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

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The Predicament of Man Under the Law*

By A. T. Mollegen

THE BASIC FRAMEWORK of Christian theology is in story form, in dramatic form—or if we define the word in a very sophisticated way, which is a very ancient way as well as a very modern way—in *mythological* form. In terms of particular doctrines, Christianity may be stated by saying that it begins logically with the doctrine of creation, moves on to the doctrine of the Fall of mankind, speaks of the great period of preparation for the coming of Christ. Then, of course, in our logical order comes the doctrine of the Incarnation, of God's great act of self-condescension by which He became man, and lived out life as a man; the doctrine of the Atonement, by which God did for man what man cannot do for himself—that is, made it possible for man to have a new relationship, a new fellowship with Himself; the doctrine of the Spirit and the Church, the Body of Christ; the doctrine of the ultimate consummation, which theologians call "eschatology." (This is a word which comes from the Greek word *eschaton*, meaning "last thing"—that is, the end of the world, in the sense both of finish and of completion—*finis* and *telos*.)

This is only the logical framework of the Christian doctrine: Creation, Fall, Preparation, Incarnation, Atonement, Church, Eschatology. The logical order is the chronological—you begin with the beginning and end with the end. But one does not enter the Christian experience through the doctrine of Creation—one gets into the Christian experience in the middle. We can use a simple little analogy—that of young people falling in love, with a promise of fulfillment. They become engaged. They say, "For this end, that we should love and marry, we were created." That is their doctrine of creation. And when everything is no longer all honeymoon and roses and bliss, they say, "Although we were made for this, the patterns were distorted." That is their doctrine of the fall. One starts in the middle, with participation in meaning, which promises fulfillment in the future, which in turn gives the real reason for our existence. The experiential order is: meaning looking forward toward consummation which interprets origin and measures failure.

Now, if we remember that we always enter the Christian experience at the center, then we may begin at the beginning logically and discuss the doctrines from that standpoint of logic. But we ought never to forget that it is a logical order we are using, and not an experiential order.

St. Augustine wrote a handbook for Christians called the *Enchiridion*. And in one of the last sections of the *Enchiridion* he speaks of the four stages

*This article is taken from a lecture delivered by the author without notes and transcribed. Its audience was a group of lay Christians in Washington, D. C. It is being used, and some changes have been made, with the author's permission.

of the Christian life, which are also four stages of the Church's history, in world history:

When, sunk in the darkest depths of ignorance, man lives according to the flesh, undisturbed by any struggle of reason or conscience, this is his first state. Afterwards, when through the law has come the knowledge of sin, and the Spirit of God has not yet interposed His aid, man, striving to live according to the law, is thwarted in his efforts and falls into conscious sin, and so, being overcome of sin, becomes its slave ("for of whom a man is overcome, of the same is he brought in bondage."); and thus the effect produced by the knowledge of the commandment is this, that sin worketh in man all manner of concupiscence, and he is involved in the additional guilt of willful transgression, and that is fulfilled which is written: "The law entered that the offense might abound." This is man's second state. But if God has regard to him, and inspires him with faith in God's help, and the Spirit of God begins to work in him, then the mightier power of love strives against the power of the flesh; and although there is still in the man's own nature a power that fights against him (for his disease is not completely cured), yet he lives the life of the just by faith, and lives in righteousness so far as he does not yield to evil lust, but conquers it by the love of holiness. This is the third state of a man of good hope; and he who by steadfast piety advances in this course, shall attain at last to peace, that peace which, after this life is over, shall be perfected in the repose of the spirit, and finally in the resurrection of the body. Of these four different stages the first is before the law, the second is under the law, the third is under grace, and the fourth is in full and perfect peace. Thus, too, has the history of God's people been ordered according to His pleasure who disposeth all things in number, and measure, and weight. For the church existed at first before the law; then under the law, which was given by Moses; then under grace, which was first made manifest in the coming of the Mediator. (Chap. 118)

The Church moves on—at least the true Church. The people of God moves on, into the fourth state (perfected peace, repose in spirit beyond death), and to the final consummation, which is God's victory, the resurrection of the body.

Now the predicament of man is the predicament of being without the law (the first state), and of being under the law (the second state). What we have been saying about modern man is that he is the creature of anxiety—a primary characteristic of being without the law. When we say that modern man is morally tortured, and that he has a sense of guilt, we are describing his predicament in being under the law, that is his moral predicament.

MAN UNDER THE LAW—JEWISH MAN

I know of no modern author who describes the predicament of man under the law more accurately and with more sincerity of moral feeling, and more

understanding of man's continual moral dilemmas than Arthur Koestler. His book *Darkness at Noon* phrases the dilemma of modern man as seen by one who had accepted in moral earnestness the Communist program for bringing Utopia to the world, and who became bitterly and sincerely disillusioned with Marxism because he found it no longer tolerable.

In his book *Arrival and Departure*, we have his post-Freudian, or post-psychoanalytic, novel, in which the principal character, Peter, is disillusioned with psychoanalysis as a solution to the human dilemma. He finds that it demoralizes, or unmoralizes man completely.

And in his book on Palestine, *Thieves in the Night*, Koestler lays bare the whole human dilemma in regard to all the elemental problems of human life—marriage, children, sex, revenge, power, race, Utopianism, war, our economic problem—everything is there.

In *Arrival and Departure*, there is a trial scene which takes a type of modern man and brings him before the throne of an ultimate judgment. I am struck by the similarity of this description of the predicament of modern man to Augustine's description of the first two of the four stages of Christian man. The trial scene is a dream. Peter travels by scenic railway underground until he comes to a great cathedral and, entering it, he finds that it is set for trial, and that a trial is in process. The description continues:

Meanwhile the trial of the first defendant had begun. He stood facing the Court, a lean ascetic man with a stoop.

"How do you do?" asked the Judge in a terrible voice, which echoed throughout the dome.

"Humbly, my Lord," said the defendant. But his voice was thin, it collapsed in the air without resounding and fell with broken wings on the marble slabs before his feet.

"Bad echo," roared the Judge. "However, proceed."

"He has sacrificed his fortune to help the poor," said Counsel for the Defence. His face resembled the defendant's, but there was more fat on his body and more righteousness in his voice.

"On what did you dine tonight?" roared the Judge.

"On a glass of milk and a crust of bread, my Lord," said the defendant.

The Prosecutor rose. He too resembled the defendant, but he looked even more haggard and his voice was like a lash.

"A child starved in China while he guzzled his milk and bread," he shouted.

"Condemned!" roared the Judge; and the audience echoed in awe-stricken voices:

"Condemned, condemned."

The defendant walked slowly out of the cathedral and sat down in his old seat in the train, burying his face in his hands.

The point of this scene—is the fact that, once one admits moral obligation, one can never limit it in such a way that one meets its full demands. In his book, *Indian Religion*, Albert Schweitzer shows that the full and absolute power of moral obligation broke out in Indian religion first with the Jains. Once I have met an obligation to any man, or to all men, I can never be morally content with any limiting of that obligation. It is an absolute demand. The Jains could not limit the obligation even with the limitation that one owes moral concern only to human life. (The Jains wore cloths upon their mouths, lest they involuntarily breathe in some small insect of the air and destroy it.)

Even if he has given all his goods to the poor, a man still cannot justify the fact that he ate a crust of bread and drank a glass of milk while children die of starvation in China. And neither can you or I. There is no justification by the works of the law when one has *fully* accepted moral demands. "Though I bestow all my goods to feed the poor, . . . and have not charity, it profiteth me nothing," said St. Paul.

In so far as he has a conscience, therefore, the dilemma of modern man is that he is inevitably a creature of continuous moral torture; the only modern thing about this modern moral man is the modern form of his moral torture. It is the people in our generation about whom we are concerned. It is our social injustices against which we labor and under which we suffer. Moral torture is characteristic of profound morality everywhere in all ages and in all times.

The one man who is not conscious of moral torture or of ultimate anxiety is first stage man, before (without) the law—a kind of absolute pagan who rarely exists in the flesh, and who never existed in history as part of a great stage in human history. The pagan, as understood by the people of the eighteenth and nineteenth centuries, was a bold, brave, nature-loving naturalist—a pagan such as some Europeans imagined the North American Indian to be. This figure is portrayed by Arthur Koestler as the second defendant:

The next defendant was a jovial, guileless man with a paunch. He advanced beaming all over his face, and as he advanced, the opposing Counsel changed in appearance; they again both resembled the accused, only the Defender looked even more guileless and had a bigger paunch.

"On what did you dine tonight?" roared the Judge.

"Well, my Lord," said the defendant, "we thought we might start on some fresh salmon, this being the season, and a bottle of hock, to keep it swimming and cool."

"Enough," roared the Judge. "What has the Defence to say?"

"He has a blessed digestion," the Defender nodded earnestly, crossing his hands on his belly. "And what is the charge, anyway?"

The Judge turned towards the prosecution; but the Prosecutor's seat was empty.

"Acquitted in the absence of a charge," he roared; and the audience repeated joyously:

"Acquitted, acquitted."

The defendant, with a respectful bow, walked out and sat down in his old seat in the train, where he soon fell asleep.

That is, if you will, the amoral man. The man without (before) the law, one whose conscience has no accusation to bring against him because he has no conscience. He lives, in so far as it is *humanly* possible to live, in the immediate animal pleasures. He is not "rational" in the human and philosophical sense. He is animal-like—an irrational creature.

The third defendant is another type of modern man, representing another facet of the predicament of modern man. In him we see the modern return to non-Christian mystical religion (e.g. Aldous Huxley, Gerald Heard):

The next defendant was a very old man, walking on a gnarled stick, and as he advanced, silence fell upon the cathedral. He stood, with his head bent, oblivious of his surroundings, as if listening to some sound which he alone could hear; but presently the silence became so deep that the others heard it too. It was a strange, thin sound, which rose and died at intervals, as if somebody were testing the keys of an old clavichord.

"What's he doing?" asked the Judge.

"He is tuning his heart," said the Defender.

"But he's got no tuning fork," objected the Judge.

"He is trying to adjust it to the celestial key," explained the Defender. "When he succeeds, his self will expand and become dissolved in the universal spirit."

The Prosecutor rose. He was even older than the defendant, his bloodless lips were curved by bitterness and disappointment.

"I accuse this man," he said wearily, "of complicity in every murder and crime of present, past, and future."

"He never killed a fly," said the Defender.

"The flies he did not kill brought pestilence to a whole province," said the Prosecutor.

"Look at him and listen," whispered the Defender.

