicists have been pointing out the elements of "freedom" in the physical world, the Humanists have been emphasizing the importance of freedom in man. This is a plea made for "the larger conception of science" in which "truth as it comes from *all* departments of life and thought" is brought together into a theological understanding of

all things.²¹ The world of human relations is but an index to a larger relationship which the human sustains to the Divine. Thus, implicit in man's inseparability from the universe and his inescapable involvement in society is the further fact: the necessity of the Perfect Person exercising perfect freedom to account for the restricted freedom of man. To put it more theologically: the very fact of man implies the existence of God.

This further word should be added: one must recognize the contributions which science brings to human life. Whatever be the revisions which science must make in the light of its own discipline of the open mind, we can never return to the pre-scientific era. But in the end, the questions and answers of science are not the ultimate questions and answers. Science can and must deal in matters of precision measurement, of controlled observation, of quantitative distinctions. But to these questions of the *whatness* of things must be added the question of the meanings of things. And science cannot answer the question of the meanings of things. That is left to Theology. And Theology not only speaks concerning the meanings of things, she refuses to permit science to make pronouncements beyond the reach of the scientific method. Theology, on the other hand, in its affirmation of the Personal Nature of God as Creator, Sustainer, and Redeemer, asserts that nothing may be included in the findings of science which would preclude the operation of God in all things.

V. THE ECONOMIC STRUCTURE

At the outset it should be said that Theology can offer no economic program. While it readily affirms the affinity of Christianity and Democracy, it also recognizes that Christianity has survived -- and may have to do so again -- in the midst of hostile economic philosophies. However, since we are not now confined to what is but to what ought to be, the theological voice has a right to be heard.

²⁰Cf. Maritain, Jacques, *The Degrees of Knowledge*.

²¹Hough, Harold Lynn, *The Meaning of Human Experience*, p. 203.

Several principles, integral we believe, to the genius of the Christian faith, will serve to illustrate our point of view:

1. No Economy is secure if it possesses the element of exploitation. That is, no economy can permanently endure, if it disregards the rights of free men under God.

Reinhold Niebuhr has restored the word "demonic" to theological respectability -- with a meaning peculiarly his own. The demonic is that which demands unconditional devotion rightly belonging only to God. It is thus a "pretension of divinity."²² It may be a nation, a race, a class, an ideology. Niebuhr wrote of this demonic in the context of World War II and hence gave much attention to its political aspects. But it should have wider application. Intrenched social evils, in their very nature of exploiting the rights of free men, are indices of eventual ruin.

To be more specific, the threat to the sobriety of the world incarnate in the demonic nature of beverage alcohol is not only a serious ethical malady: it is fundamentally an index to the perverted values operative in our greedy society. *It is a serious question how long a culture can endure which spends more upon liquor than it does for education and more for tobacco than it does for the Gospel.*

The gambling mania is not simply evidence of a desire for a thrill involved in the element of expectancy. It is a desire to get something for nothing; but the ruin of it lies in the exploitation inherent in the institution itself. It is an institution of exploitation of the rights of man.

The denial of the rights of racial or religious minorities also is an exploitation of free men. And while the Church, even the vocal evangelical section, has been steady in a protest against other social evils, her voice here has not been clear. Perhaps it should be said, her voice has been raised in resolutions and official proclamations—but her conduct has often been one of expediency.

²²Reinhold Niebuhr, *The Nature and Destiny of Man*, volume II. p. 111.

It is doubtful if any specific fault has done more to discredit evangelical Christianity in the eyes of intelligent people than our implicit "Jim-Crowism" practiced, and often advocated, by proponents of Bible Christianity. The recent action of the National Association of Evangelicals in repudiating the United Nations on the basis of its declaration of human rights is a glaring example at least of expediency if not of downright unchristian politics. One does not impugn the motives of these Christian brethren—one does say the action has further discredited the faith they have desired to foster.²³

What relevance have these matters for Theology—as the "Queen of the Sciences"? This relevance: Theology affirms the rights of free men under God by virtue of the Atonement of Christ. Under this Atonement there is neither Jew, Gentile, Negro, Caucasian, neither bond nor free—only free men under God. For one group to presume to discriminate against another group is exploitation, a violation of the final court of appeal: God Himself. It is no less such even when it is done in the name of a defense of the "faith once for all delivered unto the saints."

This is a strange phenomenon: the scientist, who so often is regarded as an enemy of the faith, is much nearer the truth of God than are some Evangelicals. In the light of his anthropological studies he has come to the insight of the New Testament that "He (God) made from one every nation of men to live on all the face of the earth." (Acts 17:26—RSV)

2. No economy is secure if it has a *motif* less than that of mutual cooperation. The relative merits of socialism *versus* free enterprise need not here be analyzed. The chances are the whole truth is not found in either extreme. Surely there is a truth in the idea that the genius of Protestantism has encouraged the rise of Capitalism.²⁴ On the other hand, the influence of evan-

²³See *United Evangelical Action*, October 1, 1949 p. 11; November 1, 1949 p. 10.

²⁴See Tawney, Richard Henry, *Religion and the Rise of Capitalism*; and Weber, Max, *The Protestant Ethic and the Spirit of Capitalism*.

gical religion on collective bargaining, the rights of the workman, and the encouragement of better production, can also be documented.²⁶

This much should be said: so often "free enterprise" means freedom only for "those who possess the means of production or have the skill to attain such control." Thus:

"There is no parallel freedom for the masses of men, but rather an oppressive preconditioning to economic, social, and cultural poverty and dependence because of this very anti-social freedom of the strong."²⁶

When "free enterprise" becomes this type of exploitation it then exhibits the same evils as the collectivisms against which it protests so vehemently.

Is it not true here that there must be a proper recognition of the rights of a proper free enterprise and still an insistence upon mutual cooperation for the good of all—laborer, employer, and consumer? The details of this ideal do not rest with Theology. But Theology does have a right to insist that, since both employer and laborer are to be regarded as free men under God, their relations should be such that *together* they will each promote the interests of the other for the benefit of both. And while we may well recognize the need for intelligent leadership in the proper handling of "capital", we believe there will never be any amicable solution to the problem until labor is given its proper share in management and also a proper participation in accrued gains.

It is easier to accuse E. Stanley Jones of being a "dreamer" than to put into practice the "program" which he asserts is intrinsic to any solution of the capital-labor "war". But even while we may feel something of the idealistic suggestions he makes and the unlikelihood of them being incorporated into the policy of capital-labor in the near future, we also feel that nothing less will succeed. For example, Stanley Jones makes

²⁶E.g., the work of the Methodist "Lay" preachers and the Trades unions.

²⁶Ferré, Nels F. S., *Return to Christianity*, p. 65.

a plea that industry must be a cooperative endeavor, from "top to bottom." "Capital and labor must start on the basis of equality—not on the basis of master and servant." Then he concludes:

It must go back to what it really is—a cooperative endeavor in which there is co-operation in production, in management, in hiring and firing men, and in the division of profits and losses. Then both labor and capital will come to a new motivation; they will not be working against each other, but for each other.²⁷

In all this discussion it must not be concluded that we are seeking to deny to capital a legitimate profit on its investment. In this sense there is a risk which the employer takes which the laborer does not. What we are saying is that we believe it is a principle of a theological understanding of free men that this profit must be a *fair* profit, not an exploited profit.

The thing for which Stanley Jones, the Evangelist, pleads also is set forth by the Theologian, Nels F. S. Ferré:

Christianity cannot be less socially effective than communism, and it seems altogether obvious that we Christians must from now on take more seriously the challenge to provide those economic patterns which shall be naturally conducive to a Christian society.²⁸

The pleas of both Stanley Jones and Nels Ferré must be regarded as expressing the genius of the Christian faith as it finds itself in the complex social order of our day. It would seem difficult to deny that at least this ideal must become a reality if we are to combat effectively the rising tide of unchristian or anti-christian totalitarianisms.

Also, in addition to the application of Christian policies to economics, they must be extended also into all the areas of human relations: international affairs, racial understanding, educational programs, political planning, jurisprudence, religious endeavors. Insofar as this is done we shall approximate the Christian ideal. Insofar

²⁷Jones, E. Stanley, *The Christ of the American Road*, pp. 137-138.

²⁸Ferré, *op cit*, p. 69.

as we fail we shall expose ourselves even further to the devastation of other totalitarianisms.

It is not an accident that a young Negro Methodist minister in New York City said to me: "The Communists are doing more for my people in practicing brotherhood than is the Church." Even after allowing for the nefarious motives of Communism, there is still enough truth left in the statement to produce an uncomfortable sting.

No economy is secure if it is at variance with the Kingdom of God. Perhaps no term of theology has more fuzzy edges today than that of the "Kingdom of God." But this much seems assured: we have recovered from that era of naive optimism in which, largely through a type of social action, the "kingdom" was to be established in the earth. Seldom today does one hear the slogan, long since worn thin between the upper and nether millstones of concrete evils, "bringing in the kingdom," or "building the kingdom of God." In other words, we have recovered something of the necessary eschatological element in our view of the Kingdom.

It is the task of Theology to remind our generation that the kingdom is fundamentally God's Kingdom. This is not to urge any sort of religious isolationism. It is, rather, to say that the proper dynamic of the Kingdom is not "of this world." And while the Kingdom is truly "in your midst," "among you," there is another sense in which it is eschatological. While it was personally embodied in the life of Our Lord, and is participated in by those who constitute His Body, the Church, it likewise looks to that day when the "kingdom of the world has become the Kingdom of Our Lord and of His Christ." (Revelation 11:15 RSV).

Theology, therefore, must insist that any economy which omits this eschatological reference is insecure. Notice, we are not saying "apocalyptic." Theology need not resort to apocalyptic in its insistence upon an eschatological reference for all temporal economies. But, inasmuch as the very idea of the Kingdom of God carries with it strong teleological elements, it inevitably

involves an "otherworldly" or "beyond-history" goal. John S. Whale gives a succinct statement of this view in his volume, *Christian Doctrine*:

Christian eschatology means the true evaluation of this world must rest against the background of its impermanence. 'Otherworldliness' is the differentia of Christian life in this world. Therefore I am neither afraid nor ashamed to remind you that Christian doctrine may never forget the sane but quite definite otherworldliness, which is one indisputable aspect of our religion in all its transcendent absoluteness.

This is a reminder that we are a "colony of heaven," that here we have no "continuing city but seek one to come." This does not imply in the least that the Pilgrim, on his way to the Celestial City, need not grapple with the besetting social sins of his time. While he knows that complete amelioration is never the result of temporal economies, he also knows that the presence of any evil demands his total opposition. Indeed, it is the dynamic of the vision of the City of God which makes the Pilgrim most effective in social action within the city of man.

This is a proper juncture to remind those who are tempted to despair in the face of corporate evil that He Who most decisively proclaimed a proper eschatology likewise was most dedicated to the correction of the evils of the day: none other than Christ Himself. He who is so impressed with the power of the "causes of sin" that he ascribes all recovery to an otherworldly reference has not discerned the mind of Christ. For He Who specifically said: "My Kingdom is not of this world" likewise exhibited those principles and released that dynamic which could "turn the world upside down."

If only we as disciples might recapture the secret of the early Church: to greet the dawn of each new day as the possible "day of the Lord," to believe that One Day the sun would rise but never set, to live under the constant hope that God would again act in the "fulness of the time": to this hope we could respond as did they: *Μαρὰν ἄθᾶ!*

²⁹Whale, John S., *Christian Doctrine*, pp 184-185

It is impossible to call the roll of all human interests in our reference to Theology as the "Queen of the Sciences." What we have done with reference to education, history, science, the economic structure—we believe will obtain in all others. As the *Divina Scientia* of the Middle Ages ruled the constituent disciplines of the *Trivium* and the *Quadrivium*, so, we believe, Theology today must be the final criterion by which all modern disciplines are measured.

