

UNION SEMINARY QUARTERLY REVIEW

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"To promote thought and action in the service of Christ"

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**“MORE THAN A BUSINESS
AN INSTITUTION!”**

The Dedication of Auburn Hall

What Auburn Hall Means

By Walter S. Davison

EARLY IN 1949 in connection with Auburn Seminary's celebration of its first ten years in association with Union Seminary, the Auburn Board of Directors conceived the plan of marking the anniversary by erecting a building on the quadrangle terrace at Union. A campaign to secure funds for this purpose was immediately launched under the chairmanship of Mr. Weir Stewart, Vice President of the Auburn Board.

However, the idea of putting a building on this spot was not originated by the Auburn Board. The need for it had long been felt by the Union Administration and Directors. The doubling of the normal student body in recent years and the resulting overcrowdedness made additional space a virtual necessity. The site had been settled upon and rough plans had been under consideration, but money for its erection had not been available. Auburn was happy to be the agent to implement these plans.

Auburn Hall stands now as a fitting symbol of Auburn's on-going life and service to the Church of Christ. It stands as a symbol of the fact that Auburn's living alumni, now numbering over 900 from both the Theological Seminary and the School of Religious Education, have a continuing Alma Mater where they may always feel welcome and at home and where their personal and professional interests receive continuing attention. Auburn Hall will serve also as the center in which will be planned and administered the Auburn Program at Union Seminary, a Program already significant in its outreach, and one which we hope will be expanded to steadily increasing usefulness through the years to come.

Auburn Hall was completed and ready for occupancy at the opening of the current academic year. All its facilities are now in use. The Service of Dedication was held on October 21, 1951, in the largest room in the building, the George B. Stewart Memorial Lecture Room, with Dr. Henry P. Van Dusen, President Emeritus of Auburn, giving the dedicatory address. Others participating were Professor Charles E. Mathews; Dean Walter S. Davison; Dr. Paul S. Heath; Mr. Benjamin Strong, President of the Union Board; and Mr. Henry H. Stebbins, Jr., President of the Auburn Board. Mr. Stebbins well expressed the feelings of the many alumni and friends of Auburn who were present. He said in part:

"This is a very happy day for Auburn. I hope it may be an even happier day for Union. It is with reluctance that I refer to these two Institutions as separate Institutions for in the finest sense they are one in spirit though the corporate identities are distinct . . . Historically they have always talked the

same language and have always enjoyed freedom of speech and freedom of action, a privilege we covet here in America.

"This hall stands as a Monument to much that has happened over a long period, a period of more than 130 years and a service devoted to 'preparing pious young men for the Christian Ministry' — and perhaps an occasional one not so pious! It stands as a Monument to the unequalled hospitality, understanding and cooperation of Union during the past twelve years since these two great Institutions became affiliated.

"But we are not so much interested in the past as in the future. As a portion of this Hall will be used for administration it is our confident hope and prayer that wise decisions will be made here. As another part will be used in helping to make good sermons better and delivery more effective, it is our confident hope and prayer that the facilities provided for these objectives will fulfill our greatest expectations. This building will serve as a rallying point for Alumni of both of the affiliated Institutions and as lecture rooms for the undergraduates. This is what we look forward to and all in the name of and for the sake of Jesus Christ . . . It has been our ambition to give to Union what she most wanted and what she most needed and to have every feature of the Hall done in just the way that Union wanted it done. We hope we have succeeded at least in part."

Readers of the QUARTERLY who are not in position to pay a visit to Auburn Hall may be interested in a brief description of its facilities and how they are being used. The ground floor is entirely taken up with the Audio-visual Center and the classrooms and offices connected with it. The first floor, on a level with the first floor of the Coffin Administration Building and accessible from it, is given over to offices for the President and other administrative offices of the Seminary. The whole of the next floor above is devoted to the Stewart Lecture Room in which the classes with the largest enrollment are held. On the third floor are offices for the Auburn Faculty and two very useful seminar rooms. On the top floor is "The Auburn Room," measuring 25½ by 41½ feet, a room of fine proportions, most attractively furnished, with light and air from three sides. It is designed as a meeting place for the alumni of both seminaries and houses the Auburn-Union Lending Library for Alumni. The regular meetings of the Faculty are held here, as are also the stated meetings of both Boards of Directors. Protected as it is from the noises of street traffic, it is a much more restful and serviceable meeting place than was the former Directors' and Faculty room on the Broadway side of the Coffin Building.

In addition to the room named for Dr. George B. Stewart, Auburn's President for twenty-six years, families and friends have established these additional memorials. A seminar room is in memory of Dr. Allen Macy Dulles, Professor in the Seminary for twenty-six years, and of Mrs. Dulles. Another seminar room is named in honor of President Emeritus Harry Lathrop Reed, a member of the Auburn Faculty for thirty-seven years and President for ten. One of

the library alcoves in the Auburn Room is in memory of Dr. Arthur Stephen Hoyt, Professor in the Seminary for thirty-three years. Another alcove, in memory of Rev. Evan M. Jones Auburn '09, a Director of the Seminary for many years, was established by the Church at LeRoy, New York, which he served as pastor for thirty years. Still other memorials are in prospect.

By way of reassurance to any Union alumni who may have been a bit apprehensive about the total architectural effect of the project, let it be reported that it is the general opinion of people who have lived for a long time in the quadrangle that the new building takes up less space, in the sense of reducing the size of the quadrangle, than could have been expected, and at the same time beautifully completes the Gothic pile at the south end.

The Audio-Visual Center – An Address

By Ronald Bridges

It is an occasion for joy when a new building goes up in a Christian school. I have known the thrill of it before now, sharing with Nehemiah the pleasure of laying stone on stone and seeing the walls rise. And I am not so jaded with events that I do not thrill to see Auburn Hall built and this company gathered to enjoy the felicity of the hour. It is a fruitful convergence and we should all rejoice.

We have a call in our time to go out as faithfully and as far as we can. We can go in a jeep or a plane as honorably as Paul went in a boat. Jonah used a boat somewhat differently and had a long uncomfortable wrangle with Jehovah. Paul knew what a boat was for — to carry God's word — soon and far. I haven't the slightest doubt that Paul would have been gleeful at the chance of having a microphone on Mars Hill — with loudspeakers in every market place and the Acropolis. "Ye men of Athens, I perceive that in all things ye are too superstitious!", he would have cried delighted at the thought of disturbing all the latter-day Pericleans from their golden slumbers.

Sometimes it seems to me that we Christians Anno Domini 1951 sit around like the chief priests and the elders seeking to justify the law and building evidence against the improvidence of change.

There are quite as many perils before those who use films, film strips, recordings, radio and TV as lay before Paul when he took a boat. He was shipwrecked and he nearly perished. Such risks are run by those who take new ways and venture far off. But with God's will moving us, and the message of Jesus Christ in our hearts, we may survive greater hazards than Paul did.

We in our time have been given instruments to use or neglect as we choose. I believe it is no accident that those who revere the God of Abraham and the Christ of Calvary should have been entrusted with these great instruments. But I believe, too, that we have a limited time to employ them before we may be called up to relinquish them.

Let me interpose some very personal observations. The following comments are based on no surveys, no scientific studies. They may well be disputed and disproved by professional psychologists. But they are based on the plain, simple observations of one who taught a good many pupils from the first grade through the Th.D. I think you and I who read books and profit from that reading greatly overestimate the final value of the alphabet as a way to salvation.

A neighbor of mine in Maine was very much opposed to his grandson's going to college. He said that the study of books was foolish because if he needed to know anything, all he had to do was to ask somebody. This attitude is generally condemned and my neighbor stands as a prime example of New England backwardness. It deserves, however, a little more examination.

Prior to the invention of the printing press in the 15th century, the transmission of knowledge was entirely personal except for the rare individual, called a scholar, who had access to handwritten manuscripts and tablets. Everybody else learned by the process of hearing and seeing, that is to say, by audio-visual methods. The whole business of guilds and crafts was passed on from person to person by direct methods with no dependency on the written word.

In one of Victor Hugo's novels there is a passage that is startling in its description of the destruction of the cathedral. The cathedral, with all its decoration and liturgy, had been the chief means of teaching religion and morals to the people; when the printing press was put into use the cathedral was finished as a prime agent in education. Of course, the cathedral was not physically destroyed, yet it was removed from the center of teaching. When the Bible became available to everybody who could read, the church with its bas-reliefs, stained-glass windows, and liturgy no longer could be the prime source of religious education.

It has been assumed for these 500 years that this has been altogether an advantage for people to be able to read and make up their own minds freely and without coercion. Although the printing press was viewed with alarm by medieval churchmen as opening broad channels of sin and iniquity, the fact is that those changes have generally been discounted in favor of the opportunities the printing press has provided for mankind to learn the truth freely and without impediment.

However, there has developed in these five centuries a state of mind which identifies reading with intelligence. Those of our society who measure intelligence are readers and they have correlated reading ability with intelligence in a way that excludes a rather large number of our population. It is only recently that we have discovered to our shame that certain children in school whose performance has been marked stupid have been impeded by defects of vision and hearing. We are making very rapid amends for this oversight so that the children with defects in vision and hearing may not be penalized.

I suggest that the capacity to deal with the printed word is in itself so difficult and so involved a process that a large minority of our population are

unable to cope with it. Although ability to deal with books is generally accepted as a measure of intelligence, many persons who have not done well in school turn out to be rather brilliant persons in outside life. The existence of this fairly large number of persons who have not been able to do well with books is acknowledged by teachers, but they are regarded as being agreeable exceptions to the rule. I think these people should be studied with great care for I believe they represent an important segment of the total population.

I suggest that there still is a very large proportion of our people who can do better by the teaching of direct hearing and seeing than they can ever do by translating words into ideas. Actually the process of translating printed words into ideas is a very involved physical and neurological one. The fact that we who are the readers have read ever since we were small children leads us to suppose that everybody can read and that reading is a perfectly normal procedure. I suggest further that reading is not a natural experience available to all but rather a highly specialized accomplishment and that there are large numbers of our population who read only under difficulties which can never be removed by remedial courses or remedial instruction. These people to whom reading is difficult are naturally susceptible to teaching by audio-visual methods. This minority, of which I speak, have been in a thrall since the 15th century when printing began and intelligence began to be equated with printing. Television represents the final redress of balance in our time. It is putting back the vitamins into the flour after too great a refining process. My neighbor in Maine is a peasant from the 15th century but he has something in his point of view.

Books will always remain a great resource for human understanding but actual seeing and hearing will be nearer and more effective. Those people who are best disposed to learn by seeing and hearing should not be penalized by a book culture but should be able to hear and see and learn thereby. Audio-visual instruction is next best to the actual experience.

There is no doubt in my mind that the extension of television and radio will cut down on the reading of books, and as a book reader I am sorry that that seems to be so. Nevertheless, the main point is that we who seek to educate should increase understanding, and if that understanding can be increased better by diagrams, pictures, radio and television, we should not cavil that books are less considered. We want the human family to understand one another better, to be able to communicate better with one another. To declare in favor of one means of communication as against another is very dangerous indeed. We must be ready to employ all means of communication. I believe that radio and television and films afford a new emancipation to millions of people around the world who have not had the opportunity to learn the printed word and to others who are unable or are poorly equipped to learn the printed word. Therefore, I believe that radio and television and films represent the newest revolution by mankind in the age-old fight against the tyranny of ignorance.

We have had talents placed in our hands, and we have instruction to put them to use. The parable of the talents teaches a hard lesson but one that appears to be basic in the universal scheme. We have had to relinquish all our talents of mass communication in Russia and China but there are still nations and continents to be won for Jesus Christ. I tremble to consider the day when we may be called to account and have to say the words of the fearful little man: "I was afraid, and went and hid in the earth: lo, here thou hast that is thine."

The Audio - Visual Center and its Program

By Charles and Marian Johnson

"What movie can you suggest for my youth program next Sunday?" This is the approach of most of the students coming into the Audio-Visual Center for the first time. The one question tells far too much about the common conception of audio-visual education held by laymen and, alas, by far too many ministers. It is the purpose of the Center to correct this conception among the students at Union so that our future ministers, and through them our laymen, may understand the important role of audio-visual methods in the total work of the church.

To this end, the Audio-Visual Center, provided by the Davella Mills Foundation is equipped with specially-designed rooms, high-fidelity recording facilities, a rental library of filmstrips, slides and recordings, and many types of portable equipment to be used in the Seminary or rented by students for their field work. In addition, a member of the faculty is available for consultation on the utilization of equipment and materials.

Visitors at the new Center often remark, "The building is beautiful, and the array of equipment most impressive, but just how will they be used?" This of course is the crucial question, and one which cannot be answered in detail at this time. For the effectiveness of any mechanical equipment or technical skill depends upon the purpose behind its use and the total context within which it is employed. Purpose involves philosophy, so it is well to understand a few of the basic concepts underlying audio-visual methods which have been developed through the shared experiences of many seminaries in the country.

Communication is the key word in the purpose of audio-visual aids, while their unique function is demonstrated in the educational principle of *keeping learning as close as possible to direct, purposeful experience*. It is obvious that both the key word and the educational principle apply to teaching within the seminary as well as to the work of the minister or church worker after he graduates. Thus a seminary's audio-visual program must incorporate some understanding of philosophy and method in the teaching of homiletics, religious education, speech, and parish work as well as in the presentation of areas such as counseling, missions, evangelism, and social action.

Thorough study of the techniques of communication may further involve an appraisal of the cultural context within which the church is attempting to communicate its faith and work through the religious workers we are training. This point was stressed by seminary representatives at the Seventh International Workshop in Audio-Visual Education:

New understandings from sciences such as anthropology, social psychology, political science, and communications research will reveal the revolutionary nature of human relations in today's society. Knowledge of the principles and techniques of propaganda, advertising, and promotion will indicate the intense competition which exists in the battle for the control of men's minds and lives. Thorough understanding of this new situation and such adaptation of new techniques and media as are educationally and ethically sound will have significant implications for the program and work of the church.¹

These representatives then set forth an outline for comprehensive study of the communicative process. This should be carefully considered by those involved in the training of Christian ministers, evangelists, educators and missionaries. The outline ranges from basic principles and methods of communication, through the psychology of the communicative process and research findings relative to the church's work, to the theological issues involved in a study of the theory, processes and content of communication. The final point of the outline then applies the results of the study to "new perspectives on traditional tasks, i.e., preaching, teaching, evangelism, missions, social action, counseling, church administration, etc."²

Whereas the burden of responsibility for study in this field inescapably falls upon the practical departments in the seminary, instructors in the theoretical and content fields are also considering the implications of this medium of communication for their work — through an understanding of the proper utilization of new procedures and resources constantly being developed in this area. Through awakened interest and extensive facilities for experimentation, the presence of the Audio-Visual Center may serve as a challenge to the entire faculty, not only to re-evaluate their own tasks, but also to "lead the field" for other schools considering how best to prepare religious leaders to communicate the Christian message in today's situation.

The Center provides many of the latest and finest facilities for tackling the areas of concern lifted to our attention above. These cover a rather wide range, including: high fidelity recording equipment (both tape and disc) for production purposes a library of filmstrips, slides, and recordings; and portable equipment of many types (16 mm. movie projectors, slide and filmstrip projectors, opaque projectors, wire and tape recorders, record players of all speeds, public address systems, and cameras). Materials in the library are catalogued in a manner coordinate with the main library of the seminary.

¹ Findings, Seventh International Workshop in Audio-Visual Education, 1950, p. 44.

² *Ibid.*, p. 45.