The old man had suddenly lifted his head, and his face was luminous with the smile of the blind. Judge and audience strained their ears, but the vibration of the chord had become so high-pitched that they could no longer

decide whether they really heard something or were fooled by the ringing of their ears.

"Condemned because of the presence of doubt," said the Judge; the audience echoed and the defendant, his smile extinguished and his head drooping again, hobbled slowly back to his seat in the train.

This, if you will, is escapist religion, which in the cultivation of God in the attempt to bring one's spirit into absorption by God, is utterly irresponsible in reference to the injustice of human life. Therefore, it has complicity in every murder, treachery, and social injustice of the past, present, and future. It is irresponsible. This is one form of the new religiosity which has emerged from the predicament of modern man. Sometimes one flinches a little at some of the modern "returns to religion," for one fears that some of it is escapism from the terrible responsibilities of the present, from history, and from moral participation in the intolerable decisions which you and I are making, consciously or by default, every day.

To the judgment, finally, comes the morally right man, who uses this world's power to achieve his absolutely good ends. The extreme development of this reformer-type is Marxian man:

The next defendant advanced, and again the opposing Counsel was transformed to his likeness. He was a man of bold and reckless appearance, and as soon as he faced the Court, the Prosecutor rose:

"I accuse this man," he said in a mild, angelical voice, "of murder, arson, and treachery."

"We confess proudly to all our acts," the Defender shouted. "We did it in the service of our cause."

"He never listened to our voice except when asleep," complained the Prosecutor.

"He always obeyed ours when lucid and awake," boasted the Defender.

"He sowed evil everywhere on his way," complained the Prosecutor, beating his chest.

"So that good may be reaped in due time," cried the Defender.

"Have you seen the harvest?" roared the Judge.

"Not yet," said the accused man. "But . . ."

"Condemned because of the lack of evidence," roared the Judge; the audience echoed and the defendant, with a defiant smile, walked out of Court and back to the train.

Here is the moral dilemma phrased in one form. If one wields power responsibly, one is involved in the injustice which the wielding of power inevitably carries with it. If one rejects the wielding of power, one becomes irresponsible. It is the dilemma which can be illustrated by the extremes of yogi or commissar.

Modern man, therefore, stands either before the law or under the law, as all men have stood before the law or under the law. So if we would enter deeply into the third phase, the reception of grace, the grace of our Lord Jesus Christ, it becomes necessary that we understand as thoroughly as possible the meaning of standing under the law.

THE IMITATION OF CHRIST—THE CHRISTIAN LAW

The norm for the Christian conscience is Christ; but Christianity has never been so simple-minded as to say that the acceptance of Christ as a norm merely means a vague feeling that Christ was a noble, self-sacrificing man. It has always insisted that to understand Christ as a norm one has to bend one's intellectual powers to a study of the moral teachings of Christ in the light of the moral law of the whole Old Testament, and that one ought to be continuously confronted with the historical picture of Jesus as it is recorded in the Gospels. Only then does the norm, which is Christ, increasingly take on black and white delineations which quicken one's conscience. For it is true, is it not, that one can read and re-read the classical description of the demands of God upon human life as Jesus presented those demands, and one can read and re-read the story of the Christ in the New Testament, and on each new level of one's maturity and experience one finds always a new judgment and a new occasion for joy in our redemption.

I would like to turn our attention, therefore, to the Sermon on the Mount. Reading it as Christians we think of it not only as an intellectually phrased moral law, but as an ideal which was embodied in the historical personality of Jesus of Nazareth. Christ is the Judge of the living and of the dead.

THE SERMON ON THE MOUNT (MATT. 5)

I read and interpret Matthew 5, the thesis of which is in verse 17: "Think not that I have come to abolish the law and the prophets"—the law and the prophets: that is, the Old Testament Bible in so far as it describes God's moral demands. Think not that I came to destroy the Jewish Moral Law. "I have come not to abolish them but to fulfill them."

Then six precepts are taken from the Old Testament, and each one is interpreted in such a way as to reveal the inner and absolute significance of that precept. First, the Old Testament prohibition of murder. (I am paraphrasing): "You have heard from the contemporary scribes that God said to the men of old times, 'Thou shalt not kill,' and the scribes tell you that the meaning of this law is exhausted in the prohibition of overt murder, but I say unto you that every movement of the human heart toward the injury of another falls under the condemnation of this commandment, even when one derogates one's brother by saying 'Fool,' or 'Raca' (worthless). The scribes will tell you that if you murder a man you will be tried before the human court. I tell you that if you are angry with your fellow man, not in righteous

indignation (angry without a cause), you are liable to the everlasting judgments of God." In brief, God regards anger against one's neighbor as being as serious an offense as man regards murder to be. The law, therefore, is turned inward. The prohibition of murder is like a probing instrument, penetrating the inner man. It makes one take utterly seriously the movements of the human heart which push the other down in order to exalt self.

"You have heard (from the scribes) that it was said (by God to the ancients) 'You shall not commit adultery.' But I say unto you that everyone who looks at a woman lustfully has already committed adultery with her in his heart."

I always like to quote somebody when I say what I am going to say. This time I quote Emil Brunner: "This makes adulterers of us all." The principle here is the same as that used to interpret the prohibition of murder. The prohibition of an overt act rightly and religiously understood, prohibits that attitude of the human spirit of which it is but one visible expression. "Don't commit adultery" means "Don't lust."

Let us turn to another type of precept for which Jesus uses a different—and more difficult—principle of interpretation. Matthew 5, verses 38 and 39 read: "You have heard (from the scribes) that it was said (by God), 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also." Jesus means that the scribes say that since the law says "an eye for an eye," then it is all right under God to take an eye for an eye. They say that equal retaliation is in accordance with God's will. But Jesus insists that God's will, and the true meaning of this law, is, "Turn the other cheek."

Here Jesus interprets a law made for social applicability, a law that is enforceable by the coercive powers of society (in modern life, a law which police can enforce). We can reconstruct His reasoning somewhat in this manner: Why is the law made—"an eye for an eye and a tooth for a tooth"? Obviously, in order to limit the taking of vengeance, to try to restrict the retaliation, the acts of revenge. "Only one eye for one eye; only one tooth for one tooth; only one life for one life," says the law. The law coercively and enforceably limits the taking of revenge to equal injury. It is made to curb human sin, to limit the expression of vindictiveness. Therefore it shows, by the very fact that it has to limit it, that *vindictiveness is wrong*. The true spirit of this law of equal retaliation is, "Don't retaliate; don't be vindictive. Instead of taking an eye for an eye and a tooth for a tooth, instead of slapping back in vindictiveness, turn the other cheek." The law, which is made for social applicability, presupposes the inevitability of human sin and seeks, by the coercive powers of society, to limit the expression of retaliation to equal retaliation. It shows by its very nature that the retaliatory spirit is evil.

I will say that another way. There is a sign on a highway that says, "50 mile speed limit," and a little later, "40 mile speed limit." That is a law made for social application. It is enforceable by the coercive powers of the

State. If I am apprehended in the violation of that law, I will have to pay a fine. I do not know how much that fine would be (I have not yet been apprehended). Let us say \$15.00. I could reason, "Because the law says, 'If you speed, we collect \$15.00' that it is all right for me to speed if I am willing to pay the \$15.00." But this is false, for the law assesses a penalty because the nature of the act is wrong. Speeding jeopardizes the life of mankind. Jesus reasons that the law which restricts retaliation shows that retaliation is wrong. Therefore, the "eye for an eye and a tooth for a tooth" law, in restricting the taking of revenge to equal revenge, shows that revenge itself is wrong.

So also with the Old Testament precept on perjury, "Thou shalt not take the name of the Lord thy God in vain." (This is not profanity, which is in remarkably bad taste, but perjury.) Perjury is the violation of an oath. Oaths were primarily of two kinds, in Jewish civilization: those taken to validate one's testimony in a trial court—swearing to the trueness of one's witness for or against one's neighbor; and those taken to guarantee the validity of one's contract. "Again, you have heard it was said to the men of old time 'You shall not swear falsely.'" (Or, in the older translation, "for swear"—go back on one's oath.) ". . . but shall perform to the Lord what you have sworn. Now the scribes will tell you that you are under peculiar obligation to tell the truth when you are under oath, but I say, Do not swear at all; neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. And do not swear by your head, because you cannot make one hair white or black. Let what you say simply be 'Yes' or 'No'—anything more than this comes from evil (or more probably, 'from the evil one')." The point is very simple: the law requires you to tell the truth under oath; persons sometimes (and the law sometimes) require you to validate a contract you make with an oath. Why? Because they know all men are liars where their own interests are concerned, and all men tend to violate contracts. Therefore they put special seals of validity on especially important witnesses and especially important contracts. "Now the scribes will tell you it is more sinful to perjure yourself than to tell an untruth not under oath. I say 'No.' Your simple 'Yes' ought to be a 'yes.' Your simple 'No' ought to be a 'no.' You are under moral obligation to tell the truth and to keep a contract, whether you are under oath or not."

See how Jesus takes the precept, and penetrates to the inner or ultimate nature of the obligation—the absolute spirit of it.

And lastly, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say unto you, 'Love your enemies and pray for those who persecute you.'" In other words, the scribes put a fence around the word neighbor in such a way that other human beings exist outside that fence and may be called enemies. "This," says Jesus, "is not the Divine meaning of the word neighbor. A man's neighbor is everyone; the word includes your enemy. Therefore, love your enemies and pray for them."

Then the final ground of the Christian ethic is stated clearly and simply and unequivocally by Jesus. Why should you do all of this? I would like first to answer this question negatively, because we have heard so much false reasoning attributed to Jesus on this problem. One reason, we are told by some, is that every man has an *inherent*, absolute value. Many moralists have said that; but Jesus didn't. You have to underscore the word "inherent" there. Jesus did not teach the *inherent*, absolute value of the individual; nor did Jesus teach that the primary reason for loving one's neighbor is that if you love him long enough and hard enough, the attrition of love will inevitably convert him to Christianity, or to your particular political position, or to your side in a conflict. He did not teach, for instance, that if one will love long enough one will make pacifists out of those whom one loves. That is not the primary reason for loving one's enemies as oneself. Neither did Jesus teach that the primary reason for loving one's neighbor is that, despite the external appearance of this neighbor, he always has an inward goodness, and that if one is a Christian one can penetrate beneath the other's evil and see his good potentialities. Do not misunderstand me. I am not denying some truth to some of these statements. I am saying that Jesus taught none of them as the primary reason for loving one's neighbor. What he taught was so simple and so religious that it is hard for modern man to understand it or to see it when he reads it. "I say to you, 'Love your enemies and pray for those who persecute you, so that *you* may be sons (the children) of your Father who is in heaven.'" You aren't to love your neighbor primarily because the thing at stake is your neighbor's good: it is your life with God that is at stake. But why is your life with God at stake according to whether or not you love your neighbor? "Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; *for he makes his sun rise on the evil and on the good*, and sends rain on the just and on the unjust." Love your neighbor because God loves your neighbor. And if you would be in the right with God, you must love those whom God loves. The absolute worth of the individual is not, therefore, *inherent* in the individual: it is invested in him by the Divine love for him.