Theology would remind the *arts* of their sacramental character—both the embodiment of the vision of the artist and the conveyance of that vision to others. But the artist, as artist, can never be sure that the "evil and earthly side" of his art will not overshadow the heavenly. "That is a conviction that can only be given by Revelation and its answer, Religion, by faith, by the Christian faith of Redemption, and not by the artist's dream."³⁰

Theology would remind *philosophy* of its exalted history and contribution to clarity of thinking, but that it is not sufficient for the man of religion. As William Temple says:

The heart of Religion is not an opinion about God, such as Philosophy might reach as the conclusion of its argument; it is a personal relation with God.³¹

It is this "personal relation" which is the province of Theology to define.

Theology would remind *ethics* that no lofty ideal of human conduct will ever be adequate which ignores man's need of Redemption. "The truth is that in the last analysis a Christian does not live by practicing any ethic or moulding himself to any ideal, but by a faith in God which finally ascribes all good to Him."³² Theology asserts that this "faith in God" is faith in God as Redeemer.

Theology would remind *politics* that the struggle for freedom, now so acute in our international frictions, is basically a religious matter.

In spite of the relativities attaching to all political systems and political actions the de-

fence and service of political freedom may assume the form of an imperative religious decision. What is involved may be the whole question of what man is in the sight of God and of what God means him to become.³³

It will be seen that these disciplines, to which we have referred so briefly, are meaningful only in the light of the nature of man as involved in them. This means, finally, that Theology may rightly claim the title "Queen" for at least two reasons:

1. Since all truth is ultimately God's truth, the related truths of each and all human interests will be measured in terms of Revelation. This is not to say that Theology will attempt to dictate the *findings* of any discipline. It does mean that the *interpretations*, the *meanings*, will be found in Theology. The position taken is, briefly, this: *all truth is revealed truth; that instead of there being "degrees of knowledge" (to use Maritain's phrase) it were better to say "degrees of revelation."*

It means that, in a very real sense, it is incorrect to speak of knowledge being discoverable by man's "unaided reason." *Since God is the a priori of man and since God has nowhere left Himself "without witness": all knowledge is revealed knowledge.*

In philosophy and the sciences, it is revelation in terms of *ideas*; in ethics, politics, and all human relations, it is revelation as a *practical guide*; in aesthetics, it is revelation as appreciation; in religion, it is revelation as *divine action*. This illustrates what we mean by "degrees of revelation"—all knowledge being revealed knowledge.

2. Theology affirms the realistic Biblical view of man. In contrast with the "liberal" interpretation of man—in which the intrinsic "worth of personality" is asserted—the realistic Biblical view is better set forth in the statement of St. Francis: "A man's worth is what he is in the sight of God, no more, no less."³⁴ As Professor Hopper says: "Man must be understood theologically, not ontologically. He must be

³⁰Forsyth, Peter T., *Christ on Parnassus*, p. 252.

³¹Temple, William, *Nature, Man and God*, p. 54

³²Baillie, D. M., *op. cit.*, p. 116.

³³Oldham, J. H., in article, "A Responsible Society", volume iii. *Man's Disorder and God's design*, p. 154.

³⁴Hopper, Stanley R., *op. cit.*, p. 54.

understood from 'above,' according as he stands related to God's Word in purely personal relatedness."²⁵

This means: man stands before God—a sinner.

Perhaps no one in contemporary Protestantism has with more discernment urged a proper understanding of "Theology as the Queen of the Sciences" than has Lynn Harold Hough. In *The Meaning of Human Experience* he employs a different metaphor, "the keystone of the arch," to express what we have been attempting to do with the classic figure of the "Queen." The meaning of the universe is understood in terms of God as a Person of Holy Love, the Creator and Sustainer of the world and man. Thus Theology is regarded as the "keystone of the arch of existence." Man's own significance within this universe is seen in his use of freedom. Man has needed to hear God speak to him lest he abuse this dangerous gift. God has spoken. Thus Theology is seen as the "keystone of the arch of human life." Man, however, has misused his freedom with such tragic consequences that God the Creator has revealed Himself as God the Redeemer. Thus Theology is the keystone of the arch of salvation. But man may still refuse the offer of redemption in which case God supports, through judgment, the moral structure of His universe. Thus Theology becomes the keystone of the arch of judgment. The final hope of man rests upon his recognition of the moral nature of God as Redeemer who suffers in order to save. It has been the repudiation of Theology, and hence of God exhibited as Suffering Moral Love in Christ, which has brought despair and ruin to our world.

We have cast theology from the throne, and the world has fallen into chaos. When we restore theology once more, there will be genuine hope for civilization. ²⁶

²⁵*Ibid.*, p. 225.

²⁶Hough, Lynn Harold, *op. cit.*, p. 207.

When man sees God as One Who has suffered and Who continues to suffer, and when he, in repentance and faith, yields his life to that Strange Man on the Cross, he finds the key to the mastery of all life's disciplines. Until then, he lacks an adequate anchor for the soul.

I should like to conclude this study with a reference to Henry Osborn Taylor's volumes, *The Medieval Mind*, to which allusion has previously been made. If the reader will substitute for the Medieval setting the analysis which Taylor makes and transfer it to our own time, something of the concern which we feel relative to the place of Theology in human life will be evident.

All knowledge should make for the knowledge of God, and enlarge the soul's relationship to its Creator and Judge. "He that is not with me is against me." *Knowledge which does not aid man to know his God and save his soul, all intellectual pursuits which are not loyal to this end, minister to the obstinacy and vainglory of man, stiff-necked, disobedient, unsubmitive to the will of God. Knowledge is justified or condemned according to its ultimate purpose.* Likewise every deed, business, occupation, which can fill out the active life of man. As they make for Christ and salvation, the functions of ruler, warrior, lawyer, artisan, priest, are justified and blessed—or the reverse.²⁷

What is this "ultimate purpose of knowledge?" What else save that it will enable man to love God and glorify Him forever?

If this be our holy ambition -- there is only one proper response: repentance and faith in order to true wisdom. For the despair of man is also the hope of man: to see himself at once as both sinner and the object of God's suffering love. The insight of Theology is: no man ever becomes the man of God's design until he hears the words of Christ: "Thy sins are forgiven; go and sin no more."

²⁷Taylor, *op. cit.*, volume II, p. 530 (Italics ours)

Alumni Letter

DEE W. COBB

I came away from the recent Ministers' Conference with my heart aglow with inspiration and blessing. I also came away with the strengthened conviction that Asbury Theological Seminary is coming into full maturity, fully capable of taking a place alongside the leading seminaries of our nation.

There may have been a time, some years ago, when some people looked somewhat dubiously upon the idea of founding a graduate seminary at Asbury. We know now that the vision which Dr. Morrison had in his heart of such a school was truly inspired of God. And God has been assisting, step by step, toward the materialization of that dream.

No one will deny that the school has had, and still has its growing pains. We would probably feel that all was not quite normal if this were not true. Just like a normal child growing up physically and mentally we have our problems. But, again, like the child with a good healthy body, we pass from one stage to another a little stronger than we were before, and more capable of meeting other situations as they arise.

Sometimes a boy is embarrassed by his rapid growth because he so soon outgrows his clothes. And sometimes the parents are embarrassed by the strain on the family budget. The Seminary is in something of the same position. We are definitely embarrassed by our success. It is painful to note our limited facilities and cramped condition in face of the recent increases in enrollment, and because many others who knock at our doors for admission must be turned away. We are literally "bursting out at the seams"!

We have reason to thank God for our fine president, Dr. McPheeters, and for our excellent faculty. Their leadership in administrative affairs and their maintenance of high scholastic standards form the backbone of our present high rating. Let us now pray that their excellence may be matched by the kind of material support from the lovers of the message of scriptural holiness which will enable the school to continue its unprecedented growth.

It was a pleasure to have fellowship with so many of the alumni during Ministers' Conference. The Board of Directors met in a business session Wednesday afternoon to consider several important pieces of business. You will be hearing about some of these matters shortly by mail, and other items will be brought before you at the annual alumni meeting, which will be Monday, May 29, at 10:30 a. m. I might also add that the 29th is Seminary Alumni Day as well. We have secured Hughes Auditorium for the 1:30 service that day. The speaker will be announced later. We shall be looking forward to seeing you then.

Newly Discovered Meanings for Οὐν

JULIUS ROBERT MANTEY

The writer wrote a doctor's dissertation, at the suggestion and under the supervision of Dr. A. T. Robertson, on the conjunction οὐν, which occurs 496 times in the N. T. and is mistranslated fully half of the time because it is translated almost exclusively as inferential by such words as *therefore*, *then* or *so*. We made our discoveries of several new meanings for the word from the study of papyri from 200 B.C. to 200 A. D. Our findings on οὐν and other conjunctions were published in 1922 in *the Expositor*, London, and in *A manual Grammar of the Greek N. T.*, published by Macmillan in 1928. Moulton and Milligan have accepted and printed these new meanings in their *Vocabulary of the Greek Testament*. And H. L. Jones has used them in his translation of Strabo's *Geography*. But for some reason these meanings have not been used, except in rare instances, by the translators of the *Revised Standard Version*. (They left it untranslated 74 times, mistranslated it 52 times, and translated it correctly only 70 times in John's gospel.) We present the following evidence for careful consideration.

First we present evidence that οὐν was used as an adversative conjunction. *Pap. Oxy.* XIII, 1609:12, 98-138 A.D., "And it seems to appear there. For it is not seen on that mirror, but the reflection to the one seeing. *However* (οὐν) concerning these things mention has been made in the (discussions) on Timaeus."

From a letter of warning concerning the temple inspector's visit: *P. Tebt.* II, 315:16, II A.D., "Know that an inspector of finance in the temples has arrived and intends also to go into your district. *But* (τοι γὰρ οὐν) do not be at all troubled, for I will release you. *However*, (οὐν) if you really have time, write up your books and come to me."

In these two extracts from the papyri we have three examples of οὐν used as adversative. At any rate the context argues for an adversative connective.

In a recent study of every usage of οὐν in vols. 13 and 14 of Strabo's *Geography* we found only a few contexts that call for an inferential translation, whereas we found four that demand an adversative translation: 13.1.13, "Here, *however*, (μὲν οὐν) there is no temple of Adresteia"; 14.1.2; 14.2.24; 14.5.24.

Hartung in his *Partikeln der Griechischen Sprache*, vol. 2, quotes from classical Greek to substantiate an adversative use—"so nimmt es *adversative* kraft an."

Only in Acts 25:4, and 28:5 is οὐν in the R. V. translated *howbeit*; and *but* properly in Jn. 9:18 and Acts 23:21 in the A. V. The R. S. has *but* in Acts 23:21 and Rom. 10:14; and *however* in Acts 28:5. The fact that the context argued so conclusively for an adversative rendering in these passages that the revisers were impelled and constrained, even against their training and prejudices, to translate οὐν *howbeit*, *however* and *but* is exceptionally forceful evidence that the word may have the same meaning in other places in the N. T. Take for instance Acts 26:22 where οὐν is rendered *therefore*, and notice how much better *however* suits the context. "For this cause the Jews seized me in the temple and tried to kill me. *However* (οὐν), having obtained help from God, I stand even to this day witnessing to small and great." I Cor. 11:20, where the R. V. translates οὐν *therefore* and the R. S. does not translate it at all: "For there must be factions among you, that they that are approved may be made manifest among you. *However* (οὐν), when ye assemble yourselves together, it is not possible to eat the Lord's supper, for each one in his eating

takes in advance his own supper, and one is hungry and another full." Thus, the real reason that Paul specifies for their not being able to observe properly the Lord's supper is not factions, but failure on their part for all to partake of one common memorial meal at the same time.

Note Jn. 8:38, ἃ ἐγὼ ἐώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε. The R. S. has for this, "I speak of what I have seen with my Father: and you do what you have heard from *your* father." In one case the definite article is translated my, in another *your*. οὖν is not translated at all. It is our opinion that, since there is practically no punctuation in the oldest Greek mss., and because the expression "the Father" is

twice used and so close together, this verse should be translated, "What I have seen with the Father I speak. *However* (οὖν), do you also do what you have heard from the Father?" This is the normal translation for at least every word including οὖν. Thus Jesus contrasts his loyalty to the Father with that of his listeners.

Jn. 11:5, 6, "Now Jesus loved Martha and her sister and Lazarus. *However*, when he heard that he was sick, he still remained in the place where he was two days."

In the approximately 30 passages where οὖν is adversative in function in the N. T. it is so translated only 30 times in the R. S.