Duplicate card files of these materials may be found in the office of the Audio-Visual Center and the catalogue room of the library. Check-out service, however, is handled by the librarian at the Center office. For faculty members desiring to employ audio-visu-als in their classroom teaching, messenger service to the city's main film repositories is provided upon request when such materials are not available in our own audio-visual library. Student projectionists are also available to assist when and where needed by the faculty. If the classroom regularly used by a class in which audio-visu-als are to be used is not properly equipped for such, provision is made for such a class to be moved to one of six rooms equipped for the purpose. All such requests are cared for by the office of the Center.

Many items of equipment and practically all of the library materials are available on a low-cost rental basis to currently registered students. A staff member is available, on appointment basis, to give consultation on the proper use of materials and equipment. By availing themselves of this service many students who do not enroll in the regular course of instruction in "The Use of Audio-Visu-als in the Church," receive a kind of "tutorial instruction" in the field. Previewing becomes a very important aspect of this rental and instruction program. A preview room, housing various types of projection equipment and caring for up to seven persons at a time, is available for use during the scheduled hours the Center Office is open. Two listening rooms, each equipped with a three-speed record player and a tape recorder, serve the homiletics, speech, and music departments, as well as other students and faculty members interested in using them for practice purposes or for listening to the recordings available in the audio-visual library.

Mention was made earlier of the high fidelity recording facilities of the Center's main control room. These make possible broadcast to and from six of the major rooms of the seminary: the chapel and five large classrooms.

Programs coming into the control room from any two of these locations can be mentioned and recorded on tape at the same time. If so desired, these recordings can then be transferred to discs for such disposition as desired; e.g., being catalogued for future use in the Center's library. The value of this type of service is immediately evident as one thinks of the works of the Music Department as well as addresses of eminent speakers. All of these can be preserved in this way. The same facilities, however, serve a variety of other functions, for example, the recording of student speeches and sermons at the beginning and end of courses in speech and homiletics, to be used for critical study.

The possible services to be rendered to the Seminary community by this new Audio-Visual Center are as varied, practical and valuable as our interest and vision serve us to structure them. We have a common task to use the facilities here provided to the end for which they were given and dedicated; namely, that of providing more adequate training for men and women entering the Christian ministry.

Coherence, Incoherence, and Christian Faith*

by Reinhold Niebuhr

I

THE WHOLE of reality is characterized by a basic coherence. Things and events are in a vast web of relationships and are known through their relations. Perceptual knowledge is possible only within a framework of conceptual images, which in some sense conform to the structures in which reality is organized. The world is organized or it could not exist; if it is to be known, it must be known through its sequences, coherences, casualities, and essences.

The impulse to understand the world expresses itself naturally in the movement toward metaphysics, rising above physics; in the desire to penetrate behind and above the forms and structures of particular things to the form and structure of being per se. It is natural to test the conformity to the particular coherence in which it seems to belong. We are skeptical about ghosts, for instance, because they do not conform to the characteristics of historical reality as we know it.

We instinctively assume that there is only one world and that it is a cosmos, however veiled and unknown its ultimate coherences, incongruities, and contradictions in life, in history, and even in nature. In the one world there are many worlds, realms of meaning and coherence; and these are not easily brought into a single system. The worlds of mind and matter have been a perennial problem in ontology, as have subject and object in epistemology. There must be a final congruity between these realms, but most of the rational theories of their congruity tend to obscure some truth about each realm in the impulse to establish total coherence. The effort to establish simple coherence may misinterpret specific realities in order to fit them into a system. There are four primary perils to truth in making coherence the basic test of truth.

1. Things and events may be too unique to fit into any system of meaning; and their uniqueness is destroyed by a premature co-ordination to a system of meaning, particularly a system which identifies meaning with rationality. Thus there are historical characters and events, concretions and configurations, which the romantic tradition tries to appreciate in their uniqueness in opposition to simpler and neater systems of meaning which obscure the uniqueness of the particular. There are also unique moral situations which do not simply fit into some general rule of natural law.

2. Realms of coherence and meaning may stand in rational contradiction to each other; and they are not fully understood if the rational contradiction is prematurely resolved as, for instance, being and becoming, eternity and time. Thus the classical metaphysics of being could not appreciate the realities of

* This article first appeared in *The Journal of Religion* (The University of Chicago Press) and is here reprinted with the permission of the author and the publisher.

growth and becoming, the emergence of novelty, in short historical development; and modern metaphysics has equal difficulty in finding a structure of the permanent and the perennial in the flux of becoming (Aristotle versus Bergson). The problem of time and eternity is not easily solved in rational terms. Hegel invented a new logic to comprehend becoming as integral to being; but his system could not do justice to the endless possibilities of novelty and surprise in historical development. He prematurely rationalized time and failed to do justice to genuine novelty.

3. There are configurations and structures which stand athwart every rationally conceived system of meaning and cannot be appreciated in terms of the alternative efforts to bring the structure completely into one system or the other. The primary example is man himself, who is both in nature and above nature and who has been alternately misunderstood by naturalistic and idealistic philosophies. Idealism understands his freedom as mind but not his reality as contingent object in nature. It elaborates a history of man as if it were a history of mind, without dealing adequately with man as determined by geography and climate, by interest and passion. Naturalism, on the other hand, tells the history of human culture as if it were a mere variant of natural history. These same philosophies are of course equally unable to solve the problem presented by the incongruity of mind and matter in ontology and of subject and object in epistemology. The one tries to reduce mind to matter or to establish a system of psychophysical parallelism. The other seeks to derive the world of objects from the world of mind. The inconclusive debate between them proves the impossibility of moving rationally from mind to matter or matter to mind in ontology or of resolving the epistemological problem rationally. There is no rational refutation of subjective idealism. It is resolved by what Santayana calls "animal faith." All science rests upon the common-sense faith that the processes of mind and the processes of nature are relevant to each other.

4. Genuine freedom, with the implied possibility of violating the natural and rational structures of the world, cannot be conceived in any natural or rational scheme of coherence. This furnishes a second reason for the misunderstanding of man and his history in all rational schemes. The whole realm of genuine selfhood, of sin and of grace, is beyond the comprehension of various systems of philosophy. Neither Aristotle nor Kant succeeds in accounting for the concrete human self as free agent. This mystery of human freedom, including the concomitant mystery of historic evil, plus the previous incongruity of man both as free spirit and as a creature of nature, led Pascal to elaborate his Christian existentialism in opposition to the Cartesian rationalism and Jesuit Thomism of his day. Pascal delved "in mysteries without which man remains a mystery to himself;" and that phrase may be a good introduction to the consideration of the relation of the suprarational affirmations of the Christian faith to the antinomies, contradictions, and mysteries of human existence.

II

The question to be considered is in what way these suprarational affirmations are related to and validated by their capacity to resolve and clarify the antinomies, the aspects of uniqueness and particularity, the obscure meanings and tangents of meaning in human life and history.

Judged by any standard of coherence and compared with other high religions, Christianity seems to be a primitive religion because all of these are more, rather than less, rigorous than science and philosophy in their effort to present the world and life as a unified whole and to regard all discords and incongruities as provisional or illusory. Of the high religions, only Christianity and Judaism and possibly Zoroastrianism may be defined as historical religions. Perhaps Mohammedanism could be included as a legalistic version of historical religion. All other religions, including the mystic version of Mohammedanism—Sufism—could be defined as culture religions in which a universal principle of meaning is sought either within the structures of the world or within some universal subsistence above and beyond the structures. These culture religions are, to use Oman's distinction, pantheistic in either the cosmic or the acosmic sense.

Cosmic forms of pantheism are religious versions of various metaphysical systems, idealistic and naturalistic, in which the ultimate religious issue implied in the ontological quest is made explicit. Stoicism is a naturalistic form of pantheism in so far as it presents the world as a vast rational order to which human life must conform. In so far as Stoicism has a "reason within us" to which we may flee from the reason within the world, it tends to an acosmic form of pantheism. Spinozism is a more consistently naturalistic version of pantheism. Modern naturalism is a form of pantheism in which the temporal process needs no longer to be explained but becomes the principle of the explanation of all things. In the thought of Bergson the religious veneration for time as a source of meaning is explicit. He believes it possible to penetrate to it as a source of the meaning of life by a kind of mystic identification, to be distinguished from conceptual knowledge.

Acosmic forms of pantheism, whether Neo-Platonism, Brahmanism, or Buddhism, are distinguished from cosmic forms by placing the mystery of consciousness outside the rational or natural coherence of the world. Sensing a deeper mystery of spirit than will fit into either the concepts of nature or of mind, they practice a technique of introversion by which the self as subject extricates itself endlessly from the self as contingent object (the mind as well as the physical self being reduced to the level of the temporal world) until the self has achieved the universality of the divine. The divine is significantly an undifferentiated ground and goal, which underlies all things. In such mysticism the drive toward coherence has taken its most consistent form. From the standpoint of this pure mysticism the whole temporal world, with all its particular events and objects, including the particular self, is reduced to essential meaninglessness. Buddhism may be regarded as the most consistent form of this drive toward the ultimate in culture religion, which ends with a vision of a Nirvana

which is at once the fulness of existence and nonexistence. This is the kind of spirituality in which Aldous Huxley seeks a refuge from the twentieth century. In contrast to this logic of culture religions the emphases in the Christian faith upon the unique, the contradictory, the paradoxical, and the unresolved mystery is striking. The temporal world comes into existence through God's creation. The concept of creation defines the mystery beyond both natural and rational causalities, and its suprarational character is underscored when Christian theology is pressed to accept the doctrine of creation *ex nihilo*. Thereby a realm of freedom and mystery is indicated beyond the capacity of reason to comprehend. This is where reason starts and ends. The final irrationality of the givenness of things is frankly accepted.

On the other end of time is the culmination of the world in a transfigured time. As Von Hügel rightly asserts, biblical eschatology must adhere to the rational absurdity that there will be time in eternity, that our partial simultaneity will not be annulled by God's *totum simul*, that the culmination means not the annulment but the fulfilment of the temporal process. In Cullman's *Christ and Time* the biblical concept of a new aeon, a new time, is interpreted even more radically but probably too radically. These conceptions of alpha and omega, of beginning and end, are rationally absurd, or at least paradoxical, but they guard the Christian interpretation of life from both an empty heaven and an impossible utopia, from either a meaningless time or a self-fulfilling time. They are, however, only the frame for the more positive content of the Christian message. Every tendency to make the Christian revelation mean primarily the invasion of time by the eternal (as in some doctrines of the Incarnation) obscures this more positive content of the Christian Gospel which has to do with man's and God's freedom, with man's sin and God's grace.

The Christian answer to the human predicament, a divine mercy toward man, revealed in Christ, which is at once a power enabling the self to realize itself truly beyond itself in love, and the forgiveness of God toward the self which even at its best remains in partial contradiction to the divine will, is an answer which grows out of, and which in turn helps to create, the radical Christian concept of human freedom. In the Christian faith the self in its final freedom does not find its norm in the structures either of nature or of reason. Nor is either able to bind the self's freedom or guarantee its virtue, as the proponents of "natural law" would have it. The principle of rationality, the force of logic, does not secure the virtue of the self, as in the thought of Kant. For the self can make use of logic for its ends. The partial and particular self is not merely a provisional particularity which is overcome in the universal self which develops with increasing rationality. Nor is the evil in the self the provisional confusion and cross-purposes of natural passion before ordered by mind as in Aristotle. There is, in other words, no form, structure, or logos, in nature to which the self ought to return from its freedom and no such form within its reason which would guarantee that the self will express itself harmoniously with the total structure of existence above the level of natural necessity. The self is

free to defy God. The self does defy God. The Christian conception of the dignity of man and of the misery of man is all of one piece, as Pascal rightly apprehended. All Renaissance and modern emphases upon the dignity of man to the exclusion of the Christian conception of the sin of man are lame efforts to reconstruct the Christian doctrine of selfhood without understanding the full implications of the Christian conception of the self's freedom.

But the Christian doctrine of selfhood means that neither the life of the individual self nor the total drama of man's existence upon earth can be conceived in strictly rational terms of coherence. Each is a drama of an engagement between the self and God and between mankind and God, in which all sorts of events may happen. The only certainty from a Christian standpoint is that evil cannot rise to the point of defeating God; that every form of egotism, self-idolatry, and defiance stands under divine judgment; that this judgment is partially executed in actual history, though not in complete conformity with the divine righteousness, so that history remains morally ambiguous to the end; and that a divine redemptive love is always initiating a reconciliation between God and man. According to this answer, a suffering divine love is the final coherence of life. This love bears within itself the contradictions and cross-purposes made possible by human freedom. To a certain degree this answer reaches down to cover even the antinomies known as natural evil. There is no possibility of defining the created world as good if the test of goodness is perfect harmony. A too-strict identification of goodness with coherence must always lead to a conception of nature which is on the brink of interpreting nature and the temporal as evil because there is conflict in it.

It must be noted that the Christian answer, adequate for a full understanding of both the good and the evil possibilities of human freedom, involves a definition of God which stands beyond the limits of rationality. God is defined as both just and merciful, with his mercy at once the contradiction to and the fulfilment of his justice. He is defined in trinitarian terms. The Almighty creator, who transcends history, and the redeemer who suffers in history are two and yet one. The Holy Spirit, who is the final bond of unity in the community of the redeemed, represents not the rational harmony of all things in their nature but the ultimate harmony, which includes both the power of the creator and the love of the redeemer. Christian theology has sought through all the ages to make both the doctrine of the atonement and the Trinity rationally explicable. This enterprise can never be completely successful, except in the sense that alternative propositions can be proved to be too simple solutions. Without the atonement all religious conceptions of justice degenerate into legalism and all conceptions of love into sentimentality. Without the Trinity, the demands of a rigorous logic do not stop short of pantheism.

In short, the situation is that the ultrarational pinnacles of Christian truth, embodying paradox and contradiction and straining at the limits of rationality, are made plausible when understood as the keys which make the drama of human life and history comprehensible and without which it is either given a too-

simple meaning or falls into meaninglessness. Thus existentialism is a natural revolt against the too-simple meanings of traditional rationalism, and logical positivism expresses a skepticism too radically obscured by idealism.

III

A Christian apologetic which validates the suprarational affirmations of meaning by proving them to be the source of meaning for the seeming contradictions and antinomies of life runs through the whole of Scripture. The Book of Deuteronomy is full of warnings against a too-rational conception of the covenant; for that would lead to the conviction that Israel has been chosen either because of its power or because of its virtue. No reason but God's mysterious grace can be given for the covenant. In the Book of Job the attempt to measure God's goodness by human standards of justice is rebuked. The Second Isaiah never tires of reminding Israel of the inscrutable and yet meaningful character of the divine sovereignty over history. Every simple moral conception of it would make the tortuous course of history seem completely meaningless, since it does not conform to a simple moral pattern. It is in searching for the ultimate meaning of the morally intolerable suffering of righteous and comparatively innocent Israel that chapter 53 of Isaiah first establishes the relation between a moral obscurity in history with what becomes in the New Testament the final clarification of the moral obscurity of history, a suffering God. Paul rejoices in the fact that what seems foolishness from the standpoint of the world's wisdom, the message of the Cross, becomes in the eyes of faith the key which unlocks the mysteries of life and makes sense out of it. It is, furthermore, power as well as wisdom, because the faith to apprehend this true wisdom requires repentance, which is to say a destruction of all false systems of meaning in which the self has exalted itself against the knowledge of God, by idolatrous confidence in its own wisdom or its own power.

The perennial question in Christian apologetics is how these validations of the truths of the Christian faith are to be related to the wisdom of the world, to the cultural disciplines which seek on various levels to find the congruities and coherences the structures and forms of nature, life, and history.