The ground of the Christian ethic is a supernatural ground. The Christian ethic is rooted in the nature of God Himself. To talk about keeping the Christian ethic without the Christian religion is to talk utter and complete nonsense. When you have taken the "love thy neighbor" way of living and left out the foundation "love the Lord thy God with all thy mental and emotional and vital powers" it isn't the Christian ethic any longer. It is a fairly good ethic, but not the Christian ethic.

AGAPE, NOT EROS OR PHILIA

Now, this love of your neighbor which appears in a man because, and only because, he loves the Christian God who loves that neighbor, says Jesus, is quite different from the love of man and woman for each other (*Eros*). There is a distinction between *Eros* (human love) and *Agape* (divine love).

It is quite different, Jesus says, from the love of friends for each other (*philia*), for in all purely human love there is the deep desire, at least, for mutuality. "For if you love them which love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, . . . do not even the Gentiles do the same? You, therefore, must be perfect, as your heavenly Father is perfect."

"WHO SHALL DELIVER ME?" (ROM. 7:24)

I submit to you, therefore, the thesis that if one takes the moral law seriously, one finds an increasingly intolerable moral torture; and if one takes the moral law as Jesus interpreted it, one finds a probing into the inner man which reveals something we did not know was there, something about which we do not have to be melodramatic, but about which we can be honest; namely, a very, very deep sinfulness. And if one understands the religious foundation of the ethic of Jesus, then the problem of modern man and of all men who would be good is: "How can I come to love God in such a way that my love for my neighbor is the express manifestation, the embodiment, of the Divine love for that neighbor?" In other words: "How can I have the kind of love which is not a human possibility, but which is the fruit of the Holy Spirit?" The fruits of the Spirit are love, joy, peace, longsuffering, fidelity, faithfulness, etc. (Gal. 5:22 ff.)

To take the law seriously, then, to try earnestly to be good, is to take the first great step toward understanding that one is ultimately, morally impotent. To stand "under the law" is to be in Advent time, to look for a Savior from heaven. It is to be in Old Testament time, to know that one's salvation, one's righteousness with God, depends upon something for which God will do more than to give the law to be obeyed; to look to God for a redeeming; to expect some new manifestation of Divine activity which has not yet appeared. This is to expect the Christ. Without the expectation, Christ could not come. Without the law, there could be no serious, no real, understanding of the human need for Christ.

This is what Augustine meant when he said that man before the law in history, or man outside the law in moral sensibility, had to come under the law before he could receive the Grace of our Lord Jesus Christ. Only when the depth of the moral dilemma is faced can Christ have meaning for anyone.

The moral dilemma is there. If I eat a crust of bread and drink a glass of milk, I maintain my life while children die for lack of bread and milk. If I do not maintain my life, I am not responsible to the attempt to feed them, to kill the flies that infect them. But the moral dilemma of mankind is heightened to intolerable proportions when the moral standard becomes what Jesus taught and was. For that tells man that his real problem is: "How shall I love God who loves my neighbor?" The law makes me know what I am not and want to be; what I am now and what I ought to be; what I have fallen from and what was—and is—my original destiny.

The Sermon on the Mount is not the Good News, the Gospel. It is the Law, and the Law taken rightly and seriously is very bad news. "The law was our custodian until Christ came," said St. Paul (Gal. 3:24). The law defines the human predicament morally and in the presence of God. It is the diagnosis, not the remedy. The remedy is the Gospel; but diagnosis must come before Good News.

A Conference on Evangelism

By David E. Roberts

ALMOST IMMEDIATELY after my arrival in Geneva, I had the privilege of attending a conference on Evangelism at the Ecumenical Institute (Bossey), under the Chairmanship of Dr. Hendrik Kraemer. It would be presumptuous on my part to attempt to give a report on this conference inasmuch as the Institute itself will in due course issue a record of the proceedings. My purpose, rather, is to offer an account of what it feels like to pass today from an American to a European theological setting.

Like all readers of the *Union Quarterly*, I have heard many impressive descriptions of the sense of fellowship that usually prevails at an Ecumenical gathering: but as is true of most precious things, one has to experience it personally before he really believes it. Despite the language barriers, contrasting cultural backgrounds, and utterly diverse interpretations on (some) theological questions, the group seemed much less weird to me than a typical gathering of American professors or parsons. For one thing, the delegates had come there to understand each other if possible, instead of to snipe at each other politely from behind a facade of intellectual integrity (*vide* the professors) or professional brotherliness (*vide* the parsons). Furthermore, they immediately made manifest their prevailing discontent with old-fashioned methods of evangelism, and started talking directly about the facts of life.

Several of the reports were delivered by persons who are actually living in the midst of "the masses" who face privation, political persecution and hopelessness. As I shall indicate later on, they were especially helpful in keeping the theoretical discussions closely related to concrete problems. The dominant assumption was, moreover, that insofar as the church has failed to reach the masses, especially the industrial workers, the fault lies with us and with the way we present our message rather than with them. There was no disposition to say: "If they don't accept the Gospel the way we preach it, that's their funeral."

In fact the Conference was "empirical" in a good sense. Its participants agreed that we need to find out more than we know at present about the efficacy of various methods in different regions before attempting to reach conclusions concerning grand strategy. The three major addresses and the work of the commissions were given over to the following problems: (1) the big city, (2) industrial workers, (3) the laity. Most of the time was

spent, quite properly, on scrutinizing our failures. As a result it is probably fair to say that no one produced any novel or miraculous suggestions for remedies commensurate with the ills we were diagnosing. We could see clearly that our revolutionary age requires a genuine revolution in the Church. But even those who came closest to asserting that they discerned the direction we should take were careful to admit that "their" way was not the only one, and that it might even be wholly inapplicable under some circumstances. Despite this atmosphere of rigorous self-criticism, however, there was no gloom, there was a real sense of deriving mutual support and inspiration from what Christians are attempting to do in other lands, and, above all, there was a pervasive consciousness of unswerving loyalty and gratitude to the Church and its Lord.

The membership of the Conference included about forty delegates representing eleven countries. One was from India, two were from the U. S. A., three were from behind the Iron Curtain. The rest were from Britain and Western Europe. An interesting debate developed between what *The Christian Century* would call "Barthianism vs. the Social Gospel." It may be worth discussing this debate in some detail in order to show how inaccurate general labels can be. Several speakers from Germany indicated that in their situation a "direct presentation of Jesus Christ" is the only possible point of departure. There is no longer a problem of how the Church can bridge the gap between its bourgeois membership and the proletariat because class distinctions have virtually been eradicated. Everyone, including the parson, is living at a "proletarian" level. One delegate declared that half of those now working the mines in the Ruhr are "intellectuals" because even intellectuals want to eat. There is just one basic problem—hopelessness, mingled with anxiety. "People have lost the axle on which the wheel of life must turn." For good reasons, the masses in Western Germany have had their fill of totalitarianism; they dread Russia; they are wary of following anything that may turn out to be a will-o-the-wisp. Since they regard themselves as destined to be caught in the center of another war, if it occurs, and since the question as to whether existence is worth maintaining at all is so starkly omnipresent, the only suitable method of evangelization is one which tries to offer them hope and forgiveness, in both temporal and eternal terms, through Jesus Christ.

A few words should be added concerning how this approach came to take hold of the minds of these ministers. During the Nazi regime the resistance movement in the Confessional churches could hardly take time to adorn its message with psychological and sociological analyses. One German pastor described to me in nostalgic terms how wonderful it was, in the good old days of Nazi persecution, to be smuggled into the basement of a church at night under the noses of the Gestapo. Under such circumstances, he said, a man can really preach. He has just ten minutes, in the darkness, to speak as a pastor facing death to a congregation facing death. There is no time to consult a card-catalogue for sprightly illustrations culled from the religious-books-of-the-month. Unless one has a "saving" word to utter, there is no sense in running the gauntlet of the Gestapo.

Perhaps I was hyper-sensitive about my well-fed tummy and my nice warm suit. Without intending to do so, everybody (except the relatively prosperous Dutch and Swiss) made me feel like a plutocrat. After listening to this German pastor's story, I thought of some of my American friends whose salaries have soared to such astronomic proportions as to be even higher than that of a Union Seminary professor. I could imagine them saying to themselves that surely one can develop guts to withstand the Gestapo by means other than those just described. I don't doubt it. I can imagine defying the Gestapo in the name of Marxism, Deweyism, Boston Personalism or Rosicrucianism. Yes, I can "imagine" it. That's the point. And I'll leave it to some one who has actually defied the Gestapo on other grounds to persuade my German friend that he was misguided when he risked his life to preach in the darkness.

The general approach to evangelism just described was supported not merely by the one or two *echt* "Barthians" present, but also by old-fashioned Lutheran pietists, and by still others who are no more Barthian than John Bennett. One of the latter developed a rather striking analogy in the course of a brief speech. He said that if he went to Holland and started preaching forgiveness, his Dutch brethren might well ask him: "What right have you, a German, to come among us chattering about our need for forgiveness?" And if he were to protest: "But I did not participate personally in what the Nazis did to your country; I went to a concentration camp for resisting them", the Dutch could quite properly reply: "Nevertheless, you share in the collective guilt of your people." The speaker then drew a parallel with the relationship of the Church to the estranged working classes. We must go to them, he declared, conscious of our participation in the collective guilt of the church for all those years when it accepted privileges and support from the comfortable middle-classes,—for all those years when it busied itself, more or less, with "charitable" assistance while hardly touching the basic social and economic patterns at the roots of the workers' problem. Yes, he concluded, even those Christians who have been criticized for trying to think in terms of radical social change must admit their participation in this guilt before they have a right to preach to the workers.

Obviously this analogy is impregnated with quite a dash of "the social Gospel." But one of the English-speaking delegates was so mired in the assumption that every time a German spoke he would be making "irrational" appeals to revelation, that he misconstrued the speech even after it had been translated. Furthermore, almost any German with a powerful voice reminds an Englishman who cannot understand the language of listening to Hitler on the "wireless." Such barriers to reaching ecumenical fellowship are incidental, however, not really weighty.