The following data shows the diversity of translations in passages in which we believe οὖν has the significance of *however*:

Reference	A. V.	R. V.	R. S.
Mt. 10:25-26, "If they call the owner Beelzebub <i>However</i> do not fear them."	----	therefore	so
Lk. 21:13, 14, "It shall happen to you for a testimony. <i>However</i> do not take thought for your defense."	----	"	----
Jn. 2:22, "He spoke concerning the temple of his body. <i>However</i> when he arose from the dead"	----	"	therefore
Jn. 4:45, "A prophet does not have honor in his own community. <i>However</i> when he entered Galilee they received him,"	then	so	so
Jn. 6:19, "the sea disturbed by a great wind blowing. <i>However</i> . . . they saw Jesus walking on it"	so	therefore	----
Jn. 9:18, "He said, He is a prophet. <i>However</i> the Jews did not believe that he was blind"	but	"	----
Jn. 11:6, "Jesus loved . . . Lazarus. <i>However</i> when he heard he was sick he remained there two days."	therefore	"	so
Jn. 12:29, "I glorified it and again I will glorify it. <i>However</i> the crowd said it had thundered."	"	"	----
Jn. 18:11, "His name was Malchus. <i>However</i> Jesus said to Peter, Sheath thy sword"	then	"	----
Jn. 18:27, "Did I not see you with him? <i>However</i> Peter again denied it."	then	therefore	----
Ac. 17:30, "deity like gold or silver <i>However</i> God overlooked the times of ignorance."	----	"	----

Reference	A. V.	R. V.	R. S.
Ac. 23:21, "The Jews have agreed to ask to bring Paul down. <i>However</i> do not yield to them."	but	"	but
Ac. 28:5, "justice has not permitted to live. <i>However</i> he shook off the creature into the fire"	- - - -	howbeit	however
Rom. 2:21, however	therefore	therefore	then
Rom. 10:14 "	then	then	but
I Cor. 11:20, "	therefore	therefore	- - - -
I Tim. 3:2 "	then	"	now
II Pet. 3:17 "	therefore	- - - -	therefore

There is also exhaustive and convincing evidence in the papyri (and much in the N. T.) that οὖν was frequently used as an emphatic or intensive particle. Our first direct evidence leading to this conclusion came from the examination of οὖν in postscripts, which were disconnected from the body of the letter and which stressed some statement already made in the letter. Notice these two: A.D. 94, Μὴ οὖν ἄλλως ποιήσης, *P. Fay.* 110:34; A.D. 56, Μὴ οὖν ἄλλως ποιῆς, *B. G. U.* III, S24:17. Translation, "*Be sure* that you do not do otherwise."

As excellent evidence that οὖν may be used as emphatic, we give here a copy of a complete letter, found in *Papyri Tebtunis* I.33: Ἑρμίας Ὠρωί χαίρειν. τῆς πρὸς Ἀσκληπιάδην ἐπιστολῆς ἀντίγραφον ὑπόκειται. [φρόν]τισον οὖν ἵνα γένηται ἀκολούθως. ἔρρωσο. "Hermias to Horus, greeting. Appended is a copy of the letter to Asclepiades. See to it *by all means* that it is followed. Goodbye."

The context forbids an inferential rendering and calls for an emphatic translation of οὖν. References in the papyri on this use of οὖν are abundant. Cf. *P. Rylands* II, 229: 7,17; *P. Oxyrhynchus* XII, 1493:9 X, 1293:7; II, 281:9; 282:6; 294:14,25; *B. G. U.* I., 37:5; IV, 1095:5.

Jn. 20:29-30 may be well translated, "Because thou hast seen me, thou hast be-

lieved: blessed are they that have not seen, and yet have believed. *To be sure* (οὖν), Jesus also performed many other signs."

In Phil. 3:8 we have ἀλλὰ μὲν οὖν γε καί, and in I Cor. 6:7, ἤδη μὲν οὖν ὄλωσ. The presence of so many particles in these places is clearly for the purpose of emphasizing the truths being stated. However, neither the R. nor the R.S. versions attempt to translate οὖν in either case. There are here at least four emphatic words in each example. What depth of pent up feeling is here expressed! These particles suggest inexpressibly profound depths of emotion and reveal Paul's inmost soul.

Matt. 3:8,10 stand out with greater clarity when οὖν is translated as emphatic: "*By all means* produce fruit expressive of repentance. . . . Every tree, *rest assured*, that does not produce good fruit is cut down and cast into the fire." And note Lu. 14:34, "Salt *to be sure* is good, but if. . . ." Cf. also Matt. 10:32; 12:12; Lu. 21:7; Jn. 1:21, 25; 6:62; 9:10; 12:50; 16:22; 19:25; Acts 2:33; 10:33; 25:11; Rom. 4:10; 5:9; Eph. 5:1, 7, 15; Jam. 4:7; 5:7, etc. Οὖν has such significance approximately 65 times in the N. T.

The context in each case suggests what emphatic English word or words are most appropriate. Such words as *surely, indeed, very, really, certainly, above all* and *in fact*, as well as phrases, usually are good translations.

It is surprising that οὖν was not translated, occasionally at least, as emphatic in the R. and R. S versions since it was frequently used that way in classical Greek. Hartung claimed emphasis was one of its functions. Monro said that was its chief function in Homer: so also Blass. And Liddell, Scott and Jones in their large lexicon list as the first meanings for it *really, very, at least, and actually.*

H. L. Jones has so translated it in Strabo's *Geo.* 13.1.22: "Sestas is small and well fortified and connected with its harbor with a double wall and because of these things *in fact* (διὰ τούτ' οὖν) and its current, it is mistress of the passage."

The R. S. has consistently not translated οὖν as emphatic but in nearly every passage has instead given an inferential translation, and in a few passages, none at all.

We found four cases of an unusually peculiar use of οὖν in the papyri. In these places it is used in the body of a sentence following a relative pronoun and seems to intensify the indefiniteness of the pronoun very much as ὅν does. A.D. 78, ὄν δὴ ποτε οὖν τρόπον, *P. Amh.* II, 86:9— A.D. 42, ἢ ὅστις οὖν, *Brit. Mus. P.* III, 1171:8— II/A.D., ὅσα ποτὲ οὖν, *P. Rylands* II 243:9 — III/A.D., ὅστις ποτ' οὖν, *P. Milligan*, p. 113.

The other usage of this conjunction which we wish to set forth may be called transitional, continuative, or resumptive. This is the significance οὖν has in John's gospel 104 times, but is so translated only 25 times in the R.S., and it should be so translated in the N.T. about a hundred and seventy times.

Then and *now* are the two words to translate οὖν in this classification. The former indicates a succession of either time or events, the latter, a continuation of a subject from one thought to another, or the introduction of a new phase of thought. In this sense it is a synonym for δέ or καί and may be used to introduce an explanatory statement, or in continued discourse. Partial proof for this classification occurs in convincing extracts from the papyri. Here is one: *B. G. U.* IV, 1079:6, 41 A.D. "I sent you two letters, one by Nedymus

and one by Cronius, the swordbearer. *Then* (οὖν) at last I received the letter from the Arab, and I read it and was grieved."

We give two N. T. examples:

Acts 8:24-25, "Pray ye for me to the Lord, that none of the things which ye have spoken come upon me. *Now* (οὖν) when they had testified and spoken the word of the Lord, they returned to Jerusalem." Acts 11: 18-19, "Then to the Gentiles also hath God granted repentance unto life. *Now* (οὖν), they that were scattered abroad. . . travelled as far as Phoenicia."

Other suggestive references to this use of οὖν are Jn. 11:17, 20, 21, 32, 38, 56; 12: 1, 2, 9, 17, 21, 29; Acts 8:25; 9:31; 10:29, 32; 13:14; 14:3; Col. 2:6, 16.

The R. S. has translated it *then* or *now* only about 25% of the time when its contexts called for a transitional translation. H. L. Jones has translated it as transitional 24 times in vols. 13 and 14 of Strabo: Cf. 13.1.32, *Now* (οὖν), such were the conditions at the time of the Trojan war."

If οὖν is inferential or consequential in a sentence, that inference or consequence is expressed by the main verb in the sentence and not by a verb in a subordinate clause, nor by a participle, nor an infinitive. In the N. T. it is frequently translated as if the consequence belonged to a temporal or conditional clause. Οὖν always comes near the beginning of the sentence in which it is used in the N. T., but its force belongs to the main, independent clause of the sentence even though it be separated from it by one or more subordinate clauses. It is well to remember this in trying to determine what function this word has in a sentence.

There are approximately thirty verses found in John's gospel exclusively that call for a *responsive* translation of οὖν, by which we mean to translate it *in reply* or *in response*. Hartung has this classification and has cited several examples from classical Greek to illustrate it. We have a good example in Ex. 8:10, "And he said, Tomorrow. In reply (οὖν), he said, as you have spoken." This translation best fits in the following passages: Jn. 4:8, 9, "Jesus said to her, Give me a drink. . . . *In*

response the Samaritan woman said. . . .” Jn. 4:47, 48, “He asked that he come down and heal his son. . . .*In response* Jesus said to him. . . .”; Jn. 6: 52, 53, “How is this one able to give us his flesh to eat? *In reply* Jesus said to them. . . .”. Cf. also Jn. 7:6, 16, 28, 47; 8:13, 19, 25, 57; 9:10, 16, 20, 25, 26.

This translation is not found in any of the N. T. translations in spite of the grammatical, contextual and lexical evidence

favoring it. It has this force in John’s gospel 30 times. It is wrongly translated 17 times and left untranslated 13 times in the R. S.

Just as with prepositions so with the Greek participles and conjunctions, the context is the final court of appeal in each instance to determine proper translations: it furnishes the best clue. However, more than one context, to be sure, is necessary to determine any particular meaning.

The Importance of Greek to the Minister

DENNIS L. ALLEN

Many noted men in various walks of life have testified to the value of Greek in training the mind into close and accurate habits of thought. They found that this study developed mental discipline, sharpened the intellect, and enabled them to do more effective work in their chosen profession. However, there are few students in our day who will seriously pursue a study that does not promise to have immediate, practical value. Modern curriculum makers are putting less and less stress upon the study of classical languages, and even many seminaries are gradually crowding out Greek to make room for more utilitarian courses.

This trend has developed evidently from a conviction that a knowledge of New Testament Greek is of little practical value to the average minister today. Do not many ministerial students finish their required course in Greek and rarely look at their Greek Testaments again? Is not this one of the major reasons why the value of Greek has been questioned?

The position given to Greek by the curriculum makers in the future will be determined largely by the demand for it. If those who take New Testament Greek find that it has a real practical value for them in their ministry, naturally the demand for the subject will grow. Thus the primary responsibility for the future position of Greek in the curriculum rests upon those who teach it.

Regardless of how well the students have been taught the elements of grammar, if they close their books after the course is over and are not motivated to put that knowledge to work in a practical way in their ministries, the teacher of New Testament Greek has failed. The successful teacher must also impart to the class an enthusiasm for continued study. He must so 'sell' the course that his students will be

eager to explore the avenues that he has opened up. Of course the teacher cannot do this without a personal appreciation of and enthusiasm for the value of New Testament Greek.

Just what is its practical value for the minister after all? First of all, it should be remembered that the real New Testament is the Greek New Testament. No translation, however reliable, can bring out all of the delicate distinctions and shades of meaning that are couched in the original Greek. Greek is the most perfect vehicle of human speech ever developed by man. No other language is so well equipped for forceful, accurate expression. It is true that the English translation is plain enough to teach one the way of life. However, those who confine themselves to it will miss many precious truths which God has revealed and wants His children to know. If the Bible is the inspired word of God, then it is important to know *all* that He has said.

In I Cor. 2:12, 13 Paul gives the method by which the Scriptures were inspired in these words: "But we received, not the spirit of the world (Greek, lit. "the spirit of the age," i. e. they did not follow the current trends of thought) but the spirit which is from God; (for what purpose?) that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; (the Spirit thus guided them in their choice of words) combining spiritual things with spiritual words." (The Greek word translated, "combining", is *sugkrino* meaning literally to "judge with", i. e. to compare or match.) As a seamstress would take a sample of material to the store and compare it with the various spools of thread until she found the one that would exactly match it, so the authors of Scripture were guided to select just the word in

their vocabulary that would best bring out the spiritual truth the Holy Spirit wished to convey.