On the one hand, there is a tradition of Christian theology which glories in the contradiction between the foolishness of God and the wisdom of men. It runs from Tertullian, through Augustine, Occam, Duns Scotus, to the Reformation, Pascal, Kierkegaard, and Barth.

Luther speaks for this tradition in the words: "We know that reason is the devil's harlot and can do nothing but slander all that God says and does. If outside of Christ you wish by your own thoughts to know your relation to God you will break your neck.—Therefore keep to revelation and do not try to understand."

The other tradition runs from Origen through Aquinas, the Christian Platonists, the Renaissance Humanists, to modern liberal Christianity. For this tradition Aquinas speaks: "The natural dictates of reason must certainly be true. It is impossible to think of their being otherwise, nor again is it possible to be-

lieve that the tenets of faith are false. Since falsehood alone is contrary to truth it is impossible for the truths of faith to be contrary to the principles known by reason."

The inconclusive character of the debate between these two schools may be due to the tendency of one side to make the suprarational affirmations of faith too simply irrational. Being unconcerned with the disciplines of culture and the validity of their search for provisional coherences, they miss the opportunity to find the point where such coherences reveal their own limits and turn sense into nonsense by seeking to comprehend the incongruous too simply in a system of rational coherence.

The Christian rationalists, on the other hand, equate meaning too simply with rationality and thereby inevitably obscure some of the profoundest incongruities, tragic antinomies, and depth of meaning on the edge of the mysteries in human life and history. There is a certain logic in the rise and fall of theological systems. Thomism achieves its triumph in the stabilities of the thirteenth century, while the Renaissance spirituality culminating in liberal Protestantism is victorious in the nineteenth-century heyday of the middle-class world in which this type of spirituality arose. Each becomes irrelevant in the historic disintegrations of the fourteenth and twentieth centuries in which things hidden become revealed. This is not to suggest that the basic problems of human existence are essentially different in ages of tranquillity than in ages of tragedy. It is merely to suggest that there are aspects of human existence which are more clearly seen and recognized when the relatively rational harmonies of social existence of a stable period prove themselves less typical of the whole human situation than they appeared to be.

In Thomism the suprarational truths of faith are not identified with the truths of reason. They illumine a realm of mystery above and beyond the limits of the world which is rationally understood and morally ordered. The existence of God is known by reason, but his character as triune God is apprehended by faith. This means that the finiteness of man's reason and its involvement in the flux of the temporal world is not appreciated. In the realm of morality the rational man feels secure in the virtue which he may achieve by his reason and the justice which he can define by it. This means that the problematic character of all human virtues and the ideological taint in all reasoning about human affairs are not understood. Therefore, grace becomes merely an addition to natural virtue and in no way stands in contradiction to it. Significantly man is essentially defined as a rational creature, just as Aristotle would define him. The true dimension of selfhood, with its indeterminate relations to itself, to God, and to its fellow-men, is regarded as an addition, a *donum superadditum*. Wherever one touches the Thomistic scheme, one finds a perfectly coherent world, a perfectly understood self, a perfectly possible virtue and justice. This coherent world has superimposed upon it an aura of mystery and meaning in which the limitless possibilities of man's and God's freedom find expression. It is a two-story world with a classical base and a Christian second layer.

The general picture of faith's relation to culture, of the Gospel's relation to the wisdom of the world, in the world view of the Renaissance and subsequently in liberal Protestantism represents one further step toward the acceptance of a rationally coherent world. The mystery of creation is resolved in the evolutionary concept. "Some call it evolution and others call it God." The Bible becomes a library, recording in many books the evolutionary ascent of man to God. Sin becomes the provisional inertia of impulses inherited from Neanderthal man against the wider purposes of mind. Christ is the symbol of history itself, as in Hegel. The relation of the Kingdom of God to the moral perplexities and ambiguities of history is resolved in utopia. The strict distinction between justice and love in Catholic thought is marvelously precise and shrewd, compared with the general identification of the agape of the New Testament with the "community-building capacities of human sympathy" (Rauschenbusch). This reduction of the ethical meaning of the scandal of the Cross, namely, sacrificial love, to the dimensions of simple mutuality imparts an air of sentimentality to all liberal Protestant social and political theories. Usually nothing is added to the insights of the sociology of Comte or Spencer. At only one point is modern humanism transcended. The self must pray to express itself fully, but this prayer usually assumes a simple harmony between our highest aspirations and God's will. If Catholic thought represents a layer cake with a base of classical rationalism, this Christian liberalism in its most consistent form is a confection in which the whole cake comes from the modern temporal world view. The icing is Christian; and the debate between the secular or the Christian version is usually on the question whether the icing is too sweet or whether the cake would be more wholesome with or without the icing. All the tragic antinomies of history, the inner contradictions of human existence, and the ultimate mysteries of time and eternity are obscured. It is not easy to determine whether the antinomies and contradictions of human life and history have been obscured because the Christian frame of reference through which they could be seen has been disavowed or whether this faith has been disavowed because it answered questions and resolved contradictions which were no longer felt.

Matthew Arnold illustrates the emphasis on congruity in the confluence of Christian and secular types of modern spirituality. He thought that the coincidence of virtue and happiness was the final proof of the truth of Christianity. The idealist Bradley made sport of this conviction, pointing out that nothing was more dubious than the idea of such a coincidence. He should have noted, however, that the idea of such a coincidence is as foreign to the Christian faith as it is untrue to experience. "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it if, when ye are buffeted for your faults ye shall take it patiently? But if ye do well and suffer for it, ye take it patiently, this is acceptable to God" (I Pet. 2: 19).

IV

It is obviously perilous both to the content of the Christian faith and to the interpretation of life to place such reliance on the coherences and rationalities,

the sequences and harmonies, of nature and reason. But the perils in the other direction are vividly displayed in contemporary as well as older Christian existentialism. The primary peril is that the wisdom of the Gospel is emptied of meaning by setting it into contradiction to the wisdom of the world and denying that the coherences and realms of meaning which the cultural disciplines rightfully analyze and establish have any relation to the Gospel.

Kierkegaard's protest against Hegelianism betrays him into a position in which all inquiries into essences, universal forms, are discounted in order to emphasize the existing particular. The existing individual, which is the only particular in history with its own internal history, is made symbolic for particulars, though others have no internal history and therefore no integral individuality, which could be known existentially. They must be known by fitting them into genus and species.

Kierkegaard, furthermore, exploits the inner contradiction within man as free spirit and contingent object too simply as the basis of faith. According to him, the individual, by embracing this contradiction in passionate subjectivity, rather than by evading it, comes truly to himself, chooses himself in his absolute validity. Though the writings of Kierkegaard contain a genuine expression of the Christian faith and are an exposition of the Pauline statement, "That I might know him, no rather that I might be known of him," there are notes in Kierkegaard's thought according to which the self really saves itself by choosing itself in its absolute validity. Sometimes this means that passionate subjectivity becomes the sole test of truth in such a way that a disinterested worship of an idol is preferred to the wrong worship of the true God. This allows for a justified condemnation of a false worship of God, but it also lacks any standard by which the true God could be distinguished from a false one. In other words, a passionate Nazi could meet Kierkegaard's test. There are standards of judgment in Renaissance and liberal universalism which make their ethic preferable to this kind of hazardous subjectivity.

Sometimes Kierkegaard does choose a rigorous universalism to express the ethical life of the self in its absolute validity. In his *Works of Love* Christian love is universal love, expressed as a sense of duty. It is a universalism almost identical with Kant's dictum that we must make our actions the basis of universal law. But there is no grace, no freedom, no release in it. It is full of the sweat of a plodding righteousness, and it hides the fact of the self's continued finiteness.

Both errors, though seemingly contradictory, prove that the problems of life have been solved too simply by embracing the inner contradiction in human existence and not by a genuine commerce of repentance and faith between finite and sinful man and the grace of God. It is a warning that we cannot simply equate the Christian faith with a philosophy which embodies particularity and contradiction rather than one which obscures the particular and the contradictory.

These perils in Kierkegaard's existentialism may have helped to drive Barth more and more in another direction. He will explore neither the inner contradictions of life nor the coherences and congruities of which philosophy speaks, for apologetic purposes. Ethically Barth is as relativist as Westermarck and epistemologically as much a positivist as Carnap. Man does not know anything of significance. The Word of God is the only light which shines into his darkness, and its acceptance or nonacceptance is a pure mystery of grace. The sower merely sows upon all sorts of fields without inquiring whether it is this or that kind of ground, or whether a word of hope must be spoken to life in despair or a word of judgment to life caught in conventional complacency.

This means that the whole commerce between the foolishness of the Gospel and the wisdom of the world, between faith and culture, is disavowed. The truth of the Gospel does not stand at the limits of human wisdom. For there is no real content in this wisdom. One could not, for instance, from this standpoint engage in a debate with psychologists on the question of what level of human selfhood is adequately illumined by psychiatric techniques and what level of the self as subject and free spirit evades these analyses. Nor could one debate with social scientists on the possibilities and the limits of a rational justice in human society.

The exposition of the Christian faith, lacking this commerce with culture, becomes more and more literalistic and allegorical, since its only purpose can be to explain the inner coherence of the Scripture. In this enterprise the fruits of historical scholarship are dealt with in more and more cavalier fashion, and the Old Testament is finally emptied of its most significant meanings, for these are related to particular points in history. An allegorical relation to Christ must be found in order to establish an immediate contact between the center of the spiritual truth and every word of Scripture. This is no longer *Heilsgeschichte* but one vast allegory. The ethical consequences of this lack of dialogue between the disciplines of culture and the Christian faith are equally revealing. Barth declares it to be one of the mysteries of divine providence that a civil society should, despite the ideological taint on all its concepts of justice, yet achieve a measure of justice. This means that, with Thomas Hobbes, he arrives at the false conclusion that natural man has no capacity to consider interests other than his own. In short, he applies a doctrine of total depravity to the political realm, and therefore he cannot deal with the actualities of politics, which represent bewildering mixtures of idealism and self-interest, of the sense of justice and the inclination to injustice. We cannot afford to obscure the rational coherences in man's social life, however imperfect.

In this world Barth bids the Christian church to witness to the resurrection; that is, to set up signs and symbols of redemption in the confusion of sin. His signs are all explicitly eschatological. They must have something of the aura of martyrdom upon them. He bids the church to wait until the issues are clear before it bears this heroic witness, just as he himself waited in witnessing against Hitlerism until the manifest injustices of a tyrannical state revealed

their clearly idolatrous religious character. This is a religion, as a Catholic critic rightly observes, which is fashioned for the catacombs and has little relation to the task of transfiguring the natural stuff of politics by the grace and wisdom of the Gospel.

In the realm of apologetics Barth never explores the character of the wisdom of the world in its ambivalence between the idolatrous glorification of some particular center of meaning and the mystical search for an end which is free of idolatry but also empty of meaning. It is in this ambivalence that the true pathos of culture religion is to be found. For Barth all natural religion represents idolatry, the false worship of the collective self as God. Actually there is, as Paul observed, a yearning for the true, the more ultimate, the unknown God beyond and above all the known gods of idolatry. It was at this point that Paul found a point of contact between the Gospel and the religious yearnings of mankind. These religious yearnings do not yield a Gospel. But they delineate the dimension of the human situation which makes the message of the Gospel relevant.

There is, in short, no possibility of fully validating the truth in the foolishness of the Gospel if every cultural discipline is not taken seriously up to the point where it becomes conscious of its own limits and the point where the insights of various disciplines stand in contradiction to each other, signifying that the total of reality is more complex than any scheme of rational meaning which may be invented to comprehend it.

These criticisms of the two best-known forms of Christian existentialism imply a third position which would distinguish itself from both by taking the coherences and causalities of life and history more seriously than Kierkegaard. On the other hand, it rejects the biblical literalism into which Barth is betrayed and his attitude toward the disciplines of philosophy and the sciences. We might well define this position as biblical realism. The general outlines of such a position are at least negatively defined in the criticisms which have been made here of both the two forms of Christian rationalism and the two forms of Christian existentialism. One dilemma of such a position must be mentioned in conclusion. It is the one which gives a certain validity to the term "neo-orthodoxy."

If we take the disciplines of the various sciences seriously, as we do, we must depart at one important point from the biblical picture of life and history. The accumulated evidence of the natural sciences convinces us that the realm of natural causation is more closed, and less subject to divine intervention, than the biblical world view assumes. We can be completely biblical in interpreting the drama of human history as an engagement between man and God. We can see it, as neither the rationalists nor the naturalists can, as open to indeterminate possibilities of good and of evil. We can recognize in the course of history particular events which have a special depth and penetrate to the meaning of the whole, that is, revelation.

But meanwhile this history has a base in nature as man himself has. And the course of nature is more subject to inflexible law than the Bible supposes. In

other words we have given up one kind of miracle, and miracle is the dearest child of faith. We do not have difficulty with all miracles. The healing miracles of Jesus, for instance, are credible because we recognize the depth and height of spirit in the dimension of each personality and the consequent spiritual dimension of bodily ill. Psychosomatic medicine corroborates such a conception. But we do not believe in the virgin birth, and we have difficulty with the physical resurrection of Christ. We do not believe, in other words, that revelatory events validate themselves by a divine break-through in the natural order. There is a great spiritual gain in this position which is in accord with Christ's own rejection of signs and wonders as validations of his messianic mission. ("This wicked generation seeketh a sign.") It leads to an apprehension of the points of revelation by repentance and faith, that is to say, it insists that the truth of revelation must be apprehended by the whole person and cannot merely be accepted as a historical fact, validated by the miraculous character of the fact. The deeper truth must be apprehended by becoming the key which unlocks the mystery of what man is and should be and of what God is in relations with men.

Yet there is a peril in this way of interpreting the Gospel truth. The peril lies in the tendency to reduce Christianity to yet another philosophy, profounder than other philosophies because it embodies heights and depths which are not comprehended in the others. We say we take historical facts seriously but not literally; but that may be on the way of not taking them as historical facts at all. Thus we reject the myth of the fall of man as a historical fact. With that rejection we can dispose of all nonsense about a biologically inherited corruption of sin. But we also easily interpret human evil as an inevitable condition of human finiteness and stand on the edge of Platonism, or, by rejecting the end of the world as a literal event, we easily obscure the eternity at the end of time and have only an eternity over time left, again a movement toward Platonism.

There is no simple solution for this problem. It is to be noted that the great Christian existentialists, Pascal, Luther, Kierkegaard, thought in a world in which modern science had not radically altered or was just beginning to alter the conception of nature. Modern Barthians blithely disregard the evidences of modern science as if they did not exist.