Now let us turn to the other side of the debate. A quick-witted young English delegate, who is carrying on an experimental ministry to steel-workers in a large Midlands city, said quite frankly that he could not imagine trotting

into a Trades Union meeting and "presenting Jesus Christ directly." His approach has to be, in the first instance, one of identification with the social and economic concerns of his people. He tries to educate them in the history of their own labor movement; he talks with them at their work and in their offices. He does *not* try to euchre them into joining an "ordinary" church where they would undoubtedly feel uncomfortable. Granted a decade, he thinks that perhaps he may succeed in building a really indigenous labor congregation. At the same time, this young British pastor holds to a fairly highly-developed theology. It is Anglican instead of Continental, but he certainly cannot be regarded as a sort of glorified social-worker or labor-educator who happens to wear a reversed collar. Although in describing the ultimate setting of his work he says "Incarnation" where his opponents in the debate say "Eschatology", he has no more desire to capitulate to secularism than they do.

It would take too much time to recount how all the various countries lined up in this debate. The Dutch who were present sided with the Englishman. But one must refrain from generalizing about a nation on the basis of what a few of its representatives say; even within the delegations from a given country there was often disagreement, of course, although it was interesting to see how nationality lent a common flavor to their way of putting things. In France a relatively small Protestant Church faces the immediate problem of how to reach workers many of whom are inevitably in Communist-dominated unions, whether they are personally Communist or not. Hence it is not as easy for a Christian evangelist to take a direct line in making common cause with them as it is among the anti-communist unions in Britain. (Are there not times when our scrupulous refusal to identify the will of God with a political party leads us to strain at a gnat and swallow a camel? The "other side" of the dialectic is that, for practical purposes here and now, as compared with the working alternatives, the Labor Party in Britain is God's Party, even though it may have forgotten its Methodist origins.) So far as Hungary is concerned, as one can well imagine, the strategies which can be tried in a situation of relative political freedom have to be radically modified if they are to be used at all,—and then by a small Protestant group which has by no means rid itself of a type of evangelism that has been moralistic in the bad sense.

Suffice it to say that it was difficult to listen to the discussions without having lights go on within the brain every time a new speaker arose. I also want to make it abundantly clear how sensible, how free from fanaticism, humourlessness and sanctimoniousness these "evangelists" were. Here was a woman who has been a leader in *Cimade*, the group of Christian young-people in France who have done such a remarkable job in prison camps and in reconstructing the morale of shattered cities. (Bob Tobias and Hyla Stuntz of Union Seminary have worked for *Cimade*. Unless new funds are forthcoming from the U. S. A., the group will have to curtail its program disastrously.)

Here was an elderly parson from the East-end of London who had played a major role in holding his people together through the Blitz. (Although he cannot know all of his nine thousand parishioners, they all know him; and he is on the street day and night). Here was a Brahman convert to Christianity. (Ask any missionary what it cost him to accept the Gospel.) Yes, and here was an eloquent preacher who had been Rommel's chaplain in the Afrika Corps.

Yet all of them assume that it is the Americans who are practical people, strong on direct action! For example, when European Protestants read that the Methodists in the U. S. A. increased their membership by one million in a year, their eye-brows go strictly vertical. In comparison with them it is true, of course, that we have tremendous financial and educational resources, tremendous ecclesiastical machinery. But do Americans understand the movement of Christian thinking throughout the world well enough to participate wisely in what the World Council calls "a united witness"? One can understand it if a European feels that in church statesmanship, as well as political statesmanship, the United States possesses enormous power, quite a bit of boyish good-will, but very little disposition to comprehend "foreign" patterns of thought. Of course we might reply that Europeans have made rather minimal efforts in their attempts to understand us in the past. But that is water under the bridge. For urgent reasons, they want to penetrate, insofar as possible, into the thicket of "American aims." Occasional naivete in this connection is hardly surprising. One German pastor at the Conference was convinced that all American theology had "turned the corner" because I had read a bit in the B's—Barth, Brunner, Bultmann, Bulgakov and Berdyaev. More than one assumed that American theology (apart from Fundamentalism and Roman Catholicism) is now "Nibuhrian." When I mentioned a few of our writers here and there whose ideas are a bit "unreinlyish", the reply was: "Oh, yes. I've read some of those books. But they are not theology."

The reaction to the Amsterdam Report on "The Church and the Disorder of Society" shows that many American laymen will respond increasingly with a mixture of rage, distortion, incredulity and injured feelings, as they discover what the Church is trying to do. It is seeking a positive alternative to the simple "the-U. S. A.-is-the-hope-of-the-world-and-Communism-is-a-horrible-menace" formula. Some of our fellow-Christians who know all about the menace of Communism, with a vividness which cannot be duplicated from behind an office desk equipped with a dictaphone and a blond secretary, nevertheless do not joyfully espouse the conviction that American capitalism offers the only feasible alternative. One of the questions confronting us, therefore, is whether we can reach our laymen far enough ahead of Dr. James Fifield to prevent the influence of American churches from being a drag on the forward movement of Ecumenical Christendom.

I left the Conference with the feeling that there was a considerable area of agreement concerning diagnosis. We all know the same things about

collectivism, technology, the irresponsible use of power, spiritual emptiness. The differences arose at those points where our nations reflect varying stages of the same disease. We certainly should not fall into the *a priori* assumption, on theological grounds, that the disease must simply run its course. But it is difficult to inject anti-toxin into someone who is suffering from the feverish hallucination that he is the doctor.

Perhaps the major hallucination of American Christendom is that we can make our most effective contribution through awakening and directing the inestimable potentialities of our churches. That is not enough. The churches need to be blasted wide open and re-assembled on a new basis—which might turn out to be a very old basis if it proved to be the one on which the Church alone can rest. When I was asked why so few of our best theological students went into “frontier” situations instead of conventional pulpits, and gave as many *good* reasons as I could think of in explanation, the reply was: “But surely, if they can be put off by such considerations then they are not really ‘the best.’” Silence.

Instead of merely keeping our churches running and growing, we must devise inter-denominational strategies for tackling the most important, i. e. the most neglected, problems. Dr. Van Dusen has often appealed in this connection to the analogy of the mission field. And if he will permit his name to appear in quotation from Kierkegaard, I might add that the first step is to remove the illusion that Christendom is Christian. Some of our most astute missionaries have developed methods for converting, not isolated individuals, but whole villages and communities. Where the transition called for is clear-cut, and on a communal scale, one is able to employ realistic tests in estimating the degree of success or failure. But where the church has been squatting on a corner for generations in one of our familiar American towns, the lines of demarcation have become blurred. One of the reasons why perceptive ministers often feel that they are not getting very far is that they spend their lives working with people who feel no need for what the Church ought to be offering. A totally de-Christianized situation, e. g. a labor union or a fraternity house, presents, in a sense, a much easier task, because a much more tangible one. Whatever response one gets, positive or negative, is likely to be genuine. If the old chestnut about “putting our own house in order first” had prevailed, the Foreign Missionary movement would have died. And if the American Church continues to think prevailingly in terms of “keeping itself going first”, and “reaching the alienated segments of society afterwards”, it will die; i. e. it will die spiritually, even though, like a residuary estate, it continues to pile up a fat bank balance for the heirs of the deceased.

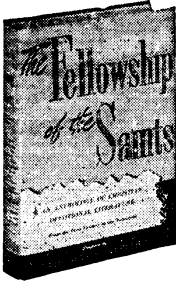
With some misgivings I append in conclusion a word concerning the only really sour note sounded during the Conference. A simple announcement was made to the effect that those who wished to attend an Anglican communion service early on Sunday morning were welcome as observers, but could not

receive the elements. I respect the argument that an Ecumenical gathering, above all, is a place for facing difficulties instead of dodging them. I also respect the principle that if the Movement is to be effective it must gather together what each tradition regards as its richest contributions instead of diluting them all for the sake of reaching a bogus unity. Furthermore, it may be true that the Anglican communion can best serve the Ecumenical Movement itself by *not* taking any steps which would jeopardize its relations with Eastern Orthodoxy. (To bother over-much about prospective relations with the Vatican, shows I suspect, an inability to understand either Protestantism or Roman Catholicism. And sometimes there is a distinct odor of red herring.) But the harm caused by an electric current of resentment such as passed through that gathering when the announcement was made, can only be undone by Anglicans who are free from the slightest taint of ecclesiastical snobbery. Fortunately there are many, and one prays that they may help in leading the Church to that point where worship will perform its true function of making possible a kind of organic solidarity that no amount of theologizing can ever rival. Each tradition has the duty of refusing to sacrifice a present treasure except for the sake of a greater good. The greater good is waiting outside the closed communion.

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A Survey of Recent Theological Literature

CHURCH HISTORY

By Jerald C. Brauer

During the past two years a number of scholarly and stimulating books on church history have appeared; however, only those volumes of sufficient general interest and appeal are included in our survey.

Documents of the Christian Church, selected and edited by Henry Bettenson (Oxford University Press, 1947, \$1.50), is a reissue of one of the *World Classics* in the Galaxy Edition. Since its initial appearance in 1943 it has been one of the most popular source-books on church history. It devotes too much space to the Anglican church but does not include the Thirty-Two Articles, it omits Zwingli, gives only two and a half pages to Calvin, does not touch American Christianity, and is especially weak on modern developments. But, in spite of these limitations it is a valuable book containing many of the original materials of church history.

Primer for Protestants, by James Hastings Nichols (Association Press, 1947, \$1.00), is one of the finest brief interpretations of Protestantism to appear in recent years. It is a primer in the best sense of the word and can be read profitably by intelligent laymen, the average pastor, or the advanced scholar. The volume is divided in two parts. First, through a historical survey Protestantism is presented as a positive movement in relation to the various branches of Christianity. Then, a brief exposition of five major Protestant motifs is advanced. Especially interesting is Dr. Nichols view of Roman Catholicism emerging from the Council of Trent as "a new sect" and of its negligible influence upon American culture until the turn of this present century. The book is a "must" for every Protestant pastor and theological student.

The Beginnings of Western Christendom, by L. E. Elliott-Binns (Lutterworth Press, 1948), is a scholarly and compact survey of the first three centuries of Western Christianity. The volume is not intended as a beginners text but is to be used for supplementary study on the more important problems of early Christian history. Also, it is of special value for the student who has had but a general background in church history. The book is well written, easy to read, sound in scholarship, and contains not a few keen insights.