This does not mean that the Spirit dictated every word and the writers took it down in a mechanical manner. It is evident that the writers used their own faculties and preserved their own individual style, yet they were directed into the choice of words that would accurately set forth the truth given them by God.

This fact has a vital bearing upon the relative importance of New Testament Greek to the minister. If the words of the Greek New Testament are divinely chosen, then each word is significant and all that can be learned of its original content of meaning and significance has a vital bearing upon our theology. Grammar and syntax also become very important, because such elements as tense, mood, gender, number and case are not just accidental but significant.

In the Greek New Testament, then, one comes into direct contact with the Spirit-breathed words of God. There is a freshness and vividness there that cannot be brought over into any translation. Erasmus, who restored the Greek Testament to the general public, found this to be so and expressed his profound delight in the preface of his Greek New Testament in these words:

These holy pages will summon up the living image of His mind. They will give you Christ Himself, talking, healing, dying, rising, the whole Christ in a word; they will give Him to you in an intimacy so close that He would be less visible to you if He stood before your eyes.

I can recall yet the joy I received in reading the Gospels in Greek for the first time. Although my knowledge of both vocabulary and grammar was very limited, yet the familiar truths came home to my heart with new force. The fact that I had to stumble along so slowly, giving special attention to the meaning of words and their forms, allowed me to get impressions and notice points that I had never seen in reading the English because the words were so familiar that they slipped through my mind with little thought. This is one of the great values of Greek to the minister.

The Greek text will make a deeper impression upon his mind, because he must take more time over it. It helps a man to read thoughtfully, which is the essence of study.

In studying the Greek New Testament one has the sense of direct contact with the inspired words of God which have been preserved in this greatest of all books down through the centuries. Concerning its inexhaustible wealth Dr. A. T. Robertson said:

The Greek New Testament has a message for each mind. Some of the truth in it has never been seen by anyone else. It is waiting like a virgin forest to be explored. It is fresh for every mind that explores it, for those who have passed this way before have left it all here. It still has on it the dew of the morning and is ready to refresh the newcomer.

The minister should not deprive himself or his audiences of the rich blessing that is to be derived from this direct contact.

It was the Greek New Testament which awoke the world during the Renaissance. Scattered over Europe by the newly invented printing press, it produced a spiritual upheaval wherever it went. Those who loved the darkness at first attempted to stamp out the light, and failing in that, they sought by devious means to hide from it. We can be thankful that there were some who loved the light and were not afraid of its penetrating and revealing power.

In our day we are in grave danger of going into darkness again because fewer and fewer people are willing to go the original Greek or even to the translations, to find out first-hand what God has said. They are content to depend upon the scholars and the clergy to tell them what to believe. The minister who has by faithful, diligent study obtained first-hand from the Greek a reason for his faith, will be a great encouragement to his congregation to search the Scriptures also for themselves.

The efficiency of a man and the quality of work he puts forth are dependent upon his skill in using the proper tools. The tools do not make the man, but, other things being equal, he can accomplish far more with them than without them. This fact is universally recognized in our industrial age.

So also a minister of the Gospel must have certain tools to accomplish his work. If it is important for a doctor to have the very finest equipment and to be thoroughly trained in its use in order that he might deal with the various needs and diseases of men's bodies, how much more important it is for the man who presumes to be a guide and shepherd for the immortal souls of men to equip himself with the very best tools at his command that he might faithfully fulfill his ministry. The issues at stake are far greater.

There is no tool that can be put to more practical use by the minister than the knowledge of the elements of Greek grammar and syntax. Obviously, such equipment will never substitute for spiritual qualifications, but other things being equal, the Holy Spirit can use such a man far more effectively than one who has failed thus to equip himself.

To what practical ends can this knowledge be directed? The Greek student can go direct to the Greek New Testament for material for his sermons rather than to the commentaries and other secondary sources. If he knows how to use his tools he will be able to unearth an ever-fresh supply of truth to feed his own soul and the souls of those to whom he ministers. There will be an originality and freshness in his preaching which his audiences will not fail to notice and appreciate.

The word of God is very much like a gold mine. There are many nuggets of truth lying on the surface ready to be picked up, but much of its riches lie beneath the surface and are yielded up only by faithful digging. Such truth the minister should give to his people - truth that the ordinary person would not get by reading his English translation. There are sermons hidden in Greek tenses, prepositions, cases, and the roots of Greek words; not dry, scholarly sermons without practical bearing upon the life, but heart-warming truths for which audiences are hungering.

Many heresies come from a misinterpretation of the Bible and can be conclusively settled only by recourse to the Greek. Hence a general knowledge of Greek is a

great deterrent to the propagation of error. People are blown about by every "ism" and wind of doctrine who do not know the word of God. The minister will be able to expose many subtle errors by knowing and using his Greek. A. M. Fairbairn has said that he is no theologian who is not first a grammarian.

Even the most elementary points of grammar will often be found to have the greatest significance in their doctrinal application. The application of the simple rule of Greek syntax that a pronoun agrees with its antecedent in gender and number clears up any difficulties and ambiguities in the English text. For example, in Matt. 1:16 we have the statement: "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." From the English translation it would be possible for one to contend that "whom" refers to both Joseph and Mary. However, a glance at the Greek text shows us that the relative pronoun is $\etaς$, the feminine singular form. The antecedent thus must be femine in gender and singular in number. Obviously then it could not refer to both or to Joseph. Thus the application of a simple rule of Greek grammar gives clear evidence of Matthew's belief in the virgin birth of Christ.

A knowledge of Greek synonyms is also of great practical value to the minister. The Greeks often divided out to several different words what is combined in one word in English. Thus the fine distinctions of the Greek text are often lost in the English translation. There are literally hundreds of examples of this in the New Testament. The minister who knows his Greek will be able to help those whom he teaches to arrive at an accurate interpretation of these passages. Also by the use of the excellent word studies that are available to the Greek student, he can bring out many rich truths that would otherwise be obscured.

One does not have to be an erudite scholar to put his knowledge of Greek to practical use. Needless to say, the true preacher will not use his Greek to make a show of his learning. The knowledge of Greek is a tool, and tools belong in the workshop.

Much of this truth which is not available to the English reader can be presented in the pulpit and classroom without ever mentioning the Greek itself.

There is indeed a price to be paid for thus equipping oneself, but in the long run it will prove to be saving of time. Questions can be answered in five minutes from the Greek lexicon that it would take hours

of wading through commentaries to find. Dr. A. T. Robertson, who devoted the greater part of his life to this field, said: "There is no sphere of knowledge where one is repaid more quickly for all the toil expended."

The minister who studies his Greek New Testament regularly will soon become a *voice* and not merely an *echo*.

'The Challenge of World Revolution to Christian Education

HAROLD B. KUHN

In common with most terms, the word 'revolution' has undergone a radical change in connotation, especially during the relatively brief period of American national history. There was a day when it signified a noble and brave effort of liberty-loving colonials to free themselves from the lordship of a distant and tyrannical imperialism. Today, the word bears no glamor save that of receding history; rather it connotes upheaval, disintegration and pulverization.

Whether we like it or no, forces of revolution have been unleashed against the Western world -- forces in the faces of which only the blind can be optimistic. Revolution is everywhere. To quote:

Revolution is in Russia, with the gaping windows of Leningrad, with the fear-filled eyes of the former middle classes, with the iron-willed extermination of the ancient nobility. Revolution is India, with the mystic Gandhi pressing himself on the bayonets of the world's mightiest empire, with an unarmed but swarming people daring the shambles of a hundred Amritsars, with the handloom crying death to the power-driven spindle. Revolution is Africa, with the black man beginning to stand up to the white, with the white amazed and furious and apprehensive, with the black outraged and desperate and ready for any death-grapple. Revolution is all that the word implies.¹

True, revolution implies both the negative and destructive elements of change and the positive and constructive phases which build upon what remains after the cataclysm. But it is to the negative and the disintegrating to which our thought is inevitably turned in our own generation. Some of us have wondered, *why* the convulsions which have shaken the world of government during the past half century? Is it but an accident that the tyrannies of

the days of Nero and of the medieval ages have reappeared, with almost fanatical fury, even during our recollection? Is it by accident that such movements as those led by Hitler and Stalin have grown up amidst the dream-castles of an idealizing twentieth century?

It has been difficult to sift the facts concerning the atrocities which have followed in the wake of revolutionary movements in totalitarian states. But a few years ago, we who are yet young were gravely assured that the tales which reached us of atrocities in Russia since 1917 were but the propaganda of a die-hard capitalism. So likewise were the accounts of the tyrannies of the Fascists and the Nazis, in the early days of their *coups d'etat*, relegated by the critics of our own order to the realm of propaganda in favor of the status quo. With the seeping-forth of the facts, we are forced to the conclusion that "the half was not told us."

A generation which brought us into this disordered world has tried in vain to assure us that we were but passing through the "birth pangs of a new age," that humanity moves in cycles, and that we are not to be surprised at occasional convulsions within the race; that there is no cause for alarm --- that we are but to mature our faith in the inherent goodness of man, and all will be well. We have not until recently at least, been warned that during the past ten decades, there have been released ideological forces which threaten to destroy our civilization, and to further drench the soil of our Western world with the blood of young men and women now living.

It is more than a coincidence that the international upheavals of our century have been more than outbreaks of military might. The two fallen dictators of western

¹Paul Hutchinson, *World Revolution and Religion*, p. 14.

Europe utilized weapons only when their war of ideas needed their support; their major source of reliance was upon a philosophy of culture which sought to break the continuity of the present with the past, and to erect "new orders" upon the basis of well-knit systems of ideas. Sovietism likewise, while keeping a sword always at its side, seeks to exploit to the limit the power of ideas. Here, as was the case with Fascist collectivism, the appeal is to a philosophy oriented, not in the concepts of the civilization which we have known as 'Christian' but in a context of gross materialism. In this connection, it should be noted that among the disciples of Hegel, only Marx is making history. Those who sought to retain any transcendental elements, especially Strauss and Feuerbach, fell by the wayside.²

The relevance of this to the field of Christian education is apparent when we notice that the theories upon which today's revolutionaries proceed are concerned, not only with radical readjustments in the fields of governments and economics, but with the complete elimination of both spiritual institutions and the spiritual values upon which they rest. Strictly speaking, Marxism would expect these values to wither automatically, as the economic structure of which they are a reflex is replaced by another. Practically, however, contemporary Marxism finds it necessary to move aggressively against all forms of religious faith, and with particular vigor against organized Christianity.

It should be noted here that it is scarcely possible for the thinking person longer to regard Fascism as in radical antithesis to Communism. The events of recent years indicate clearly that these systems (regardless of the extent to which they use one another as scape-goats) represent a united front against not only free government, but against the legitimacy of any claim of Christ against those of Caesar. Nor can it be maintained that the opposition of Sovietism is simply a reaction against the Eastern

Orthodox form of Christianity. Religion in general, and the Christian religion in particular, is of such a nature that it cannot fail to clash with modern collectivist revolutionary movements. Its only alternative is to submerge itself and to lose its distinctive character. It is in the very nature of religion to be conservative,³ which fact alone is sufficient to excite the enmity of the totalitarian system, with its claim to establish new and independent norms and its emphasis upon violent social and economic change. The forces of world revolution have as a cardinal tenet the necessity of the regimentation of child training. It is fairly easy to sit in languid complacency in the United States and to feel that "since the fathers fell asleep, all things continue as they were;" but were we to be transplanted to the areas behind the Iron Curtain there to consider practically the subject of religious education, we should wake up with a tremendous start. We do well, therefore, to note the points of strength in the program of world revolution (for no thinking person will pretend that the movement which is afoot in Eastern Europe is not designed ultimately to comprehend all existing governments); it is unthinkable that the leaders in Communist-dominated countries have not evaluated the potentialities of child-training.