If a solution is to be found in modern apologetics it must rest upon two primary propositions. (1) A radical distinction between the natural world and the world of human history must be made, however much history may have a natural base. The justification for this distinction lies in the unique character of human freedom. Almost all the misinterpretations of human selfhood and the drama of history in the modern day are derived from the effort to reduce human existence to the coherence of nature. (2) Human history must be understood as containing within it the encounters between man and God in which God intervenes to reconstruct the rational concepts of meaning which men and cultures construct under the false assumption that they have a mind which completely transcends the flux of history, when actually it can only construct

a realm of meaning from a particular standpoint within the flux. The true God is encountered in (a) creativities which introduce elements into the historic situation which could not have been anticipated. "God takes the things that are not to put to naught the things that are." In history this creativity appears as grace, as a form of election for which no reason can be given, as in God's covenant with Israel. If a reason is given for such events, they are falsely brought into a premature realm of coherence. (b) God is encountered in judgment whenever human ideals, values, and historical achievements are discovered to be in contradiction to the divine rather than in simple harmony with the ultimate coherence of things. Included in such historical events are the prophetic testimonies which fathom the contradiction between the human and divine. God speaks to the believer not only in mighty acts but through the testimony of the prophets ("God who spoke aforetime through the prophets"). The prophet Jeremiah significantly makes the promise of security for a particular historic stability ("Ye shall have assured peace in this place") into a test of false prophecy. No reason for these prophetic insights can be given. They are not anticipated by the highest culture, but they can by faith be incorporated into a new interpretation of the meaning of history. (c) Events in which the divine judgments lead to a reconstitution of life. These are revelations of redeeming grace in which the old self, including the collective self of false cultures, is destroyed, but the destruction leads to newness of life. The Bible rightly represents the whole drama of Christ as the final point in *Heilsgeschichte*, for here every form of human goodness is revealed in its problematic character. But a recognition of that fact makes a new form of goodness possible. If we are baptized into Christ's death, we may rise with him to newness of life.

These historic events come to the believer as given. They can therefore not be anticipated by any philosophy of coherence. They presuppose an existential incoherence between human striving and the divine will. They can be appropriated only by faith, that is, existentially rather than speculatively, because the recognition of their truth requires a repentant attitude toward false completions of life from the human standpoint. Furthermore, they assert a relevance between a divine freedom and a human freedom, across the chasm of the inflexibilities of nature which have no other message but death, to this curious animal man who is more than an animal. These historic revelations can be related speculatively to the various aspects of human existence and can make sense out of them. Reason can thus follow after faith. It can also precede it, in the sense that a highly sophisticated reason can point to the limits of rational coherence in understanding contradictory aspects of reality and more particularly to the dimension of the human spirit which cannot be understood without presupposing a dimension of divine freedom above the coherences of nature and mind as its environment; which in its endless self-transcendence knows that all judgments passed upon it by history are subject to a more ultimate judgment ("He that judges me is the Lord"); and, finally, which is abortively involved in over-

coming the incongruity of its existence as free spirit and as object in nature, either by denying its freedom (sensuality) or by denying its finiteness (hybris). For this sin, when acknowledged, there is a cure, a humble and a charitable life. That testimony can enter into history as a proof of the Christian faith, which the unbelievers may see. But if it should be true that even the most righteous life remains in some degree of contradiction to the divine, it is hazardous either for individual Christians or the church to point to their goodness as proofs of the truth of their faith. The final answer to this incoherence between the human and the divine will is the divine suffering mercy; and for this no reason can be given.

It is significant that the negative proofs of the Christian faith are not lost on the most sophisticated moderns who have recognized the inadequacy of the smooth pictures of man and history in modern culture. "It cannot be denied," writes a Harvard historian, "that Christian analyses of human conduct and of human history are truer to the facts of experience than alternative analyses." But, he adds, "whether the truth of these analyses can be derived only from presuppositions of the Christian faith remains to be determined."

Thus on the positive side we are where we have always been. Faith is not reason. It is the substance of things hoped for, the evidence of things not seen. The situation for faith is only slightly altered by the new picture of a quasi-autonomous nature, created by God, not maintained by his fiat from moment to moment. No sign can be given but that of the prophet Jonah, by which Jesus meant the sign of death and resurrection. This is to say, whenever the vicissitudes from which the self, either individually or collectively, suffers are appropriated by faith as divine judgments and not as meaningless caprice, they result in the love, joy, and peace of a new life.

This faith in the sovereignty of a divine creator, judge, and redeemer is not subject to rational proof, because it stands beyond and above the rational coherences of the world and can therefore not be proved by an analysis of these coherences. But a scientific and philosophical analysis of these coherences is not incapable of revealing where they point beyond themselves to a freedom which is not in them, to contradictions between each other which suggest a profounder mystery and meaning beyond them. A theology which both holds fast to the mystery and meaning beyond these coherences and also has a decent respect for the order and meaning of the natural world cannot be a queen of the sciences, nor should she be the despised and neglected handmaiden of her present estate. Her proper position is that of the crucified Lord, who promises to come again with great power and glory. The power and glory is not a present possession. But it is indicated by the fact that the accusers and crucifiers must always pay inadvertent tribute to the kingdom of truth, which they seek to despise.

The "Super-Theologians" Meet

By Henry Pitney Van Dusen

ON THE LOVELY CAMPUS of an international boys' school just up from the Lake of Geneva in Switzerland, twenty-five of the "most creative" thinkers of non-Roman Christendom gathered for ten days last summer to wrestle together with the profoundest and most central issues of Christian Faith.

Their coming together was in this fashion. Three years hence, in August 1954, the Second Assembly of the World Council of Churches will meet at Evanston, Illinois. It has been decided that the thought of that Assembly shall center on the Christian Hope. To prepare the Churches for that event and to assure that it shall be as fruitful as possible, it was planned to entrust the preliminary study of the Assembly theme to a specially formed Commission of Thirty who are to meet for a ten-day period in each of the three preceding years and draft a statement of some ten thousand words which shall serve as the basis of the Assembly's main deliberations.

This Commission differs from all earlier ecumenical groups in three important particulars. Never before has the attempt been made to bring the most influential minds of the Ecumenical Movement together in one group; usually they have been distributed among four or five Commissions. Never before has so lengthy and leisurely a process of consultation been projected. Never before has attention been deliberately focused upon the basic issues of Christian Faith, those which are at once most determinative and most divisive.

Two purposes were in the minds of those who proposed the Commission of Thirty. The first is the announced task of directing preparation for the World Assembly. But a second and unannounced motive was the hope that through such a process something of importance might happen to the minds of the participants, that three years of common labor centering in three unhurried annual meetings interspersed by correspondence might produce a mutual understanding, respect and trust—an "ecumenical outlook"—with fruitful consequences for their leadership of ecumenical thought.

The first meeting at Rolle last July issued a preliminary report which will doubtless be much discussed in coming months. It will be critically examined, and should be. It is perhaps more significant as an indication of the inescapable starting-point for such a venture in ecumenical discussion of the central issues of faith than as a forecast of what the Evanston Assembly is likely to declare concerning Christian Hope. The present document is hardly more than a preparatory working-paper for the Commission's discharge of its formal assignment.

Those ten days registered far greater advance toward the second unannounced objective. Once again the experience of less widely representative and less weighty groups was reenacted. When men and women from the most

diverse backgrounds and of the most divergent viewpoints will submit themselves to the taxing discipline of honest and earnest self-searching within the fellowship of a common Christian loyalty, understanding, respect and mutual trust, if not intellectual agreement, are given to them beyond all expectation or human contriving. In the long view, this may be discovered as the most significant result of the Commission's first session, and even of its total effort.

* * * *

By Reinhold Niebuhr

IN THE meeting of theologians in Switzerland last summer there seemed to be a sharp division between "continental" thought and the rest of the world, particularly the Anglo-Saxon world. The issue was to what degree the Christian faith should emphasize the "final" hope of Christ's victory over all evil in history, as against the "little hopes" which we all have for the achievement of peace, for the preservation of democracy or for the achievement of security for ourselves or our families.

The emphasis upon the "final hope" which is couched in terms of New Testament prediction of Christ's return at the general resurrection seemed to many of us to be based upon a consistently pessimistic view that human history is infected with so much evil that we cannot invest very much spiritual capital in it. This pessimism seemed to us a natural expression of the Christian faith in those parts of the world where a Christian culture had broken down; where, as in France, the prevailing cultural mood is one of despair; or where, as behind the Iron Curtain, a tyrannical political order had made it very difficult to strive for any of the ordinary beneficences of life. We felt on the other hand that Christians in those parts of the world in which there are great responsibilities to be met, where peace and justice must be assiduously cultivated, had no right to express their faith in such purely eschatological terms, that is, in terms which minimize the conquest of evil in particular instances and which place the whole emphasis upon God's final triumph over evil.

I have since had a letter from a German friend which places a different interpretation upon our debate. He writes: "I hope you won't take the idea that continental Christianity is 'eschatological' too seriously. I have had a good deal of experience with Christians behind the Iron Curtain in the eastern part of Germany. I can assure you that I have not found any of them, particularly among the young people, who are content to meet a seemingly hopeless situation with the mere expression of an ultimate hope. They are concerned rather that there should be in a loveless world some immediate signs of genuine love; that in a world of tyranny and injustice, Christians should have the courage to preserve as much justice as possible; that in a world in which men are subjected to the caprice of power, there should be some form of community in which there is mutual trust and goodwill. Christianity cannot triumph over Communism by vaulting over the immediate difficulties of life and solving the problem of life by a final confidence. That final confidence must be there, but

it must encourage us to 'work . . . while it is day; night comes, when no one can work.'"

Such a letter is a wholesome corrective. It proves that though various historic circumstances may well change the emphasis of the Christian message, nevertheless the whole message must finally be stated to meet the needs of the whole man, who is the same man whether he live in poverty or wealth, in security or insecurity, in America or behind the Iron Curtain.

The Christian and Action

By J. Gordon Chamberlain

"God was in Christ reconciling the world unto himself, and he has committed to us the ministry of reconciliation." II Cor. 5:19

FAITH FOR ACTION

IT HAS BECOME popular, in the wake of so much emphasis on group dynamics, international relations, labor-industry mediation, and the like, for Christians to turn to this passage of Paul's in II Corinthians and conclude that a Christian's job, everywhere, is reconciliation of individuals and groups, of friendly relations between peoples and building a sense of community, reconciling man with man.

That is the kind of corruption and misrepresentation of the Bible in which Christians often engage. Paul was saying our mission is to reconcile the world to God, the whole world, everything about the world—human beings, human relations, the church, economic systems, community life, political orders, the understanding of history, personal morality. The whole world stands under the divine judgment and according to the Christian faith, it can realize itself only when under the kingship of God—for he has made the world for harmony with himself.

This is an activist's insight. There is no pietistic quietism here, no theological escapism. Paul lived this kind of faith, rooted in the ethical insights of the Old Testament, watered by the revelation in Christ, brought to flower by the suffering he experienced as he sought to do what he knew God was calling him to do. Very clearly Paul had shown again and again that activism does not *earn* a right relation with God; the doing of works is not the key that unlocks the doors of our imprisonment in sin and trouble and as a *reward* sets us free. No, by God's gift we are free of this kind of life. We have been given freedom as our very nature. The *reward* came first; the gift preceded any works of ours. And that freedom leaves to us the *choice* whether or not we will accept and acknowledge God in Christ as our ruler and father. The relationship is determined by our response to what God has done already. This being so, Christian action is a response, not an earning of merit, to the Lordship of Christ. The reason for it, the purpose of it, the direction of it, the standard for it—all are distinct from action which has a wholly selfish motivation or which has a solely pragmatic standard.

CHRISTIAN REALISM

When action is Christian it *assumes* the Christian insight into the nature of man—that in his freedom man can either deny his dependence on God and responsibility to Him, or that he can respond to God's will and word. The Christian knows that his action in society is a mixture of his potentiality for corruption and his potentiality for good. So he can never say he is right, nor can he ever say he knows God's will for sure; therefore, he can never claim finality for his actions—never claim that his action is completely good or right. This does not destroy conviction or frustrate action, but it does make possible a Christian realism that combines conviction and humility.

Action is central in Christianity because the Christian faith witnesses to facts about God's *activity* in history. His revelation is to be seen in events rather than in arguments about beliefs. The whole Biblical record points to the concern of God for the arena of history and the Christian can never be excused from responsibility for the common life of man. The World Council of Churches is now projecting into the thinking of our churches the term "The Responsible Society" as the Christian concept of society—a society *in* which Christians have responsibility, a society which is responsible *for* the welfare of men, and a society in which all are responsible *to* God.

These Christian demands and imperatives apply to every act from the most intimately personal to the most broadly universal. The church has had much to say about their implications for personal morality and for work in the church. The much more difficult problem is spelling out their implications for the fields of social action—community action, political and economic action on state, national and world levels.

Christian social action is difficult because the secular order offers stubborn resistance to the application of Christian principles to organized human relations. It is difficult also because the application of our faith to political, economic and social life has technical aspects which make it difficult to make the Gospel relevant to particular situations. We must remember that on the one hand our churches draw membership from various social strata with different economic and social views which tend to keep Christians from having a common mind on social issues, so that on the other hand the implementation of this aspect of the church's mission has never been adequately developed—we haven't a body of experience or patterns. This means we are considering one of the most difficult aspects of the church's work.

THE PRACTICAL CHOICES

Our problem is practical. As Christians what should we do about social action? The first practical step involves this question: What is the most effective thing we can do to help in the reconciliation of the world to God; what can we do to help reconcile the world and its ways to God and His Way?

Real needs are everywhere—for honesty in civic life, for better schools, for decent housing, for introduction into the faith, for a new sense of vocation in jobs, for democracy in the economic sphere, for extended racial brotherhood,

for literacy, for medical services among the poor, for an end to war, for feeding of the starving and care for the homeless. Sensitizing us to these needs is one of the abrasive functions of the church, and our ignorance of and lethargy about the crying, tragic ills of the world is inexcusable. Christian action places upon us the critical task of deciding which needs are greatest and which we can aid most effectively in reconciling the world to God. Here in New York City we have problems such as: civic corruption, racial tension, world order, help for the blind, work with refugees, rehabilitation of derelicts, dope addicts, no Christian faith, the emotionally disturbed.

Then comes the second area of choice. It is so much easier to see that there is a need than to see *what is needed*. Let us take an illustration from the Near East. Thousands of Arab refugees are camped just east of the Israeli borders, penniless, hungry, cold, dying. Something has to be done. But what? Comfortable, well-dressed, well provisioned Christian leaders visit their camps and come away sick at heart because it seems nothing can be done except to ask the UN for more funds. (The last appropriation was two dollars and fifty cents a year per person for food, medical care and education.) We might say—let Israel take them back or indemnify them for what they have lost in moving. But Israel won't. So now what? Settle them in Iraq, we might say, or in Syria or Iran. But for those countries, that would imply a recognition of Israel, and they are determined not to do it. So now what? The demand is there; the injustice is there, but are we either realistic or honest when we think such problems have easy answers?

The frightful truth is that Christian idealism which says such problems can be solved easily is dangerous because it miscalculates the true situation in the world and overestimates our ability for improvement. The choices we have to make aren't easy so they are often accompanied by sickness of heart because we can't seem to do more and better.

The third choice is *how* the job will be done—alone, or with others, and if with others, with whom? If we see that racial tension is growing in our community, with whom will we work to try to reduce it—with those who blandly believe that if we know each other better we will like each other better (even though a world of evidence denies this), or with those who have selfish interests to be advanced? Will we attack the job of racial tension at the level of symptoms—or will we go to basic causes? Will we work through our churches or do we think we can work better outside the church?

These questions can't be evaded at any point in Christian action, for whatever we do we answer them one way or another. The level of attack is very significant. For instance, one of the evils of the world is colonialism. What is breaking down the walls?—many things to be sure, but do we realize how much the educational work of the churches around the world has done to develop the will to freedom and the capacity to work for it effectively? Perhaps you don't realize that most of the colleges outside Europe and North America are Christian colleges—and in Africa, for example, eighty-five per cent of all

education is church-supported. What *is* the most effective way to work for social change?

CHRISTIAN ACTION

In the light of these choices the Christians who wish to act upon society know they must be qualified for the job they are to do. The requirement for competence as a volunteer teacher in the church school is as great as the imperative to teach.

We need to be qualified—then go to work. And afterward we need to be honest in evaluating what we do.

We need small action groups that can work through the whole chain of demand and go to work together to the end that we experience Christian action.