The Martin Luther Christmas Book, translated and arranged by Roland H. Bainton (Westminster Press, 1948, \$2.50), is a lovely little book of extracts taken from various Luther Christmas sermons and woven together into a consecutive narrative. It is embellished by a series of magnificent woodcuts on nativity themes by such famous artists as Diirer and Schongauer. Here one gets a feeling for the Martin Luther who in his sermons could make Biblical characters vivid and contemporary in their actions, hopes, and fears.

Dr. Bainton shows his sound scholarship and artistic achievement in his selection and arrangement of the materials.

Luther and Music, by Paul Nettl, translated by Frida Best and Ralph Wood (Muhlenberg Press, 1948, \$2.25), is an informative study of the development of Lutheran church music from the sixteenth to the eighteenth centuries. Special attention is given to the place of music in Luther's own life and to his influence upon music in the subsequent centuries. In attempting to understand Lutheran church music in light of Luther's theology and the religious temper of the day, the author does not appear familiar with the findings of the new Luther research of German or Swedish scholars. But, it is a helpful little book with a good deal of technical information heretofore inaccessible to the average pastor or layman but now made available through an interesting and non-technical presentation.

The Political Theory of the Huguenots of the Dispersion, by Guy Howard Dodge (Columbia University Press, 1947, \$3.50), is a contribution to the growing body of literature which emphasizes the relation of religious bodies and leaders to the development of political thought and modern democracy. The French Protestant Pierre Jurieu receives the major attention of this book, and he is studied particularly with regard to the problems of popular sovereignty and toleration. The study is somewhat technical and specialized for the general reader is of value to all interested in the relation between religious thought and modern political concepts. It is thoroughly documented and contains an extensive bibliography.

A Treasury of Russian Spirituality, edited by G. P. Fedotov (Sheed & Ward, 1948, \$6.50), is an anthology that illustrates the "flavor" of Russian spirituality as seen in its ancient and modern literature. The texts selected exhibit humility and suffering, or the kenotic element as the distinctive mark of Russian Christianity. Western Christianity, and American Protestantism above all, knows too little about Russian church history and is even less aware of its rich treasury of spiritual literature. Professor Fedotov, of our neighboring St. Vladimir's Seminary, has made a scholarly and thoughtful selection of some of the choice writings which hitherto have been unavailable to us.

A Serious Call to A Devout and Holy Life, by William Law with an Introduction by J. V. Moldenower (Westminster Press, 1948, \$2.00), deserves to be mentioned in a review of books on church history. The constant republication of this volume testifies to its continuing influence in the Christian Church. The many fine insights of the introduction are in keeping with the spirit of the book.

The Life of God in the Soul of Man, by Henry Scougal, 1650-1678, edited with a historical introduction by Winthrop S. Hudson (Westminster Press, 1948, \$1.50), is a new edition of one of the most famous seventeenth century English devotional treatises. The essence of religion is defined as the divine

life in the soul of Christ formed within us. Scougal's intense devotional piety is often expressed in the most eloquent yet simple language. Reading this short treatise will be a joy to all interested in the devotional life. Dr. Hudson supplies an excellent introduction which indicates the historical significance of the work and gives a short sketch of Scougal's life and background.

Anglo-Saxon Saints and Scholars, by Eleanor Shipley Duckett (Macmillan, 1947, \$5.00), has a rather misleading title but is an interesting book. It is a biographical study of four leading figures from the Anglo-Saxon period of British Christianity: The sketches of the Venerable Bede and of St. Boniface, the apostle to the Germans, while not adding anything to our knowledge of these men, are able and sympathetic accounts which should be welcome to those interested in the history of early medieval Christianity and in the history of missions.

Martin Bucer and the English Reformation, by Constantin Hopf (Macmillan, 1947, \$6.50), is a definite contribution to the study of the relation of Bucer to the English Reformation. In a series of studies the author exhibits the relations of Bucer with some of the leading English churchmen and shows the activity and position of Bucer in England during his exile. The book suffers from lack of clear organization and somewhat from a pedantic style, but it offers a full bibliography, an excellent collection of Bucer pictures, and several new Bucer letters published for the first time.

Studies in the Making of the English Protestant Tradition, by E. G. Rupp (Cambridge University Press, 1947, \$2.75), is an excellent study of a neglected aspect of the English Reformation. It fills a gap in the usual treatment of that phase of English history by devoting its attention to the relation of Continental religious men and movements to English developments. The book is divided into three sections, the third of which is an enlightening account of justification by faith in the English reformers. This section is sure to provoke discussion. Dr. Rupp writes in an interesting manner and shows his mettle as a controversialist. His book is marked by sound scholarship and a thorough grasp of the problems at hand. I have not had the opportunity to examine closely H. Maynard Smith's *Henry VIII and the Reformation* (Macmillan, 1948), but at first glance it appears to be a thorough, scholarly work.

A Pastoral Triumph; the Story of Richard Baxter and His Ministry at Kidderminster, by Charles F. Kemp (Macmillan, 1948, \$2.25), is an account of Baxter's ministry viewed against the historical background of his age. Baxter, the author of a classic on pastoral care, is seen at work preaching the gospel to a distracted age and ministering to the spiritual needs of his people as he drew deeply from personal experience and from the inexhaustible resources of the Christian religion. A concluding section on Baxter and the modern pastor shows the relevance of the material for our day. This little volume is warmly recommended to all theological students and pastors.

The Concern for Social Justice in the Puritan Revolution, by W. Schenck Longmans, Green, and Co., 1948, \$3.25), is an excellent study of the "left-wing" or radical Puritan leaders of the seventeenth century. A number of discerning studies of such men as Lilburne, Walwyn, and Winstanley make up the main body of the work. Dr. Schenck opposes the recent attempts to understand these radicals as secular thinkers who stand as forerunners of Marx and communism. Their "concern" for social justice was motivated primarily by religious insights. The book is well written and fully documented.

Wellsprings of the American Spirit, edited by F. Ernest Johnson (Harper Brothers, 1948, \$2.50), is an attempt of sixteen men to portray in essay form some of the sources and forms indicative of the American spirit. The essays were given originally as addresses before the Institute for Religious and Social Studies. The topics covered range all the way from the description of the Puritan tradition (H. Schneider) and the Dissenting tradition (J. T. McNeill) to the characteristic spirit of American social thought, education, art, literature, and philosophy, as well as several different analyses of the contemporary struggle for freedom. Certainly the variegated answers given in this book pose a profound question—exactly what were and are the tap roots of a distinctively American spirit?

The American Churches—An Interpretation, by William Warren Sweet (Abingdon-Cokesbury Press, 1948, \$1.50), is a presentation of what Dr. Sweet considers the formative factors and distinctive characteristics of contemporary American Christianity. The book comprises the Beckly lectures given by Dr. Sweet in England in 1946. Beginning with a discussion of the emergence of left-wing Protestantism the author turns to a discussion of the churches on the frontier, the place of revivalism, the multitude of denominations, the American Negro, Roman Catholicism, and activism in the American tradition. This is a compact summary of Dr. Sweet's findings in American church history exhibiting the extensiveness of his learning as well as his basic presuppositions. Every theological student and pastor will benefit by this small volume.

Grass Roots History, by Theodore C. Blegen (University of Minnesota Press, 1947, \$3.00), is proof that the historian can take the prosaic and turn it into poetry of living history. Dean Blegen contends that too much attention has been given to the unusual or to the grand struggles in politics and economics while insufficient attention has been paid to the ordinary life of average people. He writes history from the everyday letters and experiences of the common people, from their newspapers and diaries. Under his skilled hand the Norwegian immigrant comes to life with his daily experiences in the changing environment of the upper Midwest. This is one way of approaching church history where the impact of the church and the Norwegian pastors are seen from the inside through the eyes of the people.

Bishop Brent, Crusader for Christian Unity, by Alexander C. Zabriskie (West-

minister Press, 1948, \$3.75), is the biography of one of the great leaders of the ecumenical movement. Though Bishop Brent was not an outstanding scholar or organizer, his gift was just as greatly needed by the ecumenical movement—an overwhelming zeal and a directed devotion. In this respect he was second to none. The book is timely and informative. It was written by Dean Zabriskie from the notes of the late R. Ogilbie who had projected a two volume study of his friend Bishop Brent. All students interested in the ecumenical movement should read this intensely interesting book.

The Papacy and European Diplomacy: 1869-1878, by Lillian Parker Wallace (University of North Carolina Press, 1948, \$6.00), is a study of the diplomatic maneuverings between the papacy and the European governments during the last years of the long reign of Pius IX. The rise of Prussia and the *Kulturkampf*, the growth of the Ultramontanists, the Vatican Council, the development of a violently anti-clerical French republicanism—all these come into focus. Unfortunately these developments are never brought into clear relief because the only center of the treatment seems to be that of a chronological arrangement which embraces all of importance that happened within a certain decade; thus, one misses interrelationships and the real significance of the diplomatic claims and compromises which were taking place. Nevertheless, the book furnishes additional material in English on a period that has received scant attention from our church historians. It is reliable and well written.

CHURCH AND COMMUNITY

By Arthur L. Swift, Jr.

In this review of recent literature in my field I have chosen to refer to a considerable number of books briefly rather than to offer extended comments upon a few. But I have tried to indicate which books are most important and why. Also I have grouped the books under three headings for ease of reference, those dealing with (1) the church and race relations, with (2) organized religion in its broader social relations, and with (3) the church and its own community including a few books dealing with social problems which concern the church.

1. *The Church and Race*: Foremost among recent books in this area is *The Protestant Church and the Negro* by Frank Loescher, foreword by William Scarlett, New York, Association Press, 1948, pp. 159, \$3.00. As Bishop Scarlett predicts, this book is "unpleasant reading for those who love the church". It presents the facts of the churches' practices against the background of their historic professions, nationally, regionally, locally and in educational institutions. Its last chapter presents a summary and a challenge. For the first time objective and reliable information is here made available to all who would help the church to meet a present social issue of greater spiritual and ethical import than any other save the use of war in international disputes.