Those of us who are vitally interested in the perpetuation of the Christian religion, and in the preservation of the Christian Church, need to face the facts concerning the inefficiency of our program of Christian education. We need to contrast its lack of zeal with the aggressive *élan* of revolutionary movements, no less than to find (if possible) a correct attitude toward them.

The curse of totalitarianism lies in its regimentation, especially its regimentation of youth. One cannot but wonder how Communism would flourish, were it to act upon the same assumptions, and to proceed by the same methods, which underlie present-day programs for religious education. Suppose the instructors of its regimented

²Emil Brunner, *Christianity and Civilization*, pp. 33, 99.

³Hutchinson, *op. cit.*, p. 63.

youth themselves considered much of its ideological literature a forgery. Suppose they thought, to take an absurd example, that those parts purporting to have been written by Marx have been in reality written since his day, and palmed off as the work of Karl Marx to give them weight of authority. Would this be impressive?

Rather, totalitarianism demands a positive content in its program of education. Recognizing that thought patterns harden and character crystallizes in children and early adolescents, it drafts its children, separates them from possible pluralistic education in the homes, and organizes them into units devoted to systematic and uniform indoctrination. There they are deliberately exposed to contempt for old restraints, and taught to adopt the inspired word of revolutionaries. Not for an hour are they permitted to forget the régime. They "eat revolutionary, sleep revolutionary, work revolutionary, and play revolutionary."

The inadequacy of much of present-day religious education is the more apparent by contrast. Let us visualize a scene, which while not characteristic of all or even most religious education units, is one which we must admit to be all too common. It is nine-thirty o'clock on Sunday morning. A disorderly opening exercise of the Church School has dragged by. Just as the classes retire to their places of meeting, the teacher of the class for adolescents arrives, breathless and still sleepy. Not less than eight minutes of the remaining half-hour must be devoted to the process of getting the group quieted down. An ill-prepared lesson from a quarterly whose editors are themselves uncertain concerning the validity of the Book from which the lesson comes, drags out the remaining twenty minutes. Possibly the teacher has acquired some degree of familiarity with the material, possibly not. The discussion begins somewhere and ends nowhere. The hour closes, and the pupils file out of the Church, while but a corporal's guard of them remain for the service of worship.

Few of us have not witnessed the presence of such conditions. The marvel is, not that Christianity has gone no further, but

that it has survived at all. This is not a plea for a religious regimentation of youth. Herod can scarcely be defeated by herodism. Is it not, however, apparent that if Christianity is to make an impact upon a world of growing regimentation, it must have a message of vitality? Must this message not be presented by those who have been fired by its ideals, persuaded of the unique and supreme claim of its Christ, and prepared to devote some adequate amount of time to its comprehension and propagation?

World revolutionary movements frankly aim at two things; the perpetuation of themselves, and the disintegration of existing governments. In other words, the motives are, first, self-preservation and, second, propagation. This gives to Christian Education at least a suggestion for her own aims. Perpetuation of an institution or of a system of thought demands indoctrination. This is a pedagogical principle which is allowed in every secular field; why should it be disallowed in the field of Christian education? This demands a body of normative material, a system of belief if you please.

Christianity, while it is intimately concerned with institutionalism, ought nevertheless to be understood to consist primarily in a system of belief, rather than in an ecclesiastical system. Much of Christian education has doubtless been nullified by its insistence upon the peculiarities of the denomination, rather than a general insistence upon the underlying principles of the Christian religion. And in insisting upon basic tenets, certainly the children of light ought to be no less wise than the children of darkness.

Again, revolutionary movements aim to capitalize upon every element that will make for their advancement. Communism loves economic dislocation and consequent discontent. It loves to see the rise of oppressors, and to utilize reactions against them. It seems to delight to see racial discrimination, and then to present an appeal upon the basis of racial equality. It recognizes the impressional character of youth; it knows the value of the slogan, the catchword and the generalization.

More specific emphasis is necessary at this point upon the problem of content in Christian education. It has become fashionable in certain circles to place content and method in antithesis, or at least to reduce the former to a place of relative unimportance. From an emphasis upon the transmission of a body of normative teaching, much of contemporary religious education has turned to a 'problem-centered approach', 'experiments in creative living' and the like. The vulnerability of much of so-called progressive education has been, and is being, exposed in other contexts. One wonders, however, how contemporary revolutionary movements would advance if they abandoned their policy of the communication of a hard core of doctrine, and turned to the discovery of 'truth' by the method of pooled experience. Would they wish to discover their norms from the community of response of their followers to their environment? Would they trust their youth to achieve a 'common reality' as a social triumph through the sharing of youthful experiences? Would they wait in patience for the emergence of new patterns of conceptual formulation, by which their devotees would deal with the growing horizons of the world?

Rather, the movement for world revolution grows by the method of direct indoctrination of its followers in the *credo* of its apostles. It thrives on simplification, even upon oversimplification. Parenthetically, one might note at this point that Communism's attack upon Christianity is frequently based upon such generalizations as: Christianity and Capitalism are one in exploiting the common man; Christianity is a bourgeoisie institution; Christianity is a white man's religion and the tool of white supremacy; and, Christianity is favorable to "Capitalism and war". This is not the place for a refutation of such allegations. What is important to this discussion is, that world revolution does not seek truth within the successive reconstruction of dynamic human experience.

Our Faith is facing a world movement which flourishes upon generalizations and false catchwords. It capitalizes upon the

lack of thought upon the part of the masses. If Christianity is to point a path through the labyrinth of the world's muddled thought, there must first be clear thinking upon the part of its leaders and its officers for instruction.

Moreover, Christianity faces a growing tide of prejudice, prejudice which has but a shallow foundation in fact. Whether it shall be able to meet these prejudices with facts depends upon the vision of her leaders. But before we can proceed to some general principles which must guide her leaders, it is necessary to view the present situation with respect to the attitude of the Christian world toward its Source-Book.

For the past few decades, progressive thought has been largely cast in the mould expressed by the ambiguous term, "evolution." Uniformitarianism has held the field. By an unwarranted process by which "natural law" was made all-explanatory God was virtually excluded from His universe. Happily, this extreme form of evolutionary dogmatism has undergone modification, so that much of recent criticism of 'evolution' has been in the nature of fogging a dead horse.

It is significant that scientists are more ready to back-track and to revise their hypotheses than are the theologians. In few fields has the application of the concept of 'progress' been more fearlessly applied than in biblical criticism. Acting upon the assumption that the Hebrew religion shared a naturalistic origin common to that of contemporary religious systems, and that its ideas had a development parallel to those in the religions of enviroing nations, the Hebrew Scriptures were treated as a guilty prisoner at the bar. They were virtually disallowed as witnesses on their own behalf. Any statement in them which seemed to interfere with the unilinear development of thought was excised from its setting, and relegated to a much later time, when, it was conjectured, the system had developed sufficiently far to permit the existence of such an idea.

The application of the developmental hypothesis, chiefly in its Hegelian form, to the New Testament produced a tradition in

New Testament scholarship which even to the present regards the Gospels as the product, not of the chronicling of events by those in a position to evaluate them as historical, but of the preaching of the early Church. The consequent disparagement of their objective reliability could hardly react favorably upon Christian Education; in reality it resulted in shattered foundations.

The suggestion of a return to a norm may evoke a protest from some quarters. The idea that emancipation from the authority of the Christian Scriptures is a value is still deeply entrenched in much of American Protestantism. In this the children of darkness are wiser than the children of light; the revolutionary forces of our day, however defective their norms may be, recognize that those who would give direction to human life must not only know what they themselves believe, but also be able to project into society the principles by which they insist men must live. The cavalier disregard for consistency which marks the Communist movement is in itself a witness to its high evaluation of the power of ideas, even ideas held in the face of strong contrary evidence. What a contrast between this and the fiercely passionate desire of much of Christendom to be in accord, at any cost, with the latest fad of the scientific world! It is ironical that theologians have too frequently feared nothing so much as to be thought 'unscientific'.

Some will protest, it is true, that an age which seeks authority from any quarter whatever (even from a transcendental

source) is an age which has lost its nerve. Such a desire is, we are assured, the result of a temporary uncertainty engendered by the shocks which we have experienced since 1914. Given time, man will regain his grip upon himself. Is it possible that we have seen the entire picture of human confidence out of perspective? May it not be that it is man's self-confidence, and not his feeling of need for an authority outside and above himself, that is the symptom of cultural sickness?

In any event, the near future hardly promises to undergird, in Western society, a sense of human sufficiency. It is more probable that uncertainties will compound themselves. Men will in increasing numbers seek for some sure word through the mists of human uncertainty. The proponents of world revolution will not fail to exploit the possibilities of the situation. It is time that those who are responsible for the transmission of the Christian Evangel explored the possibilities of the proclamation of its certainties.

The realities of the times summon Christian educators to a new evaluation of their task of proclamation. Devotion to their Lord will scarcely do less than inspire a renewed devotion to the Scriptures which reveal Him. The emergency created by the appearance of revolutionary movements bent upon world conquest upon a radically anti-religious basis can hardly endorse the current unconcern for content, and can afford little aid and comfort to inefficiency in methodology.

Book Reviews

Best Sermons 1949-50, by S. Paul Butler, New York: Harper and Brothers, 1949. 325 pages. \$3.00.

After a two-year interval another collection of "Best Sermons" makes its appearance. Here are fifty-two sermons, the remnant of a careful screening, by a committee of experts, of 6,585 recently-preached messages. For insight into the temper and style of contemporary preaching this harvest from Protestant, Roman Catholic, and Jewish preachers is probably unsurpassed. The ecumenicity of the volume is immediately apparent from the table of contents, which includes such names as Robert James McCracken, Halford Luccock, Fulton J. Sheen, John Baillie, Gerald Kennedy, Clovis Chappell, James Stewart, Walter Maier, Rabbi Leo Jung, Paul Scherer, Canon Marcus Knight, Father C. C. Martindale, and others. As in former editions, the editor evidently assumes that the production of "best" sermons is almost exclusively the work of those men who hold high official position in their respective church bodies. Although any preacher may submit sermons for consideration, in the light of editorial practice the odds seem certainly to be against "just any preacher" receiving inclusion in this book. Not for this editorial policy alone, but because the quality of a number of the sermons in each edition has not been high on several counts, this reviewer, with others in the past, has protested the use of the title "Best Sermons." In the introduction to this edition, the editor writes that when he carefully considered giving up the controversial title, "denominational or critical leaders" urged him to retain it. Unquestionably, the search for good sermons covered an enormous territory. It is doubtful if ever a similar search has been as extensive as this one.

Samplings from such a wealth of sermonic materials might well be labeled "best". But not when many of them are included by virtue of ministerial prestige or popularity. Merit alone should be the determining factor. "Representative Sermons" would probably be a more accurate title, if a less appealing one.

The messages are in general timely, thought-provoking, and spiritually challenging. Preachers will find in them a wealth of homiletical ideas. They are especially rich in insights into the emotional, social, and religious needs of our day. For this reason, they constitute an interesting commentary on the contemporary scene. Although many faiths are represented, the central ideas of the sermon will probably be palatable to all, for no sermon thought to be critical of any religion by word or inference is included.

The tenor of the book suggests that the shallow inspirational variety of preaching one has met with all too frequently, is on the decline; that the pulpit is acquiring an awareness long overdue of the spiritual poverty of man. The plight of the masses following two wars seems to be generating a spirit of high seriousness among the clergy. Grateful as we are for this development, it is unfortunate that the force of these sermons is spent in the main on an effort to bring about a new social order. It is a conviction with some of us that the much-longed-for social change can take place only when a spiritually-alert ministry subordinates man's relationship to man to his relationship to God. These sermons continue to emphasize Christian doing at the expense of Christian being. In a volume of this nature one longs for a greater emphasis on the evangelical message of the New Testament.

The value of the collection is enhanced by grouping the sermons according to subject matter, by including brief sketches of the preachers' lives, and by adding a topical index of ideas and illustrations.

JAMES D. ROBERTSON

The Gospel of Redemption, by Walter Thomas Conner. Nashville: Broadman Press. 369 pages. \$3.00.