We need exposure to the ways Christians are acting to bring our world more nearly under the kingship of Our Lord.

We need sensitizing to the needs that cry out on every hand, not sparing us, until we take hold where we can.

We need to know the grounding and rooting of these implications of our faith and to be able to stand against the insidious doctrine of no-responsibility that we often hear, or the bland optimism that tempts us, or the lethargy and preoccupations that are always with us.

These are needs which the individual Christian should feel and to which he should respond, but they are also needs of every Christian organization, for the demand of the Gospel apply equally to the Christian group or the Christian individual as he stands alone.

In our time, as in any other, those people who comprise the body of the church must pray that it may be reconciled to God, and by Him be made able to act in the world through a ministry of reconciliation.

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Faith Undergirding the Reconstruction of Belief*

By Frank W. Herriott

Ephesians 4:1-16

*"Lord, I believe;
help thou mine unbelief."*

Mark 9:24

SOME YEARS AGO, a group of young men here in New York City were discussing, with a good deal of concern and of wistfulness, their personal religious beliefs. During the conversation the conviction was expressed by the leader and by members of the group that God would not condemn a man for refusing to accept and to profess doctrines which he could not in all honesty believe. One of the young men was deeply moved by the content and spirit of the discussion, and said, with an obvious sense of release from a burden upon his conscience: "This is the first time that I ever realized that I did not have to feel *guilty* because I cannot believe the things my grandmother believes!"

In the Seminary, there is a certain expectancy of stability in belief — we are "no longer children tossed to and fro and carried about with every wind of doctrine." We expect to find, in ourselves and others, a firmness of faith. And yet many of us are called upon to rethink our beliefs — our beliefs about the Bible, about the nature of man, about the eternal mysteries of God and the ways of salvation. We face here the requirement of achieving a mature faith, involving an articulate formulation of our beliefs — the development or the acceptance of a theology. This may not be as simple as we once thought; and yet we have a sense of guilt or of inadequacy if we find ourselves in a position of uncertainty.

How shall we respond in this situation? Is not our fundamental faith suspect if we are finding the need for examining it critically and reconstructing it?

One response is that of stoutly defending those concepts which we brought with us to the Seminary — let us never admit the possibility of doubt or uncertainty, lest our fitness for the ministry be questioned. As one student said to the other not too long ago: "I don't see why you are here if you are uncertain about what you believe!"

Another response is to seize quickly — during the first months of study — upon a formulation of theological beliefs and enlist, as it were, under the banner of that formulation.

Another would feel that a mature Christian faith should develop during the three years in the Seminary community, and would feel that a senior should have arrived at a formulation which would never need to be reexamined or altered.

* Sermon delivered in James Memorial Chapel.

That which concerns us this morning is the fear that a sense of confusion or uncertainty about doctrines will be inevitably accompanied by the weakening or the loss of faith in God. It is clear that we are dealing here with two aspects of truth: On the one hand, an awareness of the reality of God and a deep trust in that Eternal Reality, and, on the other hand, ways of thinking about God, of understanding and interpreting the nature of the Eternal. The one is not necessarily dependent upon a certain form of the other. The problem for many lies just there — in too close a linkage between fundamental faith and certain theological concepts — hence the fear of losing or destroying the one if the other is examined or altered.

Some release from this fear may come as one contemplates the fact that all of our concepts of God are inadequate. We are caught up in finite existence — attempting to deal with infinity — with truth too great for us. We can deal with Eternal truth only by symbols and the symbols partake of the same finite limitations. What words can express that which no man can fully grasp? Our greatest theologians are human beings — trying to penetrate farther into the mysteries of the Divine and bring back something caught and held in the vessel of human thought and language. But there is this true and deep faith in an Infinite God — known to be greater than man's mind — a faith deeper than reason and the intellect — a faith which undergirds life while examination and reconstruction are going on — indeed, a faith which impels to the search for truth.

When the majesty of the Eternal overpowers us and we realize that we cannot put God into a neat formulation we can at the same time have such trust and deeper certainty that it is neither lost nor disturbed when we examine the structure of our beliefs or alter our concepts of man or God.

It is evident that such faith which undergirds the reconstruction of belief is not achieved by wishing for it. There is no gain in urging: "You must have faith!" This response to life comes to many of us mediated through myriad experiences, from the earliest sense of trust in the warm love of our parents. Some will find its roots in mystical experiences of communion with the Divine. But shall we not be able to strike our roots deeper into the sustaining life and love of God if we can relax our rigid sense that we must achieve quickly an orthodox doctrinal system and defend it sternly against all shifting winds?

To be sure we shall strive for clarity and consistency in our theological thinking, as we grow into a religion of maturity. Some fixed points will be established which we do not expect constantly to be reexamining — we will find growing steadiness in our convictions. But the deep steadiness — the unshakeable faith — is at another level than that on which we discuss ourologies.

This can remain as the soul's mooring — while we seek and welcome gladly, with no sense of haste nor of guilt or despair, the heightened awareness and deeper insight which may come through the windows of the soul which we have opened Godward.

New Life Among German Laymen

By Edward A. Dowey, Jr.

A VISITOR to the great Olympic Stadium in Berlin last July, or to the bustling Villigst Castle on the Ruhr River, or to a former hotel in the north German village of Hermannsburg, would have seen an amazing amount of activity by Christian laymen. This is surprising to an American who has generally pictured the church and other institutions in Germany as leader-ridden, and doubly surprising when Christian action is the point of focus. In fact, the importance of laymen in the German Protestant church is increasing, not in opposition to clerical leadership, but largely through the awakened social conscience of that part of the clergy that felt the shock of Hitler and responded with the Confessing Church movement.¹ There is today among German Protestants a core, at least, of aroused pastors and laymen that will no longer turn over affairs of church or state to a single leader or class, nor will they isolate the gospel from social concern or identify it with a particular party or plan. This does not automatically insure against bad political judgment, but it does insure against political lethargy in one segment of the church. A complete analysis of this aspect of German church life would require an entire book (and another writer!), but some instances from my personal experience may serve as relevant examples.

I

The most publicized movement, showing lay participation and social concern together, is the Church Festival (Kirchentag) held each of the last three summers in Hannover, Essen and Berlin, respectively. It is a direct outgrowth of the Confessing Church. In a country with a dangerous precedent for mass meetings and fanatic emotionalism the calling together of thousands of Protestants for a vast assembly might seem a regrettable throwback. But these Church Festivals (I attended one and have first hand reports of another) are actually the study group and the worshiping congregation enlarged. The final assembly has in each case been preceded by a week of hard work on the religious and social problems of our time. The theme in Essen was "Save Mankind—Save Freedom, Save the Homeland, Save the Family, Save the Faith." Note "homeland" instead of fatherland. Reports were not only the work of the clergy but of hundreds of cooperating laymen in high and low positions. And the concern was broader than the church. For example, it was not merely relief for Protestant Christian refugees that was discussed under "homeland," but the whole refugee situation in its international setting. One of the Essen leaders, himself a refugee, pointed out that the refugee has a "human right to a home, not a divine right to go home." This, too, is a responsibility of Christians.

¹ This name is applied to that branch of German Protestantism that rebelled when the National Socialists tried to take over the church. Martin Niemöller is perhaps the best known of its early leaders.

In Berlin the motto freely translated was "In Spite of Everything We Are Brothers." The study divisions were roughly similar to those at Essen: "We Are Brothers in the Family, in Marriage, at Work and Among the People at Large." This was bound to have political overtones in a divided Germany, but the emphasis was on the reality of Christian brotherhood in spite of everything. There were one hundred thousand participants in the program of work for the week. Some study sections numbered four and five thousand people who sat through hours of not-always-fascinating papers, even outdoors in drizzling rain, sharing coats and newspapers to keep dry. Addresses were divided among clergy and laity. The final assembly last summer gathered two hundred thousand participants, at lowest estimate, in and around the Olympic Stadium. There were no harangues, no mad cheers and no signs of the leadership principle of old. It was of course thrilling to sing *A Mighty Fortress* together with tens of thousands of Germans including some persecuted by Hitler. This was especially impressive because by and large the privilege of persecuted leadership belongs today more to Communists and colonials than to the Church. This gathering, rather than a mass meeting, was an assembled Christian community both sane and serious. Through it all, even to the railroad station crowds singing chorales during long patient waiting for trains, there was a sense of oneness in Christ: oneness of laity and clergy, of social and theological concern, and oneness across political barriers. This feast of worship and study is primarily the idea of a layman, Dr. von Thadden-Trieglaff, who will be in America this winter.

The Church Festivals, while the most spectacular sign of the broadening of German Protestantism among the laity and in social concern, would hardly be either meaningful or possible if it were not for other day-to-day projects which we will mention in the course of this report. The first is virtually unknown in America; the other is widely known among people of ecumenical interests.

II

Klaus von Bismarck, a layman, holds the office for social and political affairs (Sozialamt) of the Protestant church in the Rhineland and Westphalia. He sees the church as overspecialized in thought and work, a middle and upper class institution often irrelevant and powerless among the intense social, political and semi-religious pressures of the day. This has been the lot not merely of the church, but also of other institutions—for example, the university in Germany, where private or group competence has been emphasized at the expense of responsibility. Bismarck has set out to arouse Christian responsibility for the ordering of the common life, taking the Ruhr Valley as his field and using the buildings of an old country estate for a headquarters. Much of his activity could be recounted only by anecdote and properly, only by himself—going from meeting to meeting, to labor leaders, to industrialists, to workers, and approaching politicians and church leaders. However, certain of his special projects are easier to grasp.

Twenty years before World War II a close glance at the homes and factories along the banks of the Ruhr River would have revealed this old country estate—

a fine neo-classic house with a pleasant rectangular court. This was Villigst Castle, as it was then called. It stood idle except for summer occupancy. Then during a war-time stint as a quartermaster garrison and afterward as a dwelling for twenty refugee families, it had fallen into a state of romantic, weather-beaten and very impractical disrepair. In 1948 and 1949 through the plans of Bismarck and several far-seeing laymen and clergy in Westphalia, the old place began to be filled with a life and spirit quite different from anything in its previous history. Villigst was leased to the church.

Bismarck has established there a home for refugee and orphan apprentices. This is headed by two American fraternal workers under the World Council of Churches, the Reverend and Mrs. John Healy.

The Villigst home pioneered in an endeavor now taken up by city governments, industry, labor unions and the Roman Catholic church. More than two hundred and seventy such homes are in existence in West Germany, and the house parents of many of them have been trained at a three-months course set up for them at Villigst.

Students, forty at a time, as well as apprentices live at Villigst during their "work semester." During their stay they learn what it is to be a laborer by working in Ruhr factories and mines before receiving scholarships for university study. There are now two hundred German students on stipends from the *Evangelical Student Work*, the title adopted by the group of laymen and clergy that supports the student project at Villigst. Both apprentices and work students live in an actual Christian community where freedom and responsibility are the stuff of life — rather than academic concepts or cheap propaganda. During a summer and several visits at Villigst the present writer felt he *learned* rather than *taught* about Christian community and democratic society.

Every two weeks at Villigst there are conferences of industrialists, labor leaders and workers that come together on the ground of their common responsibility to talk over their problems as enlightened by the Christian gospel. A striking feature is that they represent a vertical section from a given factory or mine and not a haphazard cross section from various enterprises. This newest development has already burgeoned into a full five-year schedule of meetings with resultant complaints that no provision has been made for repeaters. Both industries and unions have offered to support the conferences financially, but this has been refused for the sake of independence.

Villigst is also the home of a training school that gives two-month courses in religion to public school teachers. Although religion is not taught in the schools there are already three hundred and fifty teachers in the Ruhr who have learned something of content and method, as well as responsibility for religious instruction. Many have received qualifying certificates. One secular teacher's group meets monthly at Villigst, studying its methods and hearing a Christian analysis of educational problems. The Rhineland-Westphalia church has turned over its whole teacher-training program to Villigst. This is under

the direction of Frau Vicarin Grimme, and ordained woman—the only German “clergyman” so far in residence.

This is action. And the institution is not quite three years old. In reality it is not activism for it is neither feverish nor merely idealistic in quality. It is sane and realistic, yet buoyant and enthusiastic. Such an endeavor would not get far on mere social optimism which is found in very tiny quantities if at all in Germany. The driving force or, one might say, the drawing force is the love of God known in the divine gift of faith.

To write as if this were all Bismark's work is to falsify the true picture. Although he is outstanding by virtue of his many-sided ability and easy to remember because of the famous family to which he belongs, Villigst has not single leader, it is run by a team, each member of which is indispensable, it seems to me. Hellmut Keusen, formerly a hospital director, is in charge of the student program and the management of the place. Dr. Willy Kramp, a poet and novelist not long returned from five years of Russian imprisonment, is (as we would put it) dean and counsellor of students. The two Americans, the Reverend and Mrs. Healy, live at Villigst as souse parents of the apprentice home. All the persons we have mentioned work together with a spirited informality that arises partly from the philosophy that they all have of community life, and partly because the undertaking is still in the pioneering stage. Again while there are clergymen on the directing board of Villigst and in its daily life, it remains a laymen's project and one that places social concern in the context of the gospel — not vice versa, as has occasionally happened in laymen's programs.

III

Better known than Villigst, older and with a larger area covered, is the series of twelve Evangelical Academies in Germany. Again the same concern for the gospel in the total context of life has been the initiative for a new technique. The second oldest and second largest of the academies at Hermannsburg will serve to illustrate the work. Founded in 1946 by Bishop Hans Lilje in a very Lutheran-conservative area of Germany, this institution purchased a hotel accommodating eighty people and began inviting guests for three- to seven-day conferences. With the understanding that “one can say anything, one can ask anything” the program begins full tilt with Bible study, no matter who the guests may be. (Villigst is more politic in this respect, beginning with general problems.) This is not, however, an old style German *Auslegung*. It is meant to unite good exegesis with a demonstration of the timeliness and relevance of the Bible to the group assembled. Then the conference day goes on with leaders and sessions appropriate for those attending. Last year, between May and December, there were conferences for young industrialists, government officials, teachers of literature, jurists, hospital managers, natural scientists, medical doctors, nurses, workers, farmers, young businessmen and journalists.

During the journalists' conference, one hundred and ten men were lodged

at the academy and in homes in the small town. Among them were leading men of the secular press from Germany and Switzerland, but none from the religious press. In addition to Bible study which is always done by a member of the academy staff because it is regarded as the crucial part of the whole project, they heard addresses by the Minister of the Interior Heinemann, by a professor from Oxford, and by a French church leader. After a slow and strained start, as is the usual case, they developed an intense interest in the mutual relevance of the message of the church and the affairs of the day, which are so often handled without existential participation by journalists. The year-round schedule of conferences, invariably oversubscribed in membership and with many persons repeating the experience, is a good sign of the vitality of the interests aroused. The Church Festival program is really the Academy schedule on a large scale.

The slurring verdict "culture Protestantism" applied to the academies by some super Barthians is mentioned here only because it may be of some comfort to Americans who do not like the radical Barthian dichotomy of church and culture. Academy leaders, for example at Hermannsburg, have been through all that before and want none of it again, but they have not rejected responsibility for the society in which the church lives. One need only take a sampling of the parish clergy around Braunschweig, Hannover or Hamburg to see the continuing extreme need for a call to social responsibility as well as lay participation.