As necessary supplemental reading should be mentioned *Black Odyssey*, by Roi Ottley, N. Y., Scribners, 1948, pp. 340, \$3.50, a detailed and stirringly told story of the Negro's experiences in this country from 1619 to 1945, far more readable than the average history, "built on anecdotes and personalities". Also deserving mention is *A Man Called White*, by Walter White, N. Y., Viking, 1948. He tells the story of his own life as a "white" Negro who refused to "pass", but instead became a chief contender for justice for his race through the National Association for the Advancement of Colored People, of which he has been the general secretary since 1931. *Action for Unity*, by Goodwin Watson, N. Y., Harpers 1947, pp. 165, \$2.00, reviews the work of national agencies seeking inter-group understanding, their patterns of action, and suggests the next moves. *A Mask for Privilege: Anti-Semitism in America*, by Carey McWilliams, N. Y., Little, Brown & Co., 1948, pp. 299, \$2.75, tells the vivid, bitter story, analyses brilliantly the factors involved, and offers a program of action for democracy and brotherhood. Among the many which might be included, one more book deserves enthusiastic mention,—that rare thing, a thoroughly commendable symposium. *Conflicts of Power in Modern Culture*, edited by Lyman Bryson, Louis Finkelstein, and R. M. MacIver, N. Y., Harpers, 1947, pp. 703, \$6.50, papers read before the seventh meeting of the Conference on Science, Philosophy and Religion, contains much invaluable material on the racial issue, notably articles by Charles S. Johnson, and Ralph Linton, and with breadth and brilliance surveys "the fundamental problems of power and aggression" within which racial conflict is contained.

2. *Religion and Society*: First among the new books which deal with the social and sociological aspects of religion is *The Heathens, Primitive Man and His Religions*, by William Howells, N. Y., Doubleday, 1948, pp. 306, \$3.75. This is the very best effort I have seen to tell the strange, dramatic story of man's early and pre-literate gropings after God. It is astoundingly accurate despite its popular style, and its vast conglomerate of information is brilliantly organized and presented. Yet the book is not free from that presumption of objectivity which is in fact a strong bias against religion as having any foundation in ultimate reality. Two other books deserve mention, if only for their interest and veracity: *Witchcraft in England*, by Christina Hole, N. Y., Scribners, 1947, pp. 168, \$3.00, and a new edition of a really great book long out of print, *Satanism and Witchcraft*, by Jules Michelet, N. Y., Citadel Press, 1946 (in December), pp. 332, \$2.00. The most interesting published report of efforts scientifically to explore the shadowy realm of strange human powers is *The Reach of the Mind*, by J. B. Rhine, N. Y., Sloane, 1947, pp. 234, \$3.50. This book, if its claims are later validated, will mark a major transition in man's spiritual and social evolution. It is very well worth careful reading. Deserving to be listed with any current book in its field is "Organized Religion in the United States", edited by Ray H. Abrams, the March 1948 issue of "The Annals of the American Academy of Political and Social Science". It devotes 172 pages to authoritative articles on religious institutions in the

United States, their relations to other institutions, their programs of social action and their trends and future prospects. Of general and provocative interest is *Report to Protestants*, by Marcus Bach, N. Y., Bobbs-Merrill, 1948, pp. 277, \$3.00. Accurately sub-titled "A personal investigation of the weakness, need, vision, and great potential of Protestants today," it deals with the small-town church and its futilities, the cults and their excesses, Catholicism and its meaning for American democracy, and the challenge all these present to the Protestant preacher in the pulpit and to the people in the pew.

3. *The Church and its Community*: Two revised editions must be listed. *Your Community*, by Joanna C. Colcord, N. Y., Russell Sage Foundation, 1947, pp. 263, \$1.50 with an enlarged section on Religious Agencies, and *The Sociology of Rural Life* by T. Lynn Smith, N. Y., Harpers, 1947, pp. 634, the most adequate and satisfying and statistically reliable book in its field with excellent data on the rural church. Of more general interest are: *The Future of Housing* by Charles Abrams, N. Y., Harpers, 1946, pp. 428, \$5.00, a really comprehensive and authoritative and creative study of housing; and *The Criminal and His Victim*, by Hans von Hentig, New Haven, Yale University Press, 1948, pp. 461, a brilliant and fascinating analysis of the personal and psychosocial aspects of crime. I conclude my list with a reference to the *Social Work Year Book*, 1949, edited by Margaret B. Hodges, N. Y., Russell Sage Foundation 1949, pp. 714, \$4.50, an indispensable volume for any minister alert to the social needs of his people and needing to have at hand brief authoritative statements of each of the many areas of specialized social effort and of the national agencies, governmental and voluntary, ready to give counsel and help to communities and to individuals.

NEW TESTAMENT

By Frederick C. Grant

Since the publication of our last survey (See the *Review* for January, 1948) the following have appeared or have become available in this country:

Arvedson, Tomas. *Das Mysterium Christi* (Arbeiten . . . NT Seminar zu Uppsala.) A study of Matt. 17:25-30, concluding that it is "a liturgy, originally intended for a mystery-celebration centering in the enthronement of Christ" (as the Son of God and the Wisdom of God). It consists of two parts, a hymn of thanksgiving and an Invitation. The former is in the language of current Hellenistic religion, the latter is a typical 'Wisdom' discourse (based on Sir. 51). The existence of this quasi-'Johannine' pericope in the Synoptics proves that the Johannine type of evangelic discourse is not 'late', but belongs in the earliest evangelic tradition.

Barrett, C. K. *The Holy Spirit and the Gospel Tradition*. Emphasizes the eschatological view, history, setting, and earlier expectation of the Spirit.

Black, Matthew. *An Aramaic Approach to the Gospels and Acts*. A thoroughly competent treatment of a subject of perennial interest among

modern scholars. It throws a good deal of light upon many a nuance of thought or expression in the Gospels.

Bultmann, Rudolf. *Theologie des Neuen Testament*. This is the first installment of the work, the remainder being promised for April or May. Dr. Bultmann's point of view is well known. He is the most radical of the Form Critics; at the same time, he is a firm Barthian. His enormous learning is apparent on every page. Some of the main points of view are, I think, destined to be generally accepted; e. g., his view of the importance of pre-Pauline Gentile Christianity, and of the nascent and growing Gnosticism of the first century. In his account of the life and thought of the earliest Christian community, he recognizes the presence already of a strongly sacramental type of thought.

Coniectanea Neotestamentica, XI. In honorem Antonii Fridrichsen. Edenda curavit Seminarium Neotestamenticum Upsaliense. Twenty-one essays by some of the world's leading New Testament scholars in honor of Professor Fridrichsen of Uppsala. The essays are in French, German, or English. One of the most brilliant sets forth Professor Stauffer's new solution of the riddle of the Apocalypse, the Number 666.

Cullmann, Oscar. *Christus und die zeit*. This is one of the most important modern works in the field. Dr. Cullmann insists that the Biblical view of time as linear, in contrast to the classical cyclical view of Hellenism, is the one presupposed in the New Testament. For the early Christians, the appearance of Christ had moved from the end of history to its center—though the Parousia still belonged to the distant future. Moreover, the Christian, primitive view of time was very different from the philosophical idea of time as embraced or surrounded by eternity, with its *totum simul*. The idea of a "beyond history" or of a "before history" is quite foreign to Biblical thought (its validity for modern systematic theology we do not question). For the Bible, including the New Testament, aeons precede and succeed one another in endless durée.

Cullmann, Oscar. *Die Tauflehre des Neuen Testaments*. The author holds that faith and baptism are related as follows: (1) *after* baptism, faith is required of all the baptized; (2) *before* baptism, the affirmation of faith is a sign of the divine will that the church should undertake the administration of the sacrament, and is required of *adults* who come over as individuals from Judaism or heathenism; in other cases the requirement is absent; (3) during the act of Baptism faith is required on the part of the praying community.

Cullmann, Oscar. *Les Premières Confessions de foi Chrétiennes*. A brief study of the beginnings of creedal formulation in the New Testament; it takes account of Professor Stauffer's *New Testament Theology*.

Dibelius, Martin. *Jesus*. This new edition contains some revisions which I have included in the translation which was made by the late Professor Hedrick of Berkeley Divinity School. This translation is soon to be published, in time for use by students next fall.

Festugière, A. J. *L'Hermétisme*. Lectures delivered in Sweden. This brief book ought to be translated, as it is just about the best account of Hermeticism ever written in 58 pages!

Gaster, Theodor Herzl. *Passover: Its History and Traditions*. This is an interesting popular account of the origin and history of the Passover, with considerable reference to folklore and general history of religions.

Goguel, Maurice. *L'Eglise Primitive*. This is the book that was promised last year to complete the study begun in the author's *Naissance du Christianisme*. It is one of the most important books on the early history and doctrine of the church, its origin and organization, worship, and ethics. All of the great problems are discussed here. I very earnestly hope that these two volumes may be translated, and thus complete in English the trilogy beginning with Professor Goguel's *Life of Jesus*.

Goodspeed, E. J. *Paul*. A beautifully written "popular" life of Paul by a veteran New Testament scholar and man of letters. If you want a really good "popular" book on any subject, get an expert to write it, not somebody who merely "reads up" the subject; then, if possible, choose an expert who knows how to write!

Gorce, Maxime, et Mortier, Raoul. *Histoire Generale des Religions*, Vols. II-III. This luxurious, lavishly illustrated work contains up-to-date articles on Greek and Roman religion by A. J. Festugière, M. P. Nilsson, and P. Fabre; on Manicheism and Mandaeism by Henri-Charles Puech; an excellent and authoritative one on Hermetism and Pagan Gnosis by A. J. Festugière; and long articles on Jesus and Early Christianity by Maurice Goguel—all with full and up-to-date bibliographies.

Grant, Robert M. *The Bible in the Church*. A short history of interpretation, beginning with Jesus' and Paul's use of the Old Testament, and the use of the Old Testament in the New down across the centuries to the present day. It gives an interesting outline of this history, and in the final chapters, "Today and Tomorrow" and "The Meaning of Interpretation", discusses the present state and prospects of interpretation. There is an excellent brief bibliography.

Hertz, Joseph H. *The Authorised Daily Prayer Book*, revised ed. A beautiful, scholarly, and at the same time devotional commentary on the Jewish Prayer Book, on a par with Dr. Singer's famous translation and Dr. Abrahams' equally famous *Companion to the Prayer Book*.

Hoffmann, Jean G. H. *Les Vies de Jesus et le Jesus de l'Histoire*. A very good study of modern French non-Catholic lives of Christ from Renan to the present. Very good on Monnier and Goguel, with an excellent survey of the whole literature. At the end Form Criticism is appraised, and the limitations of the gospels as materials for biography are recognized.

Jaeger, Werner. *The Theology of the Early Greek Philosophers*. (Gifford Lectures, 1936). A kind of supplement to the author's *Paideia*; it helps to make real the theological—and not merely "religious"—element in the back-

ground of Graeco-Roman thought, important for the articulation of early Christian thought.

Jeremias, Joachim. *Die Gleichnisse Jesu*. A brilliant new work on the parables of our Lord written out of a thorough knowledge of Aramaic as well as Greek, with a genuine understanding of the *Sitz im Leben* of the parables (a) in the teaching of our Lord and (b) in the teaching of the early church.