This attractively bound volume is a "revision and enlargement" of an earlier work by the same author entitled, *A System of Christian Doctrine*. The author, described by the publishers as "possibly our greatest living theologian," has been for some thirty years a teacher of systematic theology at Southwestern Baptist Theological Seminary. His other books include such titles as *Revelation and God* and *The Faith of the New Testament*. He is a holder of several degrees from Baptist schools including a B. D. from Rochester Theological Seminary and a Ph. D. from Southern Baptist Theological Seminary. This volume appears to be intended for use as a text book for students of theology.

The book does not cover the doctrine of God but is limited to the doctrines of sin, salvation, and the last things. The treatment is that of a systematized Biblical theology. The viewpoint is that of evangelical Protestant Christianity generally in modified Calvinistic tradition. The strongest points appear to be in the practical aspects of the Christian life. Speculation is rarely indulged in. Little concern is shown for analysis of problems, nor for historical developments, nor for extra-canonical source materials. The viewpoint is mature and the common sense is often allowed to determine a judgment. With regard to the origin of sin, for example, the realistic theory of Augustine is declared to be absurd and the alleged covenant with Adam as the Federal Head of the race is regarded as having originated in Holland rather than in Eden. The Bible is usually treated as an unitary book and problems of historical and literary criticism are seldom reflected.

The style of the writer is simple and lucid. The sentence structure is extremely clear, most of the ideas being expressed in simple declaratory sentences. For this reason the author may be more readily imagined as lecturing to a class than as bending over a typewriter. The pages are not incumbered with documentation. Quotations are exceedingly rare and the few references to other books are mostly to the older studies in the conservative tradition.

It is not easy to find anything original in the work, although in a book of theology that is conceivably a virtue. The strongest part of the book is on the practical and experiential side of the Christian life. This element in the book serves to authenticate the description of the author as of a "gracious personality" and of a "genuinely Christian Spirit." His "greatness" therefore, is to be sought in the lucidity with which the main conceptions of evangelical theologians are presented, the judiciousness of the viewpoints and conclusions adopted, and the forthright attempt to catch the truly Christian perspective. An awareness of sociological orientation is manifested as in the emphasis on the social solidarity of the race and upon a wholesome balance between the gospel and its social implications. The volume serves well as an introduction to Theology and as an organized presentation of the modern conservative evangelical viewpoint. The method is didactic rather than apologetic or polemic. It is a guide to the neophyte rather than an argument for the skeptic or a corrective for the heretic. The format is rather well done, and the printing, while not meticulous, is clear. Some things are a bit mystifying, such as the spelling "indexes" in the Preface, a reminder that "perfection is no trifle."

GEORGE A. TURNER

Youth Asks About Religion 100 Questions and Answers, Jack Finegan. New York: Association Press, 1949. 192 pp. \$2.00.

A few years ago, Haddam House took over the interests that led to the publication of the Hazen Books on Religion with the

intention of channeling these interests in the direction primarily of students and employed young people. It has already sponsored the publication of several volumes, among them Nichols' *Primer for Protestants*, Nelson's *Young Laymen - - Young Church*, and Bennett's *Christianity and Communism*. The present publication is another addition to the series. Jack Finegan is already well known to preachers through his archaeological treatise, *Light from the Ancient Past*. Formerly Director of Religious Activities and Head of the Department of Religious Education at Iowa State College, he is well qualified to write on adolescent religious problems.

Because *Youth Asks About Religion* tries to answer the one hundred basic questions on religion that are thought to be asked most frequently by young people it is a book of natural human interest. The old-fashioned question and answer technique is still attractive to young and old; it is especially so to youth, whose judgments are still immature and who live in an age demanding quick, ready-made answers to questions. This little volume, however, proves more thought-provoking than dogmatic. For this reason it will interest much the adult mind. The language is of course non-technical. The questions arranged in psychological order, and grouped under twelve main headings, are rather exciting for young people: (e. g.) Is science the enemy of religion? Should I be a "Fundamentalist" or a "Liberal"? What is Truth? Why is the world beautiful? What is the goal of evolution? Did the Bible history truly take place? What is Neo-Orthodoxy? What will Heaven be like?

Even seasoned pastors, who must likewise face the frank, honest questions asked by our young people, should find here occasional insights to help them in time of need—notwithstanding for some of us the objectionable liberal Christianity of the book. After perusing the questions in the section dealing with "Jesus Christ", one wonders if the deity of Christ is no longer an issue with modern youth. The answers here are not concerned with Christology.

J. D. ROBERTSON

The Authority of the Old Testament, by A. G. Hebert. London: Faber and Faber, 1947. 326 pages. \$3.50.

This is another volume dealing with the ever-present problem of the religious authority of the Bible. It is an attempt to find this authority for our faith in the Scriptures and at the same time hold on to the essential conclusions of higher destructive criticism. The author's conclusion to literary problems is definitely liberal throughout, although he is not humanistic in these conclusions. This covers such matters as the Modified Documentary Hypothesis, Canonization, the Deuteronomic Reform, etc.

However, the author is not classifiable as a thorough-going liberal on theological issues. Here he is decidedly conservative. He is attempting to conserve the authoritativeness of the Holy Scriptures for us. Because of this he criticizes the liberals for throwing out the baby with the bath in their critical studies, and he demands that the unique revelation of God through the Bible and through Christ be again stressed and given our endorsement.

One emphasis in the book is important, and that is the author's insistence that wherever this revelation comes in contact with historical occurrences, then it must stand the light of critical scrutiny, and must be found to be truthful. For example, Hebert says that if it could be established that there were no Exodus, then the covenant which God made with Israel at that time could be seriously doubted, and if this is doubted then the covenant relationship to which Israel continually appealed was without fact. This would be very serious for our faith in the Kingdom of God, which started, not with Christ, but with the covenant made with Israel. The same would be true concerning the Resurrection. Following the argument of Paul, the author concludes that if one could establish there were no historical resurrection of the body of Christ, then our faith in Him would be erroneous.

On the other hand, since the Virgin Birth has never been made a condition for

our faith in the sense that the Resurrection has, it wouldn't matter too much to our faith should those accounts of the birth of Christ be found to be fabricated. The axe-head floating would not be seriously missed should it be accepted as fiction. And so forth.

The reviewer admires Hebert's attempt to show that the Bible is both a human book, written by imperfect men, and yet at the same time God's revealed word to man. The present reviewer is inclined to agree. But he cannot accept many of the liberal conclusions, especially in the field of literary criticism, which Dr. Hebert propounds, simply because such positions are far from proved; rather, many of them stand on very thin evidence. This would include the book's conclusion on the JEPD theory, the Josiah reform, the acceptance of the Canon, etc. The present reviewer cannot accept as conclusive certain theological positions of the volume which are typically Neo-Orthodox.

On the other hand, conservatives can read it with great profit. No book has pointed up the problem of authority in the light of the past century of criticism as well as has this volume. It should make conservatives blush with shame to see how far we have allowed certain Bible Schools to stamp the conservative school in the minds of such men as Dr. Hebert. For example, he asserts that all conservatives hold to a theory of 'verbal' inspiration. He goes on to say that conservatives believe that it is as important to believe in the traditional authorship of Bible books as it is to believe in the contents of the books. I for one am sorry that we have allowed this impression to exist in the minds of liberals. No wonder they feel that conservatives are "unintelligent". We ought to read this volume to see how the liberals appraise us, and how we must appraise the liberals. You will be helped with the frank criticisms of both schools by this volume. And you will be pleased with the high regard he has for the Bible as containing the revelation of God to men.

ROBERT P. SHULER, JR.

The Effective City Church, by Murray H. Leiffer. New York. Abingdon-Cokesbury Press, 1949. 232 pages. \$2.75.

This book is the product of the author's twenty-five years' study of urban sociology and church administration.

Its announced purpose is to acquaint the reader with the pattern of city growth, the influence of urbanization on church and people, and methods which the church may use to reach and provide for people in a variety of city communities. Here are discussions on the part the city plays in the religious life of men and women, and illuminating descriptions of "cities within cities", such as the down-town business section, stable communities, areas of transition and underprivilege, and the more progressive suburban areas. Characteristic problems of the city church are carefully diagnosed, among them the church program and the need of the people, the development and utilization of Christian leadership, neglected community groups, the use of building resources, and the matter of finance. A special section devoted to city, regional, and church planning discusses Protestant strategy for the expanding city and denominational tactics for city and suburban churches.

Appendices provide for classifying communities, instructions for religious census takers, and tools and techniques for chart making.

Written in lucid concise style, this book should find a place in the library of city pastors, church workers, and progressive Christian laymen.

JAMES D. ROBERTSON

The Vatican In World Politics, by Avro Manhattan. New York: Gaer Associates, 1949. 444 pages. \$3.75.

The increasing activity of the Roman Catholic Church in the affairs of politics has stimulated the investigation of the attitude of the Holy See to those institutions which we in America have long taken for granted, and for the preservation of which we have been led into two global conflicts.

This volume, written by one who has spent much of his time in Europe, seeks to trace in an objective manner the rôle of the Vatican in the affairs of the chief nations of the West. He bases his work, not only upon the standard historical sources for European diplomatic affairs, but also upon many documents which have become available to those outside the inner sanctum of political intrigue only since the end of World War II.

The thesis of the work is, that the logic of the Roman Church demands that it behave actively in the social, political and economic affairs of all nations, particularly of those in which its followers are significantly numerous. The Vatican is, of course, the political arm of the religious institution; the Pope thus exercises a dual rôle: as a religious leader, and as a politician-diplomat. In the latter capacity, he faces the problem of carrying out his mandates *qua* religious leader in a world which is increasingly non-religious. One overall objective determines Vatican policy, namely, that of furthering the dominion of the Roman Church in the world.

The major problems with which the Pope has been forced to deal since 1870, and the ways in which he has handled these problems, are set forth in the three chapters, entitled respectively: "Spain, the Catholic Church and the Civil War," "Italy, the Vatican and Fascism" and "Germany, the Vatican and Hitler." These are scarcely pleasant reading, with their repeated instances of intrigue, temporary dealings of the Vatican with even those forces hostile to religion, and, more important still, its penchant for authoritarian governments with which it can establish Concordats. The American reader must recognize, at the outset that he is not a European, and that he is inclined to be idealistic in his outlook upon diplomacy, and that hence he may misunderstand the whole problem. This volume breathes the cynicism which is part of European international relations—and as such might be taken to offer some measure of excuse for the methods of the Vatican, in that it is no worse than the prevailing tone of Con-

tinental diplomacy. The author presents his material, however, in such a manner as to cause the spiritually sensitive to wonder why the claimed-representative of Christ on earth should be willing to advance the interests of the Church by a resort to such methods.

The record is virtually a theme-and-variations. The rise of liberal governments threatens the political and temporal power of the Roman pontiff, and the numerical and cultural strength of the Roman Church. Political liberalism is immediately equated with secularism, then with anarchism, then with socialism. In such lands as the Pope found it possible, he encouraged, by the wealth of means at his disposal, the rise of authoritarian régimes, securing in exchange for the influence which he as head of the Church could bring to bear upon the populace, the maximum of privileges for Catholicism. In each case, save that of Spain, the dictators shortly found that two totalitarianisms could not live amicably side by side, and hence clashed with the Vatican. Protests were raised against, especially the Nazi régime—not because it violated human decency and trampled under foot every human right, but because it threatened the entrenched power of the Vatican.

Not only did the Vatican assist Franco, Mussolini and Hitler in their rise to power, but it utilized its own political 'statesmen' in smaller countries to assist the dictators in assimilating these unfortunate states into their ill-begotten empires. In Poland it was Cardinal Hlond; in Austria it was Cardinal Innitzer; in Czechoslovakia, it was Mgr. Hlinka. All of this is woven together in the distressing spectacle of the diplomacy of the Vatican during World War II, where expediency was the only rule, and the fear of Russia the major determining motive. Every *volte face* upon the part of the hierarchy was made, not in regard for considerations of humanity, but as a result of the double-cross of the dictators, or the dwindling of their fortunes.

The embarrassments of the Vatican, notably in connection with the Russo-German pact of 1939 and the entry of France

into the war against Germany, must have seemed discouraging in the light of the growing hopelessness of the tangled maze of events which heralded the collapse of the Third Reich. Yet even in this, our author sees another characteristic of the Vatican, namely that of making a virtue of necessity, or in any event, of making the best of a bad bargain.