IV

These projects, even briefly described, may be profitable subjects of study for "activist" (as we are known abroad) American Christians, especially laymen. This is true because these creative and ingenious developments have arisen out of a post-liberal theological consciousness rooted in justification by faith as well as out of the sad results of previous apathy. Whereas the American Christian of almost any theological hue views social concern with a kind of self-evidence (even when myopic about goals and methods), these newly awakened Germans go to work constantly reminding themselves that they are not accruing merit, that they are not "world improvers," and that the old liberal Kingdom of God idea is gone for good. It has been the writer's experience more than once to hear these reiterated assurances among pastors and laymen in worship services that accompanied refugee work or work camp projects. "We are not better people because we serve, but we give service in free response to God's gift of faith." This is a fair paraphrase of prayer and sermon themes among many of the new believers in social action, especially north German Lutherans. With this

That so much has developed out of the ravages of war is remarkable, especially when we consider how the same situation has led many to an unhealthy kind of faith in an eschatological rescue from history. With their motives they are not likely to be daunted by obstacles or discouraged when a new world is not built at once, nor will they be too easily made complacent by such success as comes to them.

George Albert Coe

By Frank W. Herriott

NEWS HAS COME of the death, on December ninth, of George Albert Coe at his home in Claremont, California. As he had reached his eighty-ninth year his going was not unexpected, although those who have kept in touch with him during recent years have reported a remarkable zest for life and vigor of intellect which continued to the very end. Some of his most effective writing, notably, *What Is Christian Education?* appeared since his retirement from active teaching in 1927. His later leadership found an effective channel through the Religious Education Association, whose members welcomed the breadth of concern and the incisive criticism which he brought to every problem under consideration. He had been for many years the honorary president of the Association.

Mention of Dr. Coe will stir memories for alumni and faculty whose seminary days fell within the first quarter of the century. During the years 1909-1922 he was the head of the Department of Religious Education and Psychology. Moving then to the faculty of Teachers College he continued to serve in our academic community until 1927. In this latter period, those majoring in the department had the benefit of a combined staff whose leading figures were Dr. Coe, Dr. Adelaide Case, and Dr. Harrison Elliott. Less than six months ago we were saddened by the death of Dr. Elliott, whose teaching at the Seminary began at the end of Dr. Coe's tenure. Now we recall those years farther back when George A. Coe was a beacon light, drawing to Union many students who wished to secure specialized training for an educational ministry, an emphasis which gave rise to the concept of a new profession within religious leadership.

A new era in the development of what we now know as religious education began in 1903 with the calling together, by President Harper of Chicago, of an illustrious company of college presidents whose deliberations issued in the formation of the Religious Education Association. Here was coined a new term—"religious education"—to designate a functioning and mutually enriching co-ordination of the values and methods in these two areas of life. This involved a combination of educational science and religious fervor which enlisted Dr. Coe's enthusiastic support and he was soon recognized as a challenging thinker, dealing with problems on the growing edge of this new movement. In 1917 came the publication of *A Social Theory of Religious Education*, a book ahead of its time, which well merits re-reading today. Here was a daring analysis and critique of the educational practices of the church by one who loved the church as a worshiping fellowship. It was a call for a radical revision of policies and procedure to match the radical nature of the Christian gospel of love at work in society. By such writing and by his teaching, Dr. Coe established Union Seminary in the minds of many as an outstanding center of study for pioneers in the new discipline.

At the heart of Professor Coe's teaching were principles which have since been frequently questioned and thoroughly discussed, but which have never been found to be unimportant. At many points the passing of the years has but emphasized the validity of his findings. For example, he speaks of the social relations in which a child is placed as essential factors in training him in active love. We now speak of the significance of inter-personal relationships which require thoughtful attention to the dynamic processes within group life. Central in his philosophy and practice were two complementary commitments: a scientific attitude toward all facts, and a loving attitude toward all persons. Out of these sprang his passion for social justice and his conviction that the social issues of the present are "the call of God to our pupils." From these commitments grew also his insistence upon the "critical examination of present practice," which was the key to his power to motivate widespread and serious study. This he did in noteworthy fashion by his sharp distinction between "transmissive" and "creative" methods in Christian education.

Some of us who studied under Dr. Coe will recall his genuine desire to stimulate thought and his fear of stifling it by his own vigorous pronouncements. He rejoiced in students who differed with him. Such a combination of deep conviction, keen analysis, and respect for free persons gave him an impact of unusual power in his field and upon his students and colleagues in professional leadership.

QUADRANGLE NEWS

Dr. Morgan Phelps Noyes, minister of the Central Presbyterian Church of Montclair, New Jersey, has been elected to the Seminary board of directors. His four-year term will begin on January 18, 1952. Previously he served on the board from 1930 to 1945. Dr. Noyes has been associate professor of practical theology at the Seminary from 1945 until this year.

* * * *

The School of Sacred Music held a fall retreat at the First Presbyterian Church, Englewood, New Jersey. The retreat opened with a worship service led by Dr. Edwin O. Kennedy, minister of the church, followed by a forum on "The Minister and the Minister of Music." This was led by Dr. Kennedy and Mr. John Harvey, Minister of Music. After the forum group dis-

cussions were held under the leadership of Dr. Kennedy, Mr. Harvey, Dr. Hugh Porter and Mr. Robert B. Lee.

The afternoon session took the form of a forum on "The Good and Bad in Church Music." This session was under the leadership of Mr. Searle Wright. An organ recital by Mr. Harvey concluded the retreat.

On Sunday, October the twenty-first, the morning service was moved from eleven o'clock to one to permit the televising of the service on a country-wide network. This marks the first time such a thing has happened at the Seminary. The service was held in James Memorial Chapel, and the sermon was preached by Dr. Paul E. Scherer. The music was under the direction of Dr. Hugh Porter.

A Quiet Room for individual prayer and meditation, commemorating six Union and Auburn Seminary alumni who gave their lives in World War II, was dedicated on November First, in James Memorial Chapel by President Henry P. Van Dusen and the Dean of the Faculty, Reinhold Niebuhr.

The small room, furnished with an altar, cross and hanging altarpiece, is located in the new Auburn Hall wing of the Seminary's Administration Building.

A bronze plaque on the wall of the new Quiet Room bears this inscription: "In memory of the Alumni of Union Theological Seminary and Auburn Theological Seminary who gave their lives in the Second World War. Donald Glen Austin, UTS 1941; Dietrich Bonhoeffer, UTS 1931; Clarence Walter Griggs, UTS 1930; Albert McCabe Hart, UTS Ex-1942; Theodore Carswell Hume, UTS 1930; Loren Lea Stanton, ATS Ex-1940."

Theodore Carswell Hume, born in India, was graduated from Yale in 1925. He received a Master's degree from New College, Oxford, in 1929 and a Bachelor of Divinity degree, *magna cum laude*, from Union Seminary in 1930. A minister of the Congregational Church, he served as pastor in Chicago and Claremont, California, until 1943 when he was appointed representative to the Relief and Reconstruction department of the World Council of Churches. He was killed in a plane crash off the coast of Sweden, October 22, 1943, while on a mission of reconciliation between the churches of enemy countries as an ecumenical ambassador.

Dietrich Bonhoeffer, a native of Germany, attended the University of

Berlin and was Sloane resident fellow at Union Seminary, 1930-31. Returning to Europe, he became student chaplain at the University of Berlin, pastor of a German church, London, and later principal of Prediger Seminary der Bekenntniskirche, Berlin. A member of the Executive Council of the German Confessing Church, he was executed in Flossenburg Concentration Camp, 6 a.m., April 9, 1945.

Clarence Walter Griggs, a native of Temple, Texas, was graduated from Fisk University in 1927. He earned a Bachelor of Divinity degree at Union in 1930 and did graduate work here the following year. Prior to his enlistment in the U. S. Army Chaplaincy, he was pastor of two New York City churches and was administrator and investigator for the Emergency Relief Bureau. He was killed in action, Okinawa, South Pacific, April 12, 1945.

Loren Lea Stanton, Auburn Seminary Ex-1940, an army chaplain, was killed in action crossing the Rhine River in a troop ship, March 26, 1945. He had completed his theological course at the Episcopal Theological Seminary, Cambridge, Massachusetts, and was Rector of St. John's Episcopal Church, Parsons, Kansas.

Donald Glen Austin, Union Seminary 1941, died while in U.S. Army Camp Barkeley, Texas, September 17, 1944.

Albert McCabe Hart, Union Seminary Ex-1942, was an Army Air Force Chaplain, killed in a plane crash on the way to the Pacific, August, 1942.

* * * *

A grant of \$200,000 from the James Foundation of New York, Inc., for the development of the School of

Sacred Music was announced by Dr. Van Dusen on November 12, 1951. By remodeling and completing the interior of the James Memorial Chapel Tower, the gift will add to the School's facilities another classroom, eight organ and eight piano practice rooms, a teaching studio and space for the Music School Library. The remodeling, it is hoped, will be completed by next fall.

"The increasing size and scope of activities of the School of Sacred Music have for many years required the development of the Tower's interior and it is significant that the James Foundation should provide the funds for this project," stated Dr. Van Dusen.

The Chapel is a memorial to Mr. D. Willis James who not only served on the Union Seminary Board of Directors for 41 years, but purchased the Seminary's present site and presented it to the Directors. He took an active interest in every detail of the plans for the new plant, contributing toward the property and buildings, and left an additional sum as a bequest to Union in his will. On his death in 1907, his widow expressed the desire to build and furnish the Seminary Chapel as a memorial to Mr. James. The funds contributed were sufficient to erect and equip the Sanctuary proper and adjoining rooms; but at that time it was decided not to finish and furnish six floors of the Chapel Tower until the Seminary's needs should require their use.

Mr. James' son, Mr. Arthur Curtiss James, continued his father's interest in Union Seminary, succeeding him as a member of the Board of Directors

and serving for 34 years. He also was a generous contributor to the Seminary, particularly to James Chapel and the School of Sacred Music. On his death in 1941, the James Foundation of New York, Inc., was created by his will and received the bulk of his estate for application to charitable, religious and educational purposes. The present gift, therefore, carries forward the interest of the James family in the Seminary for nearly a century.

* * * *

A memorial service was held in the James Memorial Chapel on Monday evening, November 26, for Edward Wallace McPhee, an alumnus and instructor at the School of Sacred Music from 1940 until his death in 1949. The choir sang the Brahms' *Requiem* under the direction of Dr. Hugh Porter, and a plaque in Mr. McPhee's memory was presented to the School of Sacred Music by Mr. Paul H. Hudson, President of the Davella Mills Foundation.

Mr. McPhee was for eighteen years organist and choir director at the First Baptist Church, Montclair, New Jersey. At the time of his death he was lecturer in applied theory and counterpoint at the School of Sacred Music as well as instructor of music at Vassar College.

Preceding the *Requiem* there was a brief memorial address by Dr. Albert Cohoe, former minister of the First Baptist Church of Montclair, and special prayers by Dr. Henry P. Van Dusen. The Davella Mills Foundation which built and equipped the new Audio-Visual Center in Auburn Hall first became interested in the Seminary when Mr. Mills was a member of

the congregation of the First Baptist Church in Montclair when Mr. McPhee was the organist. The room in Auburn Hall which is in memory of Mr. McPhee will be used as a choir and classroom. Dr. Porter accepted the plaque commemorating his service.

Dr. Clarence Dickinson, one of the founders of the School of Sacred Music and Director when Mr. McPhee began his studies, gave the organ prelude: *Oh, how blessed are ye faithful souls* by Brahms and *The joy of the redeemed* by Dickinson.

ALUMNI NOTES

Dr. Van Dusen attended and addressed a reunion of Union alumni in Colorado held November 5 at the YMCA, Denver. The meeting was arranged by J. Russell Chandler '28 and those attending included Malcolm E. Haughey '45, Edwin C. Broome '36, Ben M. Cherrington '25, Elmer C. Elsea '33, Ivan R. Welty '27, William W. Meyer '40, Grace H. Wilson '31, Mr. and Mrs. J. Russell Chandler, Charles Black '33, David R. Pew '35 and Willard Spence '33 and his wife.

* * * *

The second annual reunion of Union ministers and their wives who summer in the Boothbay, Maine, region was held in the Juniper Community House, Boothbay Harbor, August 17. Dr. and

Mrs. Charles W. Gilkey '08 were hosts to the group. Preceding a picnic lunch, Dr. John C. Bennett reported on "Christianity and Communism in India, China and the Philippines." This was followed by a discussion of "Some Problems Confronting the Church," led by Dr. Gilkey.

Among those attending were Dr. and Mrs. Harry Emerson Fosdick '04, Dr. and Mrs. Halford E. Luccock, '09, Dr. and Mrs. John C. Bennett, Rev. and Mrs. Gardiner M. Day '26, Dr. and Mrs. Robert Blakesley '32, Rev. and Mrs. George E. Gilchrist '27, Rev. and Mrs. Richard P. Freed '41, Dr. and Mrs. Robert T. Handy, and Rev. and Mrs. George H. Gledhill '35.

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In 1950 we achieved our goal — \$8,000

In 1951 we achieved both our goals —

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Over \$8,000 was received

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Over 1,000 alumni must give

Over \$8,000 must be contributed

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1889

Charles Lyman Carhart died October 21 in Chevy Chase, Maryland, at the age of eighty-six. His pastorates included the Marlborough N. Y. Presbyterian Church and the Congregational Church of Dorset, Vermont. He organized the Presbyterian Church at Larchmont, New York, in 1914. From 1919-1921 he was librarian of the Syrian Protestant College in Beirut. From 1923 until his retirement in 1926 he was pastor of the Union Church of Hankow, China. He was executive secretary of the Washington Council on International Relations from 1929-1937 and for a number of years was chairman of the Washington Fellowship of Reconciliation. He was the last surviving member of the Yale University Class of 1885.

1895

Orville T. Fletcher, eighty-two, recently named pastor emeritus of the Park Congregational Church, Springfield, Massachusetts, died July 13. He was secretary of his Seminary class and until 1945 served as minister of the Wachague Community Church, Springfield.

John Axford Higgons, who retired as pastor of the Ninth Presbyterian and the Central Congregational Churches of Philadelphia in 1925, died September 2 in his suburban home at Bala-Cynwyd, Pennsylvania. His first charge was at Ocean City, New Jersey, and later he preached in Newark and Chelsea, Massachusetts.

Henry Schmidt, pastor emeritus of the Faith Evangelical and Reformed Church, Cleveland, died December 27, 1950.

1899

H. Henry Spoer, who retired last spring from the staff of St. Paul's Protestant Episcopal Church, New York City, after forty years in the Episcopal ministry, died October 2, at the age of seventy-eight. Since his retirement he had resided in Sewell, New Jersey. In the first World War, Dr. Spoer was imprisoned by the Bolsheviks at Baku, was sentenced to be executed, and had taken his place before the firing squad when reprieved. Not long afterward he served as High Commissioner for Relief in Baku. In 1938 he joined the staff of Trinity Church, New York City, and he remained there until his transfer to St. Paul's Chapel eight years later.

1903

John C. Whiting, retired Congregational minister, died October 21 at the home of his son in Irvington, New York. He was a founder and former pastor of the Claremont Park Church in the Bronx and the Community Congregational Church of Maplewood, New Jersey. While an undergraduate at Union he was chosen to read a prayer at the dedication of Grant's Tomb. For several years he wrote a column on religious subjects for the Hartford (Connecticut) *Courant*.

1907

Charles Ensign Lynde, for eighteen years business manager of *Successful Farming*, a monthly agricultural publication, died June 9 in Des Moines, Iowa.

1908

Walker Joseph Bruce died in Lebanon, Tennessee, on June 30. He was

born in White Creek, Tennessee, in 1870, and served in a number of pastorates in Tennessee, Alabama and Mississippi.