Jeremias, J., *Unbekannte Jesusworte*. A study of the agrapha.

Kenyon, Frederic. *The Bible and Modern Scholarship*. A fascinating little book dealing with recent discoveries and their influence upon the interpretation of the Bible.

Kenyon, Frederic. *The Reading of the Bible*. Another brief introduction to Biblical study—the Bible as history, literature and religion. Dr. Kenyon is one of the world's great authorities on manuscripts, and whatever he writes is interesting. Unfortunately, he seems to identify orthodoxy with early dates for New Testament books.

Kilpatrick, G. D. *The Origins of the Gospel According to St. Matthew*. Emphasizes the liturgical character and arrangement of the Gospel.

Knox, W. L., *The Acts of the Apostles*. Professor Knox is one of our leading authorities on early Gentile Christianity and upon the Hellenistic world which formed its background. These summer lectures set forth in compact form the results of his most recent studies.

Lestringant, Pierre. *Essai sur l'unité de la révélation biblique*. A study of the problem of the unity of scripture—and that means the tie between the Gospel and the Old Testament. Every part of the New Testament comes under review, as do also the writers of the second century, down to Irenaeus.

Lohmeyer, E. *Gottesknecht und Davidsohn*. (Symbolae Biblicae Upsaliensis, No. 5.) The study of the origin and history of the view of the Messiah found in Isaiah 53. Dr. Lohmeyer shares the view of Professor Kohler and one or two others, that the Suffering Servant in Isaiah is meant to be understood as the Messiah.

Lohmeyer, Ernst. *Das Vaterunser*. This was probably Professor Lohmeyer's last book, finished just before he was carried away by the Russians—he has never been heard from since. The book makes considerable use of Aramaic, into which the Lord's Prayer has been retranslated, and of Rabbinic material for exegesis.

Loisy, Alfred. *The Birth of the Christian Religion*. Tr. by L. P. Jacks. It is like hearing a voice out of the past, indeed out of the long ago—to read this book. Loisy was at his greatest over forty years ago; since then he had become more and more individualistic and even bizarre in his N. T. criticism. He died in 1940.

Lyons, W. N., and Parvis, M. M. *New Testament Literature: An Annotated Bibliography*. Covers over 3400 titles (1942-48).

Manson, T. W. *St. Paul's Letter to the Romans—and Others*. A suggestive theory: Paul was writing on the eve of his departure for the East and summarized his own views as they had matured during the Corinthian difficulties. This summary he sent across to his friends in Ephesus, for the information of all of the churches of Asia, at the same time sending a copy to Rome with a statement of his future plans. You wouldn't guess in advance the evidence for this view—but read Professor Manson's brilliant lecture and find out!

Masson, Charles. *Les Parables de Marc IV avec une Introduction à l'explication des Evangiles*. (Cashiers Théologiques de Actualité Protestante 11.) A good example of what can be done in the exegesis of a particular passage or chapter (studied more or less in isolation). In this case, it is a study of the tradition which underlies the chapter.

McGinley, Laurence J. (S. J.) *Form-Criticism of the Synoptic Healing Narratives: A Study in the Theories of Martin Dibelius and Rudolf Bultmann*. A fully detailed examination and incisive criticism of the form-critical method, with especial reference to the healing miracles recorded in the Gospels. While recognizing the importance and value of the method in two respects, viz. in the comparison of literary forms found not only in the Gospels but elsewhere, and also in its emphasis upon the oral tradition which underlies the Gospels, the author points out the serious limitation of its usefulness as a tool for historical research. Excellent bibliography.

Nilsson, Martin P. *Die Religion in den Griechischen Zauberpapyri*. A study of the non-Egyptian religious elements in the magical papyri. It is amazing how much of a contribution Judaism made to Hellenistic magic.

Nilsson, M. P., *Greek Piety*. Destined to be a vademecum of all students of Greek religion, and especially important to students of the background of the New Testament. The first part summarizes the conclusions of his great *Geschichte*, Vol. I (1941); presumably the second part summarizes the conclusions to be contained in Vol. II, which is promised for this year.

Noack, Bent. *Das Gottesreich bei Lukas*. A study of Luke 17:20-24 throughout the whole history of exegesis.

Parkes, James. *Judaism and Christianity*. The author maintains that Judaism and Christianity are both true. The "divine event" which gave rise to Judaism took place on Mount Sinai; the Christian "divine event" took place on Calvary. The problem of the relations of Jesus and Paul to Judaism is handled from the point of view of modern scholarship. The latter half of the book deals with the tensions between Christianity and Judaism down to the present, and with the problems confronting both Christians and Jews in their attitude towards each other.

Phillips, J. B. *Letters to Young Churches: A Translation of the N. T. Epistles*. An extremely good paraphrase—which is, perhaps, the best way to translate Saint Paul. For example (I Cor. 3:15b), "he personally will be safe, though rather like a man rescued from a fire."

Redlich, Basil. *St. Mark's Gospel, a Modern Commentary*. Very elementary, and skirts gingerly about the main problems—e. g. 4:10-12 and ch. 13.

Rose, H. J., *Ancient Greek Religion*. This is the first volume in a new series on history of religions. It is, of course, extremely well done, and is both readable and reliable, since it is written by an expert. The companion volume, *Ancient Roman Religion*, has just arrived

Rudberg, Gunnar, *zu den Partizipien im Neuen Testament*. A study of the use of participles throughout the N. T. literature.

Schmidt, K. L. *Kanonische und apokryphe Evangelien und Apostelgeschichten*. The fruit of war-time studies of the Apocryphal Gospels and Acts.

Schweizer, Eduard. *Das Leben des Herrn in der Gemeinde und ihren Diensten*. This is a study of the New Testament doctrine of the ministry. The author insists that ecclesiology can never be divorced from christology—the church is the Body of Christ.

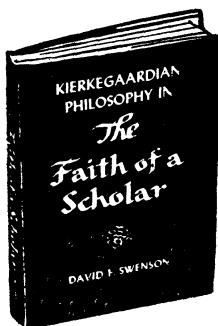
Scott, Ernest F. *The Purpose of the Gospels*. The fundamental thesis of this book is that the Gospels represent a reaction against the movement in the direction of speculation, already moving too far and too fast in the Gentile churches during the latter half of the first century.

Sjöberg, Erik. *Der Menschensohn im Aethiopischen Henochbuch*. A thorough study of the Son of Man conception in the "Parables" of I Enoch (cc. 37-71). Must be taken into account by everyone studying the christology of the Gospels.

Smith, C. W. F. *The Jesus of the Parables*. A vivid reinterpretation of the parables, with a strong emphasis upon the theological point of view found in the Gospels.

Weigle, Luther A. *The English New Testament: From Tyndale to the Revised Standard Version*. An interesting account of the translation of the New Testament into English since Tyndale's time, written by the chairman of the R. S. V. Committee.

Wolfson, Harry A. *Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam*. A thoroughly learned work, the fruit of many years of research and meditation. Professor Wolfson is convinced that Philo was one of the world's great philosophers and that he has profoundly influenced Judaism, Islam, and Christianity to this day. Philo is, of course, immensely important for our study of Hebrews, and to some extent for the Fourth Gospel and for St. Paul. Dr. Moffatt once told me that before he wrote his great commentary on Hebrews, he read every word of Philo, and underlined every term, phrase, or expression that afforded a parallel to the Epistle to Hebrews—and he found over 1500 such contacts.



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The Seminary

QUADRANGLE NEWS

The foreign students of the Seminary were honored at a tea given by the faculty wives on Wednesday, February 9th, with Mrs. Van Dusen as chairman. Six of the students representing different sections of the world spoke to the members of the student body and faculty about their countries. There are about fifty foreign students at the Seminary this year.

"The Eastern Tradition in Christianity" was the subject of four Hewitt Foundation Lectures given in February by the Very Reverend Dr. George Florovsky, Professor of Systematic Theology in St. Vladimir's Orthodox Theological Seminary. These lectures were given in the Francis Brown Social Room of the Seminary.

The School of Sacred Music, under the direction of Dr. Hugh Porter, presented three evenings of music recently. On Tuesday, February 15th. J. S. Bach's "Magnificat" was given by the choir with vocal soloists and instrumental ensemble. . . Conductors, organists and soloists, who are candidates for the Master's Degree in Sacred Music, presented a varied program of choral music Tuesday, March 15th, including J. S. Bach's cantata, "Christ Lay in Death's Dark Prison," and the Spring portion of "The Seasons," by Joseph Haydn . . . The combined choirs of the Seminary sang Gabriel Faure's "Requiem," under the direction of Dr. Porter, on Tuesday evening, April 5th, with Edrie Sellick and William Baxter as soloists. An instrumental prelude by violin, harp and organ preceded the singing of the "Requiem."

Union Seminary received a number of gifts from French Protestants as an expression of appreciation for the "Friendship Train." These gifts, which were displayed in the Library, include such objects as a carved wood "Croix Huguenote"—a Protestant identification, the score of a musical composition and an umbrella handle, sculptured by Latouche. They were sent through Pasteur Benjamin Deschamps (UTS, '22) of Paris.

The Social Action Committee of the Student Cabinet sponsored the "Conference on Church, Minister and Society" on Wednesday, March 9th. After hearing the Reverend Phillips Packer Elliott speak on "The Need for a Prophetic Ministry Today," students went to four professors' homes to join groups discussing various types of ministry. The Reverend John Van Zanten led the discussion of the suburbs. The slums were treated by the Reverend Don Benedict, industrial community by the Reverend Rufus Cornelson, and rural area by the Reverend Mark Dauber. In the evening the Honorable Skeffington Lodge, Member of the British Parliament and chairman of the Christian group of the British Labor Party, spoke on "British Socialism."

Dr. Nels Ferre, Professor of Theology at Andover Newton Theological School, spoke on "Christian Pacifism" on Wednesday evening, March 23rd,

under the sponsorship of the Union Seminary chapter of the Fellowship of Reconciliation. Dr. Ferre also spoke at the morning chapel service in the James Memorial Chapel, and met with students in private conferences during the day.

A forum of Christology was held in the Francis Brown Social Room on Wednesday evening, March 16th. The participants included President Van Dusen, Professors Knox, Muilenburg and Scherer, with Professor Casteel as Moderator.