The Chapter under title, "The Vatican and the United States" should be required reading for both minister and layman who would see in the past the pattern of things to come. The reserve and objectivity with which this chapter, as indeed the entire book, is written commends it to the thoughtful. The Roman Church views our land, not only as the last important solvent nation in the world, but the only nation sufficiently powerful to perform the military chore involved in the Vatican's long-range crusade against the Communist ideology. This chapter is disturbing—disturbing especially in the light of the manner in which the Church applies the rule of expediency in her treatment of the American Catholic clergy, and in view of her Janus-faced attitude toward American democracy. The author appeals to the annals of the past in support of his prophetic thesis: that "the spirit that moves the Catholic Church makes it a ruthless and persistent enemy of our century and of all that individuals and nations are laboring and sweating to attain." (page 417)

In all this, the author himself seems to this reviewer in danger of making much too little of the Red menace to our culture—of too easily evaluating Communism in terms of what it claims *on paper* to be, rather than seeing it as a rival totalitarianism. His evaluation of the supposed religious freedom in the U.S.S.R. seems, in the light of all which can be learned, rather naive. The appearance of the Orthodox Church in Russian affairs is one thing: the granting of anything resembling what *we* mean by religious freedom is quite another. Likewise, in his treatment of the Spanish Civil War, Manhattan seems to have a blind spot for the manner in which Communist intrigue contributed to the whole

affair, and the way in which Russia used the fray, chiefly through volunteers from the pink fringe of liberal intellectuals, as a full-dress rehearsal for the coming struggle.

The book poses several problems: first, need the anti-clericalist fall into the error of being either anti-religious or at least tolerant of anti-religious fanaticism? Again, what can the human spirit expect from *any* totalitarianism? And, is there any way of adjudicating the conflicting claims of Christ and Caesar? Certainly the manner in which the Roman Church has bungled the matter of exerting her influence in the social and moral matters of the Western world ought to force a socially-minded Protestantism to explore the words of her Lord, "My kingdom is not of this world."

HAROLD B. KUHN

Existentialist Philosophies, by Emmanuel Mounier. New York: Macmillan, 1949. 142 pages. \$3.00.

The subtitle of the volume, *An Introduction* suggests the character of the present work, which seeks to acquaint the reader with an entire philosophical tradition rather than to expound some specific phase of the movement which has become something of a craze in the post-war world. Mounier seeks the origin of Existentialism in classical thought, and believes that he finds it in Socrates, with his opposition to the earlier Greek cosmology, and in the Stoics with their summons to "the real encounter with life." The Historical Outline with which this book begins contains "The Existentialist Tree", the composition of which might easily be the subject of some debate. The trunk consists, of course, of Kierkegaard, supported at the base by the thought of Pascal and de Biran.

Mounier sees the trunk as divided (or dividing) into two major branches, the atheistic and the Christian. Nietzsche gave to the nineteenth century a merciless jolt, and set one group of the philosophical rebels—rebels that is, against the philosophy of essence—toward the newer and atheistic

Stoicism. The Phenomenological School seems to our author the mediator of the trend toward an existentialism with a general slant in the direction of the Christian tradition.

Existentialism in general may be viewed in two ways: as a decadent movement in which all the canons of classical philosophy are abandoned, with the net result of a loss of the sense of Being and a hopeless and morbid subjectivism; or as a revival of something which almost the whole of modern philosophy has submerged. Mounier looks with favor upon the latter interpretation, suggesting that since Kant, philosophy has been so largely concerned with epistemology that it has neglected the deeper problems which reside in the thinker himself. This reached, of course, its *reductio ad absurdum* in Hegel, who interestingly enough was the irritant whose work called forth the chorus of existentialist outcries. In the development of this motif, our author places heavy significance upon the work of Heidegger, and latterly, upon that of Gabriel Marcel.

With reference to the contemporary varieties of Existentialism, Mounier sees a common pattern of concerns as more basic than their several ontologies, among the most important of which are: the contingency of the human being, the importance of reason, the 'bounding-leap' of the human being, the instability of the human being, the estrangement of man in the universe, conclusive-finality and the imminence of death, the solitude of existence, and the concept of nothingness. The dramatic quality of the existentialist treatment of these themes is becoming well known. But within the movement under consideration, there are a few voices who reject the morbid exhibitionism into which the Sartrean school has fallen, and who in the name of at least a quasi-Christian interpretation of human life seek to bring out of Kierkegaard an ontology of disciplined hope. At the cutting edge of this movement is Gabriel Marcel.

One is impelled to put the question, What, then, is the meaning of all the hue and cry of the philosophy of existence?

Against what frightful wrong has it been called up? Mounier will reply, that it represents a protest against every philosophy, whether idealistic or naturalistic, which impersonalizes or depersonalizes man. It lifts its voice to assert that the 'nothingness' of human essence is a meaningful and crucial nothingness, from which emerges a disciplined dignity, that of freedom.

It is the quality of a good book that it should raise questions. This reviewer would like to pose the following: first, does not the author too easily make of Marcel a Christian philosopher? Second, is not Mounier's interpretation of Christianity as 'existential' reached upon the basis of *one* element in Christianity? Third, what redemptive concepts need to be brought into current Existentialism, if it is to be saved from its bizarre and baroque tendencies? Fourth, can these be found within the existentialist pattern of concepts, or must they be injected from a transcendental realm of truth, a realm to which none of the dialectic of Existentialism can afford an access?

HAROLD B. KUHN

Faith and History, A Comparison of Christian and Modern Views of History, by Reinhold Niebuhr. New York, Scribner's, 1949. 257 pages. \$3.50.

The ambiguities which mark finite temporal existence make for a margin of significant and serious error in the charting of history; Dr. Niebuhr brings his theological insights to bear upon what he calls the "Modern Conception of History" in a manner which not only analyzes the perplexities of our age, but also seeks to point to some ground of reassurance upon which the modern man may rest after his long voyage of misunderstanding himself. This he does in a volume which is probably the most readable of all those which he has released in the past two decades.

The Christian view of history, says Niebuhr, has two major rivals in the culture of the Western world, (1) that interpretation which grows out of Greek classicism; and (2) the 'modern approach' which

finds redemption of man and his society as a necessary accompaniment of the historical process. The former identified the flux of history with the processes of nature, and found 'redemption' only in a transcendence of the historical process. The latter assumed that that historical change is unilinear, and that growth must necessarily redeem from ills and errors. The Christian view is intended to correct the other views; against the classical view, it contends that history combines destiny and freedom; again the classical view, it maintains that freedom is ambiguous, and that a philosophy of history resting solely upon the limitless possibilities in the extension of human power leaves out of accounting the degree to which man is a child of nature.

As usual, Niebuhr explores the problem of the degree to which evil can be eliminated within the limits and conditions of finite existence. He challenges the view that man may become master of the historical process, and offers as an alternative the option of faith. In the light of what he considers to be evangelical faith, he criticizes all false utopians, especially the Marxists, the Protestant Theocrats, and the Roman Church. Of interest to our readers, especially, is his critique of the so-called "soft utopians" of whom he names the Anabaptists, Mennonites, Quakers, and (by indirection) the Perfectionists of the Arminian type. These he charges with being unrealistic, of seeking individual perfection at the expense of social responsibility, of tending toward pharisaic self-righteousness, and of an evasive sentimentality. He sees the soft utopians as less dangerous to society than the hard utopians, of whom the Marxists are the outstanding type. At the same time they are relying upon some of the erroneous conceptions of the modern view of history, and thus in time of international crisis may find themselves on the wrong side of the encounter.

It follows that Niebuhr, in common with the Dialectical Theologians, has an anti-perfectionist bias; this enables him to see certain latent weaknesses in, for example, the historical Wesleyan movement which

would escape the notice of those within the tradition. In this connection, it is interesting that in this volume he has moved beyond his position in this matter expressed in *The Nature and Destiny of Man*, where he seemed to rule out entirely the possibility of inward renewal of the life of the individual through repentance and faith. This does not mean that "the new beginning for every individual man" will remove the ambiguities from his temporal existence, any more than the renewals in the several forms of the collective existence of man will lift the race above the fragmentary aspects of the life of the race in history. Niebuhr never comes squarely to grips with the question of whether an individual, here and now, may be made perfect in love whereby the *Agape* becomes not only the norm, but also the principle which informs his life.

In his chapter "Beyond Law and Relativity," he relates the principle of love to the structure of justice in society, pointing out the numberless possibilities for contradiction inherent in the life of the "man of faith" in a mixed or immoral society. At the same time, our author opposes any and all types of defeatism with respect to the possibilities of justice in human society.

The foregoing paragraphs will impress the reader with at least one thing, namely, that *Faith and History* is a powerful volume, grappling manfully with issues of greatest moment to the Christian Church of our time. It is indispensable to the person who will "discern the signs of the times."

HAROLD B. KUHN

The Power of Pentecost, by John R. Rice.
Sword of the Lord Publishers, Wheaton, Illinois, 1949. 441 pages. \$3.00

Dr. John R. Rice has been a very prolific writer during our generation, always from the standpoint of the preacher in defense of the fundamentals of faith. Some of his writings have been better than others; this present book is the best. It shows an increasing amount of time spent in its preparation and an awareness of positions other than Dr. Rice's which has been lack-

ing in various degrees in some of his other books.

The chapter titles give indication of the subject matter. They are: "The Lost Secret — Power;" "The Usual Work of the Holy Spirit"; "Jesus, Filled With the Holy Spirit"; "Misunderstood Pentecost"; "Spirit-filled Means Empowered Witnessing"; "Bible Terminology for the Power of Pentecost"; "The Fullness of the Holy Spirit and the Ministry Gifts in the Old Testament and New"; "Speaking with Tongues"; "The Power of Pentecost for Every Christian"; "How to be Filled With the Holy Spirit: Wholehearted Obedience to Christ's Soulwinning Command"; "Prayer — A Condition of Holy Spirit Fullness"; "Why Prevailing, Persistent Praying is Necessary for Holy Spirit Power"; "Do You Really Want to be Spirit-filled?"; "How Great Soul Winners Were Filled With the Holy Spirit"; "Claim Your Blessing". There is also a rather limited Subject Index in the back of the book, along with a complete Scriptural Index.

The thesis of the book is "the fact that the disciples simply waited on God until they were endued with power from on high to be soul-winning witnesses for Him" (78) and the book is one long exhortation for the present-day Christian to do likewise so that the Christian might be prepared to be effective for Christ in the winning of others to Him. Not only is this a very worthy theme for a practical book to Christians but who can say that it is not the crying need of the hour? And the author of the book has a straightforward way of writing so that you will not miss the point he intends to put across. I guarantee that his theme will be constantly reappearing as you read through this book.

The fact that the author of the volume under consideration is within the general Calvinistic tradition ought to be borne in mind. I am sure that Dr. Rice feels that his book is founded on the Scriptures and not on the Scriptures as interpreted by any tradition. Nevertheless, it is evident that he approaches many of Wesley's fondest beliefs with almost no appreciation of what

Wesley meant to teach. This is only natural, since Dr. Rice's reading was done along a line which is not Wesleyan. For this reason the Wesleyans ought to read Dr. Rice and see how the Baptists treat our conception of the Baptism of the Holy Ghost. Dr. Rice differs from us in his definition of "sin", "sinless perfection", "witness", "eradication". "Adamic perfection," "holiness," and "sanctification". We agree with Dr. Rice that Pentecost brought power to the Christians so that they could effectively witness for Christ. We would be obliged to go farther, however, on the basis of an interpretation of the Scriptures to teach that Pentecost gives more than power. Here Dr. Rice and Wesleyans would find themselves in disagreement. On the other hand, should we accept the definitions of the above terms as Dr. Rice accepts them, we could go no farther than he does. And if he could accept the Wesleyan definitions of the above terms, then the reviewer feels persuaded from the reading of this book that Dr. Rice could put more meaning into Pentecost than only the giving of power to witness.