1921

Thomas McIntyre, Jr. died suddenly August 15 at the home of his elder son in Toledo, Ohio. He was born in Scotland and was minister of the Bethany Presbyterian Church, Huntington, Long Island, New York, from 1929 until his death.

1931

Willard Hermance Van Woert, a

member of the music staff at New York University's uptown school, died November 26 after a brief illness. He was instructor in the School of Sacred Music from 1931-1933. He was a member of the Byzantine Singers, a male quintet specializing in ancient music which appeared last fall in Carnegie Chamber Music Hall. He was also conductor of the medical and dental glee clubs at Bellevue Hospital and baritone soloist at North Reformed Church in Newark, New Jersey.

1899

John Keir Geddie Fraser celebrated the sixtieth anniversary of his ordination to the ministry on August 26. Since his retirement in 1936, as the pastor of the Presbyterian Church, Alberton, Prince Edward Island, he has supplied pulpits in Canada and in Charleston, South Carolina. He is now eighty-seven years of age and Mrs. Fraser and he live in Charlottetown, Prince Edward Island.

1916

Charles James Pardee has retired as assistant professor of History, Southern Illinois University, Carbondale, Illinois, after serving since 1929. Prior to teaching at the University, he was pastor of the Christian Church, Carbondale.

1920

Paul E. Baker, dean of men and chairman of the Sociology Department at Boise Junior College, Boise, Idaho, spent part of last summer with a National Education Association party touring Alaska by way of the inland

passage. At the fall meeting of the Boise Presbytery he was elected moderator for the ensuing year.

1922

Steward Day and his wife are now supervisors of the Summit, New Jersey Home for Children. He was formerly minister of the First Presbyterian Church, Corinth, New York.

1925

Allan Armstrong Hunter marked his twenty-fifth anniversary as minister of the Mt. Hollywood Congregational Church, Los Angeles, California, on October 21.

1930

Theodore August Rath has accepted a call to the pulpit of the West Milford, New Jersey Presbyterian Church. He has been an associate executive of the Synod of New Jersey working with rural churches since 1946.

1933

Arnold Louis Mobbs, after seven years' ministry in the Tonction parish,

Geneva, Switzerland, has been transferred to the Celigny parish where he is a liaison officer with the Bossey Institute and the World Council headquarters. He is also the French-speaking secretary of the Swiss Federal Council of Churches.

Theodore Harold Thielpape has resigned as pastor of the Crescent Place Reformed Church, Yonkers, New York, where he had been since 1941, to accept a call to the North Presbyterian Church, New York City.

1937

Richard W. Day became interim rector of Trinity Episcopal Church, Elizabeth, New Jersey, in August. Before taking up his new duties, he was interim pastor of St. Paul's Church, Alexandria, Virginia. He had been assistant professor of Philosophy, Hobart and William Smith Colleges, Geneva, New York, since 1947.

Frederick B. Eutsler entered Yale Divinity School last September as a graduate student. He was formerly minister of the United Church, Raleigh, North Carolina.

1939

Stephen T. Crary has been named assistant professor of Religion at Smith College. He was an army chaplain during the war and for two years was chaplain of the University of Rochester. He has recently been working on his Ph.D. at Yale.

Thomas Kirkland Thompson is now executive director of the National Council of Churches' newly constituted Joint Department of Stewardship and Benevolence. He was installed on October 1 at a special service in Calvary Protestant Episcopal Church, New York City.

1940

Franklin Hamlin Littell assumed his new duties as dean of the chapel at Boston University on January 2. For the past two years he has been Chief Protestant Advisor of the High Commissioner for Germany. During that time he was responsible for occupation authorities' relations with German church leaders and with American International church bodies. He also did research in Protestant and interfaith ecumenical relations.

1941

Victor Vinton Goff is now minister of the Follen Community Church, East Village, Lexington, Massachusetts. He entered the Unitarian Fellowship last year. Previously he had been engaged in Methodist student work at the Universities of Arizona, Iowa and California.

1943

Howard Lamont Smith was appointed pastor of the Pitman Methodist Church, New Brunswick, New Jersey, at a recent session of the New Jersey Conference.

1944

Robert M. DeWolf was received into the membership of the California-Nevada Conference of the Methodist Church at its annual meeting in June, by transfer from the Presbyterian Church, U. S. A. He continues to serve the First Methodist Church at Dunsmuir, California.

Kenneth A. Friou is now associate minister of the First Congregational Church of Cuyahoga Falls, Ohio. He formerly held a similar post in North Hempstead, New York.

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Members of the seminars will also be free to make elections from the regular offerings in the Summer Session.

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PROFESSOR T. W. MANSON, *University of Manchester, England*
PROFESSOR PAUL E. SCHERER
PROFESSOR J. S. WHALE, *visiting professor at Drew Seminary*

Others to be announced

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1945

Robert Jones, minister of the Friends Memorial Church, Muncie, Indiana, is also teaching a course in Christian Education at Earlham College, Richmond, Indiana.

1946

Robert J. McCloskey has become Canon Residentiary of St. John's Cathedral, Jacksonville, Florida. He was formerly located in Canton, North Carolina, where he was rector of St. Andrew's Episcopal Church and priest-in-charge of St. John's Church, Hot Springs.

Edith H. Wolfe, formerly pastor of the Congregational Church, East Canaan, Connecticut, has been called to the pastorate of the Church of Christ, Brooklyn, Connecticut.

1947

Wilbur Dare Canady, Jr. recently accepted a call to the pastorate of the First-Pilgrim Congregational Church in Buffalo, N. Y.

Lowell Gwen Colston is living at Lindenwood, Ill., where he is serving as minister of the Union Church and also doing graduate study at the University of Chicago.

Herman Eichborn has left the post of chaplain at Elgin State Hospital, Elgin, Illinois, to become the Protestant Chaplain at Napa State Hospital, Napa, California, where he will conduct a clinical pastoral training program for theological students under the supervision of the Council for Clinical Training, Inc.

1948

Robert L. Browning, while doing graduate work in Religious Education

at Columbia University, is working as minister of education, Community Church at the Circle, Mount Vernon, New York. He previously held a similar position at Old Stone Church, Meadville, Pennsylvania.

John Hendrickson has been called to Westhampton, Long Island, New York, where he is pastor of the Westhampton Presbyterian Church.

1949

Langdon B. Gilkey, following a year's study in England as a Fulbright scholar, has joined the Vassar College department of Religion as lecturer.

Lemuel R. Jordan, Smithfield, North Carolina, announces his marriage to Jean Hildebrand Marrow, also of Smithfield, on December 15.

Howard Albert Welch, Jr., was ordained deacon of the Protestant Episcopal Church on November 25 in a service held in Calvary Church, New York City. The Rt. Rev. John Boyd Bentley, D.D., vice president of the National Council, presided.

1950

C. Paul Bush, pastor of the Federated Church of Christ, Brooklyn, Connecticut, and his wife, Nancy Williams Bush, '50, interim pastor of the Congregational Churches of Windham Center and South Windham, Connecticut, have resigned and moved to Belleville, New Jersey.

Hamako Hirose, who began teaching at Seiwa College, Nishinomiya, Japan, in 1930, serving as teacher there for seven years and for fourteen years was head of the institution, is now president of her alma mater, Hiroshima Jogakuin, Hiroshima, Japan. "Hiroshima Jogakuin is still in the process of

rehabilitation from the wreckage of the last war," she writes, "and there are still many difficult problems before we can fully bring our educational purposes into realization."

William Austin Irish has left the First Reformed Church in Kingston, N. Y., where he was assistant minister, to become the pastor of the First Reformed Church in Ellenville, N. Y.

Kjell Jordheim has returned to Oslo, Norway, where he is working under the Kirkens Nødhjelp among European deportees who have fled to Norway.

Charles K. C. Lawrence is now tutor and fellow at the General Theological Seminary in New York City.

Joseph Dallace Redinger has accepted a call as the associate minister of the First Congregational Church in San Francisco, California.

Charles W. Young, Jr. has been appointed assistant minister of the Lake Street Presbyterian Church, Elmira, New York. He has been pastor of Evangelical United Brethren churches in Linn Grove, Ind., Jersey City, New Jersey, and Philadelphia, Pennsylvania. His new duties include direction of the church's Christian Education program.

1951

John L. Aalfs and his wife, the former Joan Wilkinson '50, began their work the first of the year as District Missionary Candidates, Kasur, West Pakistan, under the American Presbyterian Mission there.

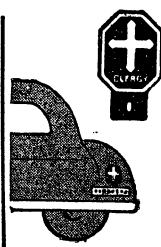
Douglas R. Breitmayer is instructor in organ and music theory, Department of Music, University of Missouri, Columbia, Missouri. He is also director of music, Missouri Methodist Church, Columbia.

Polly Pierce Daniel is church secretary of the Scarsdale Congregational Church where her husband, Wilbur O. Daniel, Senior B.D., is assistant minister and director of Christian Education. Mrs. Daniel is also organist-choir director of the Bronx Spanish Evangelical Church.

Richard H. Gatchel has been called as assistant minister, First Presbyterian Church, Palo Alto, California.

Miles B. Gottshall has begun his duties at the William Street Methodist Church, Delaware, Ohio, as minister of music and youth director.

Alan G. Gripe is serving as chaplain at Davidson College, Davidson, North



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Carolina, and as YMCA director. He was married to Elizabeth Howell of Elmira, New York, in September.

Arthur Raymond Hall has become minister of the First Presbyterian Church of Monmouth, Illinois.

John Robert Huestis has been, during the past year, minister of the Presbyterian Church of the Ascension in New York City, while completing his work at the Seminary.

Nicholas M. Iyoya was ordained by the Presbytery of Los Angeles and installed in the Long Beach Japanese Presbyterian Church, Long Beach, California, September 16.

George Litch Knight has been assistant minister of West Side Presbyterian Church in Ridgewood, N. J., since last February when he finished his work at the Seminary.

Ernest Lilley has accepted the pastorate of the Presbyterian Church at Oak Ridge, New Jersey.

Ivan Henry Notbdufft, missionary in Lima, Peru, is Director of Victoria School and pastor of Victoria Church there.

Stephen J. Ortlip is minister of music, First Congregational Church, Wakefield, Massachusetts.

Cyrus R. Pangborn has accepted a position as Protestant teacher, School of Religion, State University of Iowa, Iowa City, for one year while the incumbent is on leave of absence.

Paul G. Peterson is a Fulbright Fellowship student this year at Oslo University, Oslo, Norway.

Delno Myrl Sabs has been called to Grace Lutheran Church, La Grange, Ill., as its assistant pastor.

John D. Shaver is now at Westminister Presbyterian Church in Baker, Minnesota.

William Hughes Simpson has been appointed Youth Director at the First Baptist Church in Raleigh, N. C., the church of which he was a member before entering the Seminary.

William S. Smith is now at the First Presbyterian Church, Hamilton, Texas.

George Stapleton began work this fall as director of religious education at the First English Lutheran Church, Hendersonville, North Carolina.

Richard Addison Thornburg has been transferred to the New York East Conference to serve at Trinity Methodist Church in Richmond Hill, Long Island, New York.

William Woodward Young who was ordained July 25 by the Buffalo-Niagara Presbytery, has been installed as minister of the First Presbyterian Church, Allegany, New York.

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BOOK REVIEWS

The Interpreter's Bible, A Commentary in Twelve Volumes, Vol. VII, Abingdon-Cokesbury Press, 1951, pp. 917. \$8.75.

Here is the long-awaited first volume of this widely heralded commentary — the introductory volume to the New Testament together with the first two gospels. We have been repeatedly told by the editors that this commentary is not designed primarily for technical Biblical scholars, but for plain ministers of the churches on the long Main Street of the U.S.A. Hence this review is entrusted not to a New Testament expert, but to an elderly run-of-the garden preacher.

He has been delighted with it. Its publishers have done an admirable job in paper and type and in the set-up of the pages. The Methodist Board of Publication is to be heartily congratulated on its daring and public spirit in setting aside one million dollars for the launching of this enterprise. Like bread cast upon the waters this initial outlay will surely return, and probably not after too many days, and return with gorgeous increase, for this commentary is likely to go on being bought during the next half century, and will replace all other commentaries on most ministerial shelves. We are all happy for our Methodist brethren, and congratulate them on their business acumen.

In format this is a weighty volume, not to be held in the hand but opened on a desk. It contains 917 packed pages. The type is readable even by aging eyes. Its writers have restrained themselves from the use of technical

language, and its exegetes do not cumber their space with the names of noted scholars who hold similar or opposed views. Vigilant editors have painstakingly scrutinized every page and put its contents through a wringer to squeeze out otiose verbiage. The result is "solid stuff," and for the most part couched in sprightly and comely English — *interesting* reading — a novelty in a Biblical commentary!

This volume, which opens the New Testament section, includes the Gospel according to Matthew and the Gospel according to Mark. Between them the interpretation of these gospels is assigned 689 pages. The exegesis is splendidly adequate and blessedly concise. Both Dr. Johnson and Dr. Grant give the reader all that he needs to know on the passage historically. Take the difficult Matthew 16:16-19, and notice how thoroughly the exegesis deals with these controversial verses, and then in the exposition Dr. Buttrick handles practically "How can these verses be expounded?" One may also note delicate and frank handling of the verses which present the Divine Sonship as brought about by Jesus' birth of the Holy Spirit and the Virgin. Or take Professor Grant's treatment of the empty tomb in Mark 16: 1-8 — both critical and constructive in his comment. And in Dr. Luccock's exposition of Mark there is originality on almost every page and a wealth of suggestion for preachers and Bible-class teachers. If these two gospels are typical of the entire commentary every Main Street Preacher can raise a doxology. Here is what we need, and in a form that we can use.

The first 229 pages are taken up with a series of introductory articles. Dr. R. H. Strachan, professor-emeritus of Westminster College, Cambridge, writes on "The Gospel in the New Testament;" Professor Cadbury of Harvard on "The New Testament and Early Christian Literature;" Dr. Bruce M. Metzger of Princeton Seminary supplies a profound and readable article on "The Language of the New Testament" (One may say parenthetically that any student who has omitted the study of Greek will be abased in shame, and if possible turn and make up his sorry deficiency); Dr. Alfred M. Perry of Bangor follows with "The Growth of the Gospel;" Professor S. Vernon McCasland of the University of Virginia writes on New Testament times, handling "The Graeco-Roman World;" while Professor Enslin of Crozer Seminary deals in a corresponding article with "Palestine." Principal Vincent Taylor of Wesley College, Leeds, gives a comprehensive survey of the "Life and Ministry of Jesus" and this is followed by a series of articles on the "Teaching of Jesus." Dean Craig of Drew deals with "The Proclamation of the Kingdom;" Professor Amos Wilder of Chicago continues with "The Sermon on the Mount" and Dr. Bowie completes this section with an article on "The Parables." Any student devoting himself to these three sections will have thorough introduction to the teaching of our Lord. Then follow four equally informative articles on the history of the early Church, in which Dr. Ernest F. Scott handles with his usual clarity and brevity "The Beginnings;" Professor Hatch of the Episcopal School at Cambridge,

"The Life of Paul" — again a *multum in parvo*; Professor Paul Minear of Andover-Newton writes on "Paul the Apostle" — the one place in this noble volume where the present reviewer does not find a clear distinction between this and the preceding article — but both are valuable; and finally Professor Massey H. Shepherd, Jr. of the Episcopal School at Cambridge writes on the "Post-Apostolic Age."