Now to some personal observations and a more minute appraisal of the volume: (1) Dr. Rice stresses dedication over and over again, and yet is against Pentecost bringing purity. Isn't such dedication a purity of disposition in the heart of the believer and isn't this what is largely meant in many holiness circles? (2) Dr. Rice leaves the impression at times that God causes everything. Surely he cannot seriously mean this, for such is very close to naturalism. (3) Dr. Rice decries the fact that Christians have no power to keep themselves "unspotted from the world" and he pleads that they will be willing to be empowered for godly living, which is again the emphasis on cleansing of motive which the Wesleyans speak so much about as included in Pentecost. (4) Dr. Rice, in his desire to convince Christians of the need of Pentecost, at times leaves the impression that we can duplicate the Apostolic Church, an idea which would have its objectors. (5) Dr. Rice correctly points out that the secret of Methodism was its tarrying for

the Baptism of the Holy Spirit. Would to God we could do it again. (6) Christians will be interested in Dr. Rice's explanation of Christ's Baptism with the Holy Spirit. He holds that Jesus was not filled with the Spirit until first He had been baptized and then He had prayed. This took place at the baptism of Christ by John. Can Dr. Rice mean that prior to this Jesus was living without the help of the Holy Spirit? Or is Jesus simply going through the motions for pedagogical reasons? How can Dr. Rice say, "Jesus was now thirty years old. He had lived a perfect, sinless life. He had never grieved the Father, not in one particular. He was blameless. . . ."(61) He is more in keeping with his above theory when he states, "Jesus had so emptied Himself that for thirty years He lived on earth without working a miracle, without healing a leper, or opening blind eyes, or preaching a sermon, or winning a soul!" (67). Apart from all the suppositions in these two quotations, Dr. Rice is toying here with the idea that Jesus didn't become effective until His baptism by John. What evidence is there for this? And can we accept the consequences of such a theory? (7) His argument that Jesus was filled with the Holy Spirit without being cleansed by that filling since He had no sin to cleanse, and that this is proof that our Pentecost entails no cleansing is very bad logic and worse exegesis. (71) (8) His statement that Jesus never prayed from a divided motive simply overlooks Gethsemane. (75) (9) Dr. Rice seems to believe that the Baptism of the Holy Ghost is subsequent to conversion; at least it is an experience peculiar to Christians. (10) I am personally persuaded that the term "witness" can have a wider meaning than simply speaking to others for Christ. What about the witness we do by the purity of our daily walk and acts? Dr. Rice could place more emphasis on this to good advantage. (11) Probably one of the most controversial thoughts in the book is the one where the disciples received the Holy Ghost on the day of Christ's resurrection (When Christ breathed on them and said, "Receive ye the Holy Ghost") rather than

at Pentecost. I believe this is based on a misinterpretation and could not be supported by all the Scriptural references concerning Pentecost. (12) The reason why Dr. Rice does not like Wesleyan teaching on Sanctification is that he thinks that Wesleyans believe in the "eradication" of the "carnal nature." A great deal of defining needs to be done on both of these terms in order to understand the usage they have in many holiness groups. He comes very close to a Wesleyan meaning of "eradication" without knowing it on page 356. (13) Dr. Rice can only see "perfection" to mean "flawlessness" rather than perfection in the realm of intention and motive. (14) His statement that "purified" is "never mentioned in connection with Pentecost in the Bible" should read, "is never mentioned as far as I interpret it in connection with Pentecost in the Bible." Wesleyans find mention of it in connection with Pentecost.

Time forbids that we should continue in this manner. I trust that enough has been said to get you to procure the book and read for yourself. There is much that is very very good in the volume. To give an example in closing, listen to this:

Many Christians talk about consecration. We are for it.

Many Christians talk about separation. We believe in it, that is, in a careful avoidance of worldly things that grieve the Spirit of God and hinder a Christian's testimony.

Christians speak of the "deeper life". We are for that, too.

Bible teachers often speak about "the crucified life." We believe that every Christian ought to die daily and be crucified with Christ.

Christians speak about holiness. They speak about sanctification. They speak about the baptism in the Holy Spirit. We are for all of these, if you will allow us to mean by these terms what we believe is the Bible meaning for them. But we believe that for any Christian to lay claim to any of these blessings when he is not willing to pay God's price for power to win souls, and is thus a disobedient child of God on the main matter of soul winning, is a sinful disgrace. We believe that Christian's claim is false. We believe that he has missed entirely the great blessing of Pentecost which gives power to win souls.

ROBERT P. SHULER

Treasury of the Christian Faith, An Encyclopedic Handbook of the Range and Witness of Christianity, by Stanley J. Stuber and Thomas Curtis Clark, Association Press, 1949. 832 pages. \$5.00

The matter of this volume underwent two major operations before it assumed its present form. The result of fifteen years' research, the book was first planned to serve as a source of sermonic illustrations. Again, its editors decided to produce a three-volume encyclopedia much more elaborate in structure. The second world war, with all its printing difficulties and paper shortages, spoiled the second plan. The three volumes consequently, were reduced to one, the present book. The total mass of materials (which, we are told, occupied a good sized trunk) was carefully screened until only those items thought to be of superlative value remained.

These excerpts, void of sectarian bias, thoroughly ecumenical in value, are drawn from varied theological points of view. Here are men like Moody, Beecher, Brooks, Woodrow Wilson, Niemoeller, Halford Luccock, and Fosdick, each making generous contribution. Chapters are so arranged as to care for every major aspect of the Christian faith. Limitation of chapter arrangements are compensated for by a three-way index, which should greatly facilitate the busy pastor.

While the book will be used most by preachers, it will prove stimulating reading for anyone who seeks fresh insight into the person of Christ, the Atonement, God and man, faith, and a host of other subjects. Its unique value is, of course, its presentation of a comprehensive view of the Christian faith as it is experienced by hundreds of eminent Christian men and women.

A criticism that might be brought against the work is the preponderance of materials from the pen of our contemporaries. It is essential that such books contain a generous sampling of contemporary Christian values, yet a *treasury of the Christian faith* should of necessity draw heavily upon the

writings of the Fathers and other great historic Christian writers and preachers.

JAMES D. ROBERTSON

The Modern Reader's Guide to the Bible, by Harold H. Watts. New York: Harper and Brothers, 524 pages, \$3.75.

Here is another guide to an understanding of the Bible. It is written by a university professor, a teacher of English, and it is slanted toward the college student interested in the Bible as literature. The Church School teacher and the alert layman will also find here an informative source of background material. The author manifests an acquaintance not only with literature and its interpretation but also with the history and sociological complexes of Biblical times. He is able to use his historical and sociological orientation to good advantage in the manual.

This volume, somewhat in the tradition of Fosdick's "Guide," has three main parts—the first surveys the Old Testament, by books and then by topics, the second is a short chapter of the Apocrypha, and the third covers the New Testament. The position of the modern school of historical criticism is taken throughout and the book may thus be subjected to the criticism which has recently been directed against Fosdick's book—that of "old fashioned liberalism" of a generation ago. Considerable interest is manifested in theology, in fact the Gospels are treated from the standpoint of their Christology. The author has revealed considerable literary skill in the manner in which he has worked his way through a vast field without losing perspective or becoming superficial.

The greatest strength of his treatment appears to be in his historical and sociological background. While neither original nor unique in this respect the book is somewhat distinctive in the insight and clarity with which this perspective is presented. Several chronological charts assist the reader to grasp the historical movement and contemporaneous cultures. Two indices of subjects and texts are valuable. A classified bibliography on the Bible great-

ly enhances the worth of the volume but is arranged as a series of collateral readings for each chapter of the text. The titles given are entirely those of the literary and historical critic. Conservative scholars are conspicuous for their absence. In short the volume is about what one would expect from a college teacher of the Bible as literature. Perhaps most of its buyers will be those taking Bible survey courses in college.

The author makes a strong case for his conviction that American culture, with its doctrine of individual worth, is not "self-evident" at all but is rooted in the Bible. The Bible had so deeply affected the founders of this republic that a theistic interpretation of the universe seemed axiomatic. The declaration of human rights was a natural corollary of the fatherhood and sovereignty of God. The author makes good his contention that whether ours is a theistic or humanistic view a "mastery of the Bible from Genesis to Revelation" is indispensable to a comprehension of American political philosophy and indeed of American civilization.

GEORGE A. TURNER

The Philosophy of Decadentism: A Study of Existentialism, by Norberto Bobbio. (Tr. by David Moore) New York: Macmillan, 1948. 60 pages. \$1.50.

There has been no lack of critiques of Existentialism; some of the titles of these are as spectacular as the movement which they seek to evaluate. The title under review is not of this type, but is a dead-serious attempt to show that an effete culture may select such a movement as Existentialism as an avenue for the expression of its crisis. The author sees two major ways by which the cultural *impasse* may be met: *decadentism* and *mannerism*. In the former, the crisis is dramatized; in the second, it is evaded by the employment of empty rhetoricisms.

Bobbio, professor of Legal Philosophy in the University of Padua, detests the insincerity of the former. He finds, to his dismay, that literary mannerism and the

"despair" of the Existentialist meet at the level of grandiloquence in an identical cultural experience. What, then, can be said in defense of Existentialism?

Superficially, Existentialism may seem to be equivalent to either Skepticism or Activism. Actually, the intensely subjective quality of anguish on the one hand, and of frustration on the other, forbid either of these equations. The identification of Decadentism with Existentialism seems to our author clear, inasmuch as the self-examination implied in the former brings, not the discovery of the richness thought by the classical Humanist to be there, but a vision of the poverty, ambiguity and anguish which is so obvious to the Existentialist.

The most difficult problem posed by the book is that of the relation of the findings of the "philosophy of anguish" to the common life of man. Since Kierkegaard, the motif of 'singleness' has pervaded those movements of philosophy which exalt existence to the disparagement of essence. Neither Heidegger nor Jaspers could bring man into effective *rapproch* with men in societal life. If Sartre can bring men together in the common life, it is at the level of a decadent literature, whose chief characters are not only of the lowest types, but who flaunt their sins, alternately in the form of agonized inquiry and of cynical exultation.

The most disturbing observation of all is, that the philosophy of Existentialism is but a grotesque form of what exists in our decadent society. Sartre may exaggerate—and intensify—the sickness of our culture. He may, with subtle pride, build a philosophy on the foundation of his own frustrations and those of the disillusioned *maquis*. He may delude his fellows into believing themselves to be gods. Until he can do more, however, than to make men of our day satisfied with a philosophy which is but a reflex of themselves, he has little of importance to say to a world which is seeking a Way.

This volume raises the question of an overall evaluation of the Existentialist philosophy. There is a danger of equating the general movement with the rather bizarre

form which it has assumed under Sartre, and of forgetting that there are more wholesome exponents of the school, even in France. In this connection one remembers such names as Marcel and Mounier, both of whom have found more content in the newer 'realism' than have either Sartre or Gide. The irrationality and atheistic pessimism of Sartre is scarcely to be compared with the outlook of the German *Existenz* philosophers, particularly Jaspers.

At the same time, there is among even theistic existentialists a tendency to place God in some remote place, withdrawn from man and unavailable to man in his loneliness. In removing human life from every abstract scheme, they leave men at loose ends, groping through the mists of contradiction. To such men, has the Christian

message any relevance? Does a message growing out of a *system*, and claiming finality for itself, have a place in *our* kind of a world? Is the Modern Man, with his tentativeness, the embodiment of a vigorous age, with promise of genuine achievement of a faith which is genuine because it refuses to be formulated? Or does this very frame of mind condemn him and his culture as effete?

That the good life is not available upon the basis of historical progress is fairly clear. It is equally evident that mere *system* will not guarantee it. Bobbio does not claim that this latter is true. At the same time, he gives the impression that the cause of the crisis are less complex than they really are.

HAROLD B. KUHN

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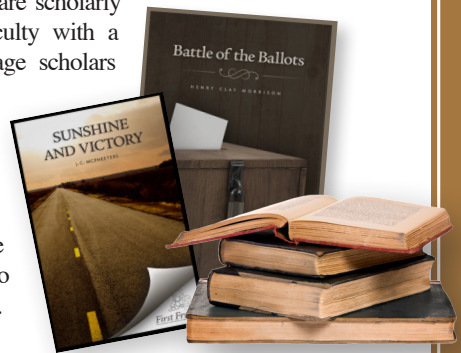
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