A reading of these general articles is an education. Most ministers know more or less of these subjects, but those of us whose theological education occurred a number of decades ago find ourselves brought up to date, and much that we thought we knew is made far more plain. Here is material for Bible Class teaching. Any one of these articles supplies an enriching midweek lecture; and why should we not share with our congregations, particularly with the more faithful ones who attend midweek services, the enrichments these Bible scholars furnish us?

The American pulpit has been impoverished by ministers who have selected topics of current interest, and then scratched their heads to find some text which they could prefix to their "remarks." *The Interpreter's Bible* should work a revolution and send ministers to interpret life by the Bible. It is surely not a too-lofty doctrine of Scriptural inspiration to assert that there is more in its pages than in ministerial brains. And ministers with even moderate equipment in brains will find what they need made accessible in this rich volume. If subsequent volumes are up to the standard of this one, the Church of God

throughout the English-speaking world has cause to rejoice in the launching of this vast enterprise to render the Word of God in Scripture intelligible and appealing and relevant to the contemporary age.

HENRY SLOANE COFFIN

Life's Meaning: The Why and How of Christian Living, by Henry P. Van Dusen. New York: The Association Press, 1951. 244 & viii pp. \$2.50.

Written primarily for college youth, this incisive apologetic could be useful also in reaching the larger secular public. In revising and expanding his earlier *In Quest of Life's Meaning* (1926), the author has employed the accrued experience of decades of Christian leadership without losing touch with the doubts and perplexities of the unchurched — young and otherwise.

Why religion anyhow, and specifically, why Jesus and the church? Dr. Van Dusen begins where his audience is. With sympathetic understanding of non-religious attitudes, he leads the reader step by step through honest and penetrating discussion to a fuller knowledge of what Christian life and vocation mean. Nor does he fail to point out that, at its deepest, such knowledge will involve decision and commitment. Throughout there is insistence upon mental and moral earnestness as the precondition of any real search for life's meaning.

The first part of the book is concerned with the grounds for a Christian interpretation of life. Starting with "the facts of the world in which we live," the argument moves inductively and pragmatically to God as the author of life and Jesus as its master,

thence to the function of the church. Among the obstacles to belief, the problem of evil is treated at some length.

The second part deals with the "how" of Christian living, showing that such living can be based only upon fellowship with God realized in worship and active service, and that it can become as effective as it must become only through the World Christian Movement. A final chapter discusses eternal life as a corollary of faith and as a dimension in which the Christian already participates.

Ministers and teachers will find valuable the fund of illustrative material. There are many implicit suggestions for the Sunday evening talk or the religious emphasis program.

Some current points of view, of course, are antagonistic to this book's approach as well as to elements of its content (e. g., to the synergism explicated on pp. 162-63). Dr. Van Dusen is not intimidated. He presents an eloquent and persuasive case for Christian life, one which will be found helpful by many questioners, also by those who seek to answer their questions.

A. D. FOSTER

Christ and Culture, by Richard Niebuhr. New York: Harper, 1951, pp. x & 259. \$3.50.

Richard Niebuhr's books appear less frequently than one would wish but when he does publish a book it always has a quality that suggests to me a kind of perfection. One feels that he has brooded over the materials for many years, that he has lived so closely with the thinkers about whom he

writes that he knows them with the kind of sympathy that accompanies friendship. The result of this process is that he is always fair in dealing with every point of view that he examines. This book is organized around several types of Christian thinking about the relationship between Christ and culture, but the author never treats any individual thinker as merely the representative of a type. In each case he makes the reader fully aware of how far the man whom he has chosen to represent the type diverges from it. He has an extraordinary gift for seeing what is true in another man's thought however much he may differ from him in outlook and conviction. I have always thought that Richard Niebuhr's *The Meaning of Revelation* was one of the most original and also one of the most beautiful books written by any modern theologian. This volume (except for the last chapter) has in addition a degree of clarity that the earlier book lacks.

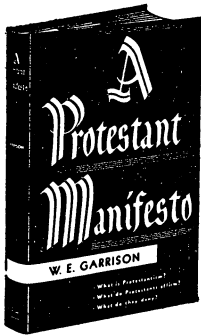
The structure of this book grows out of a fivefold classification of types of Christian thinking about the relation of Christ to culture. At opposite extremes there are those who stress the conflict between Christ and culture (Tertullian and Tolstoy), those who identify Christ with culture (Gnosticism and modern liberalism of which Ritschl is taken as representative). Between those extremes there are three positions which are more inclusive than either extreme though they differ profoundly from one another. The first of these thinks of Christ as the fulfillment of culture but without losing the distinctiveness of Christ (Clement of Alexandria and Thomas

Aquinas). The second of these types is called "dualistic" and the author discusses Paul and Marcion but especially Luther in this connection. The third of these types thinks of Christ as the 'transformer of culture' and here Augustine and F. D. Maurice are emphasized. A book planned in this way provides a remarkable panorama of Christian social ethics. The author uses "culture" very broadly to refer to "that total process of human activity and that total result of such activity to which now the name *culture*, now the name *civilization*, is applied in common speech."

It is impossible to suggest the richness of the analysis of each one of the thinkers discussed. In fact there are many others who receive attention by the way. The first chapter has one of the finest statements of the many-sidedness of the meaning of Christ that I have ever read. The significant result that comes out of this book is that every one of the five Christian types make a positive contribution. I suspect that the author feels more at home with Luther and Augustine than with any of the others but he sees where both are weak. Each chapter includes a very careful sorting out of the elements of strength and weakness in the position discussed. I hope that this book will be very widely read in both this country and in Europe for the divisions of opinion that have emerged in the contemporary Church are very closely related to the issue of Christ and Culture. Our contemporary theologians should learn much from Professor Niebuhr about what is true in the positions which they reject without fully understanding them.

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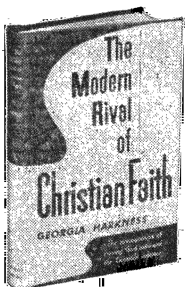


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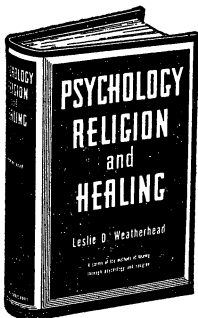
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What can the Christian understand about the power of evil in the world? Its meaning for the past — today — tomorrow? What can he do about it? Here are down-to-earth answers to these timeless questions — a sane and confident interpretation of history in the light of Christian faith for minister, theologian, every thoughtful reader.

PUBLISHED JANUARY 7. **\$2.00**

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Abingdon-Cokesbury

The last chapter in this book is an anti-climax. Instead of putting together what he has helped his reader to learn from the five types, he allows Kirkegaard to come in between the reader and those types. He falls back into a kind of diffident indecision which is remote from the spirit of the other chapters. He is able to say in the earlier chapters where each of the thinkers whom he discusses is right or wrong. Not that he becomes an arrogant judge of all five types but a real pattern seems to emerge out of his criticisms. Instead of helping the reader to see that pattern better the concluding chapter obscures it. There may be a positive value in this if it prevents the reader from finding in the book a sixth position, the author's synthesis, instead of continuing to go back over the dialogue between the five types which are described and taking part in that dialogue for himself. Perhaps that is really what the final chapter is trying to say.

JOHN C. BENNETT

Ancient Near Eastern Texts Relating to the Old Testament, edited by James B. Pritchard. Princeton University Press, 1950. 526 pp. \$15.00.

The publication of this princely volume marks a major event in the study of the Old Testament and the other literatures of the ancient Near East. Modeled after Hugo Gressmann's well-known *Altorientalische Texte und Bilder zum Alten Testament*, the most recent edition of which was published in 1926, it is far more inclusive and up-to-date. The editor has called upon the foremost expert in each field to render the texts into intelligible English. The

names of such scholars as John Wilson, E. A. Speiser, Albrecht Goetze, Theophile J. Meek, W. F. Albright, H. L. Ginsberg, S. N. Kramer, R. H. Pfeiffer, A. Sachs, and A. L. Oppenheim thus insure the high quality of the translation. It goes without saying that the work is by no means definitive, but it is not too much to say that it represents the best of contemporary American scholarship. Yet it by no means obviates the necessity of learning the original languages. It is important to observe that this collection represents a selection of materials. Probably no two scholars would have made the same selection. For example, many would have chosen other and perhaps more of the letters from Tell el-Amarna.

The materials are arranged under the following subjects: myths, epics, and legends; legal texts; historical texts; rituals, incantations, and descriptions of festivals; hymns and prayers; didactic and wisdom literature; lamentations; secular songs and poems; letters; miscellaneous texts. At the back of the book the contents are conveniently listed according to language: Egyptian, Sumerian, Akkadian, Hittite, Ugaritic, Aramaic, and Hebrew. The biblical references cited in the notes and introductions are given in the index. Particularly useful is the index of names. Egyptian texts are especially abundant, which is surprising in view of the fact that most of them do not bear at all directly upon the Old Testament. Phoenician inscriptions are conspicuous by their absence. The Old Testament student will be grateful for the inclusion of the Lipit Ishtar code and the Eshnunna

laws along with the Code of Hammurabi and the Egyptian and Hittite treaties. The Ugaritic myths make their welcome appearance through the mediation of H. L. Ginsberg (Baal and Anath, Keret, Aqhat). The historical texts range from brief texts of the Egyptian Old Kingdom and the Sumerian King List to the smaller inscriptions from Palestine (Gezer calendar, Moabite Stone, the Samaria ostraca, and the Lachish letters). There is a good selection of hymns and prayers as well as of rituals, incantations, and descriptions of festivals. The wisdom literature is represented by such familiar monuments of Egyptian antiquity as the Protests of the Eloquent Peasant; the Instruction of Ptah-hot-

ep, of King Meri-ka-re, of King Amem-het; the Admonitions of Ipu-wer, and the prophecy of Nefer-rohu, and by the Akkadian Pessimistic Dialogue between Master and Servant and the Dialogue about Human Misery. Every student will welcome the presence of the Sumerian myths which are superbly rendered by S. N. Kramer. They will give him the opportunity to compare them with the Akkadian myths which follow. The creation epic, the *Enuma Elish*; the epic of Gilgamesh; the Descent of Ishtar to the Nether World; the myth of Zu; and the legend of Adapa and other important mythological monuments of ancient Akkad are included.

No account of the work can do justice to its richness. It is an indispensable treasure for all who intend to read the Old Testament in its Oriental context. Today such a task is incumbent upon all who seek to discern the meaning of the Old Testament, to understand how much of it was borrowed, and to recognize how Israel transmuted all that she borrowed. Without a knowledge of these ancient documents the Old Testament must, to a certain degree at least, be a relatively circumscribed and alien literary deposit. It would be a mistake to think that the work is of interest only to specialists or even to students of the Bible. It has its importance for the historian, the student of ethics and human culture, and, indeed, for all except those who think that the life of man can be understood by concentration upon the modern world alone.

JAMES MUILENBURG

*The Knowledge of God
in Calvin's Theology*

EDWARD A. DOWEY, Jr.

A complete epistemological analysis of Calvin's thought, with emphasis on permanent values. Treats, from a single point of view, all the issues involved in the problem of the knowledge of God as propounded by Calvin and writers on Calvin, and emphasizes the importance of Calvin's distinction between the knowledge of God the Creator, and the knowledge of God the Redeemer.

March, \$3.75

**COLUMBIA UNIVERSITY
PRESS**

2960 Broadway New York 27

Theology of the New Testament, by Rudolf Bultmann. Translated by Kendrick Grobel. Scribner's, 1951, pp. 366. \$3.50.

Bultmann's *Theology of the New Testament* is one of the most important works on the subject that has ever been published and will, I believe, be in use for many years. Its great outstanding feature is not the neo-orthodox theology of the author, but its thorough-going philological and historical criticism. Dr. Bultmann takes for granted the principle and methods of literary and historical criticism to the fullest degree. He never steers away from a difficulty nor solves a problem with a few well chosen words of exhortation. All this is in marked contrast to a number of other books in New Testament theology which have appeared from time to time, where it was perfectly obvious that the author's main interest lay in systematic theology, and that he was simply using the New Testament as a means of setting forth his own theological views. One may agree or disagree with Bultmann, but he has to do so on the basis of sound learning and accurate interpretation and not upon the basis of some preferred set of views or, let us say, some favorite theological system. This is as it should be. If we are going into the business of historical and literary criticism at all we had better make sure we have the proper equipment, linguistic, historical, literary-critical, and the like; and then we had better be honest enough to follow our convictions all the way through, and not suddenly jump the track as soon as we run

into a theological or historical problem.

Although not all scholars will accept Bultmann's views, here are some of the great fundamental points in his interpretation: He insists that the message of Jesus was "a presupposition for the theology of the New Testament rather than a part of that theology itself," and so he does not give us an exposition of Jesus' teaching (for that subject see his book *Jesus and the Word*); he frankly accepts the eschatological view in interpreting Jesus' mission and message, and he recognizes the importance of form-history in the study of the traditions of Jesus' life and teaching; he recognizes that the problem of Jesus' "messianic consciousness" is one which the Gospels simply do not provide us with materials for solving; he recognizes the importance of eschatology for the earliest doctrine of the church, as well as for the earliest conception of Christ; he recognizes the syncretistic and even the quasi-Gnostic character of the Judaism Paul knew in his boyhood, entirely distinct from the orthodox Judaism of Palestine; he recognizes the great importance of Gentile Christianity, prior to and quite apart from the missionary work of St. Paul; he recognizes the fact that the sacraments were not an after-thought or due to the influence of "mystery religions," but were found in Gentile Christianity from an early date; finally, he recognizes the widespread prevalence of what later came to be called Gnosticism.

A word should be said about the translation, which is extremely well done, in clear and readable English—

and accurate, and also a word of gratitude to the publishers who have produced a technical book with a fair amount of what typesetters call "foreign composition" at a very reasonable figure, as prices go these days.

FREDERICK C. GRANT

John the Baptist, by Carl H. Kraeling.
New York: Scribner's, pp. xii + 218. \$2.50.

Although new books representing fresh study have appeared in other languages and several valuable articles and essays based on this research have been published in English, no book on John the Baptist of the length of this has been presented in English for forty years or so. Not only does Dr. Kraeling gather and bring together the results of earlier studies, he also makes many interesting suggestions of his own both about the Baptist himself and his movement and about his relations with Jesus and the beginnings of the Church.

JOHN KNOX

The Epistle to the Hebrews, by William Manson. London: Hodder and Stoughton (Chicago: Wilcox & Follett), 1951. pp. xii + 204. 10/6.

This book is undoubtedly the most important contribution to the understanding of the Epistle to the Hebrews to be published in several years. Manson defends the traditional posi-

tion that the Epistle was sent to a Jewish-Christian congregation, as against the prevailing view that its first readers were Gentiles. He interprets the document as being intended to correct a group at Rome who were carrying devotion to Jewish liturgical and cultic ordinances into their Christianity just as Paul's letters often reflect a comparable importation of Jewish legalism. He finds parallel evidence in Paul's Romans that Roman Christianity was of this Jewish type. Manson leaves the question of authorship completely without answer (as anyone must), but is inclined to date the Epistle before Nero and, therefore, before the destruction of the temple. This is the most interesting book in the field of New Testament criticism I have seen in many months.

JOHN KNOX

The Originality of St. Matthew, by B. C. Butler. Cambridge University Press, 1951. \$3.75.

Dom Butler does not believe in Q, and undertakes to refute the Two-Document Hypothesis. He believes that the traditional theory of the order of the Gospels (Matthew, Mark, Luke, John) is to be preferred and that Mark is an abridgement of Matthew. But it is too late in the day to roll back a century and more of modern synoptic criticism.

FREDERICK C. GRANT

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