Two professors lectured at other institutions during April. Dr. Paul J. Tillich gave a series of three lectures at Hebrew Union College, Cincinnati, Ohio, April 3rd through 5th, on the Jeanette Miriam Goldberg Memorial Foundation. Speaking on "Urgent Problems of Present Day Theology," Dr. Tillich's lectures concluded a four-year exchange between Union Seminary and Hebrew Union College. In November, 1948, Dr. Israel Bettan delivered a series at the Seminary on "Preaching in the Synagogue."

"Prophecy and the Gospel" was the subject of the Taylor Lectures, delivered by Dr. James Muilenburg at the Annual Convocation of Yale University Divinity School, April 26th through 28th.

The Third Annual Conference on the Ministry, sponsored jointly by Union Seminary and the Federal Council of Churches, brought more than one hundred college students to the Seminary for the week-end of April 1-3. The Conference, which was directed by George W. Webber, Assistant Dean and Director of Veterans' Affairs at the Seminary, included a tour of representative New York churches, panel discussions with members of the faculty, worship services, and talks by a number of outstanding Christian leaders. The purpose of the Conference was to give some of the interested college students of the northeastern United States an opportunity for judging the Christian ministry as a vocation.

On Monday, April 4, at a meeting sponsored by the Forum Committee, Father John Courtney Murray, distinguished Roman Catholic theologian, spoke to a large group on "The Roman Catholic Church's Conception of Religious Liberty" in a luncheon meeting in the Upper Refectory at the Seminary. Father Murray impressed everyone who heard him with his careful argument and scrupulous fairness and sincerity. If Protestant and Catholic discussion on this problem could be carried on at the level he maintained, there could be genuine understanding and trust.

ALUMNI NOTES

ALUMNI PROGRAM AT 113th ANNIVERSARY

MAY 16 AND 17, 1949

At the annual Alumni Dinner which will be held in the Seminary Refectory on Monday evening, May 16th, special recognition will be made of the tenth anniversary of the association of Auburn Seminary with Union

Seminary. Addresses will be made by Dr. Henry Sloane Coffin and Dr. W. A. Visser't Hooft, General Secretary of the World Council of Churches. Dean Luther A. Weigle of the Divinity School of Yale University will make the principal address at the annual Alumni Meeting in the Chapel on Tuesday morning, May 17th, and President Van Dusen will report on the life and work of the Seminary during the past academic year. Officers of the Alumni Association will be elected for the coming year at this meeting, and, at the request of the Board of Directors of the Seminary, two members of the alumni will be nominated for election as Alumni Directors. The Finance Committee will report on contributions received for the Alumni Fund, and the Alumni Association will make its first annual gift to the Seminary, for which the Alumni Fund is being raised. The Alumni Luncheon will follow in the Refectory, at which several class representatives will speak. Announcements of the full program are being mailed to the alumni.

* * * *

Over five hundred contributions to the Alumni Fund were received by April 1st, and it is hoped that many more alumni will respond to the appeal for gifts before the annual Alumni Meeting on May 17th, when it is expected that the first annual gift from the alumni to the Seminary will exceed the goal of \$2500 set by the Association a year ago.

The response from alumni in foreign lands to the Alumni Fund has been most encouraging and in some cases deeply touching. Many have written of their loyalty to Union and their interest in the success of this effort of the alumni to assist the Seminary financially. A large number have expressed their regret at being unable to give because of lack of funds, the pressing needs in their field of service, or because of governmental restrictions against sending funds out of their countries. One of the most significant contributions was sent by *John G. Young*, '35 for Doshisha University in Kyoto, Japan. In his letter accompanying this gift he says: "At the faculty meeting yesterday *Tadakazu Uwoki* '24 handed me the sum of 1200 yen, asking me to send a check to you equivalent in American money. This is from four alumni here and each man sends also his 'gift of love' with his 300 yen. It is really a sacrificial gift on their part, although each gift amounts to only about a dollar. In fact none of them is receiving enough salary to keep his home and family going. They are truly heroes of the cross." The other three Japanese alumni are *Settsuji Otsuka* '15, *Tetsutaro Ariga* '24 and *Sadao Yamada* '20. Dr. Young added a contribution of his own to the valued gifts he forwarded from these loyal Japanese alumni of the Seminary.

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On January 24th Professor John C. Bennett was the guest speaker at a luncheon held by the Philadelphia Union Auburn Club.

Professor Reinhold Niebuhr was the guest of a large group of alumni in Cleveland, Ohio on January 26th at a luncheon arranged by *Raymond Spoerri* '31 and *Roy W. Gieselmann* '37. *Harold C. Phillips* '22 presided.

Professor James Muilenburg was the luncheon guest of alumni in St. Louis and vicinity on February 15th. *Elmer J. F. Arndt* '31 who arranged the meeting reports that this was the largest gathering of alumni that has been held in St. Louis in recent years.

At the Southeastern Regional Convention of the American Guild of Organists held at Columbia, S. C., February 21-23, the principal address was made by Dr. Coffin who spoke on "Planned Corporate Worship." *Paul A. Allwardt* '32 reports that a number of Union alumni of the School of Sacred Music took part in the program and were present at a meeting of alumni which Dr. and Mrs. Coffin were their guests.

* * * *

The Mid-Winter Meeting of Alumni in the New York Area was held at the Seminary on February 21st. *Edwin O. Kennedy* '24 president of the Alumni Association presided at the luncheon in the Upper Refectory and the afternoon meeting in the Social Hall. Brief addresses on "Student Life in the Seminary" were made by the president of the Student Body, Kenneth A. Coates, and three Student Cabinet members, John A. Bosman, Langdon B. Gilkey and Robert L. Edwards. *George W. Webber* '48 spoke on the Veteran Students at the Seminary. At the meeting in the Social Hall, *Donald A. Benedict* '48 and *J. Archie Hargraves* '48 co-pastors of the East Harlem Protestant Church, told of their unique pioneer work, and Dr. Shelton Hale Bishop, Rector of St. Philips' Episcopal Church spoke on the history and the growing work of this outstanding parish in Harlem.

1879

Robert Todd Liston died at his home in Decatur, Ala., on October 22, 1948 at the age of 95. After serving as the pastor of the Congregational Church at Sayville, L. I., N. Y., for five years, he was engaged in missionary work in Arizona for eight years. In 1892, he became a minister in the Presbyterian Church, U. S., serving charges in Alabama, North and South Carolina, and Missouri, until his retirement in 1939.

1880

Andrew Christy Brown celebrated his ninety-fifth birthday last August at his home in Daytona Beach, Fla. He has recently written to the Seminary of his interest in Union and his loyalty to it.

1894

William Mason Jennings died at Adrian, Mich., on January 22, 1949. Ordained to the ministry by the Presbyterian Church, he served as a pastor in that denomination for nearly fifty years. He was in charge of churches in Minnesota, Indiana, South Dakota, Iowa, Ohio and Michigan.

1897

James Watt Raine died on February 12, 1949 at Berea, Ky. After serving as pastor of Congregational churches in Dayton, O., Litchfield, O.,

Cortland, N. Y., and Riverhead, N. Y., he became a member of the faculty at Berea College, where he was professor of English from 1906 until his retirement in 1939.

1901

Fred William Tomlinson died at Lansdale, Pa., on January 13, 1949. Ordained as a Baptist minister in 1901, he served in churches in New York and Pennsylvania and in the educational work of the Baptist Church until his retirement in 1946.

1905

James Hamilton Lash has resigned as the pastor of the Congregational Church in Hollywood, Calif., where he has served for thirty-one years.

Lucius Hopkins Miller died February 1, 1949 at his home in New York City. Before entering the Seminary he had taught for three years at Beirut, Syria. After his graduation from Union he became assistant professor of Biblical Literature at Princeton University, where he taught for twelve years. Since 1917 he had been engaged in business in New York City.

1907

James McClure Henry was recently made an honorary citizen of Canton, China, receiving a golden key from Mayor Auyang Chu of that city. He has just begun his new duties at the New York Office of Lingnan University.

Edmund De Long Lucas has recently written that he and Mrs. Lucas have been directing relief work for the National Christian Council, during the past fifteen months, throughout India and Pakistan. They are to return to college work in the near future and will be located at Baring Christian College, Batala, East Punjab, India.

1909

Augustus Inglesbe Nasmith will return from China next May for retirement from active service. During the past year he has been serving as Mission Secretary of the East China Mission of the American Baptist Foreign Mission Society.

1911

Reuben Henry Markham is the author of a new volume entitled "Rumania under the Soviet Yoke." Since 1912 he has been engaged in work in Bulgaria, recently serving as a staff correspondent of the Christian Science Monitor in the Balkans.

1921

John B. Hanna has gone to Portland, N. Y. to be minister of the 131-year-old Portland Congregational Church. He was formerly director of the Council for Unity in New Rochelle, New York.

1923

Carl Hermann Kraeling, professor at Yale University, was recently elected president of the American Schools for Oriental Research.

1925

Takuo Matsumoto was recently awarded the honorary degree of Doctor of Laws by Ohio Wesleyan University.

Leonard A. Stidley has been appointed dean of the Oberlin College Graduate School of Theology. He had served as acting dean since September 1948. He joined the Oberlin faculty in 1937 as associate professor of religious education.

1926

Edwin Marx became professor of religion and philosophy at Transylvania College, Lexington, Ky., last January.

1928

David K. Barnwell recently celebrated the twentieth anniversary of his pastorate of the First Baptist Church in Summit, N. J.

Philip Gordon Scott, for the past twelve years pastor of the Congregational Church of the Redeemer in New Haven, Conn., has recently become the minister of the Mount Pleasant Congregational Church in Washington, D. C.

1932

Roger W. Gough, who has been minister of the First Cong. Church, Allegan, Mich., since 1941, has now gone to the pastorate of the Congregational Christian Church in Piqua, Ohio.

1934

Frederick L. Coleman is now Principal of the Luthergiri Theological College at Rajahmundry, India.

1936

Edwin Cornelius Broome, Jr. has been granted a leave of absence from his pastorate of the Unitarian Church in Belmont, Mass., to serve in the educational work of the Military Government of the United States in Germany.

George Henry Gardner has been appointed associate director of the Divisions of Extension at the American University at Cairo, Egypt.

Curtis Knowles Jones who has been minister of the Kanawha Presbyterian Church in Charleston, West Va., since 1943, has accepted a call to the pastorate of the Parnassus Presbyterian Church in New Kensington, Pa.

Luther Tucker, who has been secretary of the Yale University Christian Association since 1942, has resigned to enter the parish ministry. He will serve temporarily as priest-in-charge of St. John's by the Sea Church in West Haven, Conn.

Robert Clyde Yarbrough was awarded the honorary degree of Doctor of Divinity by Texas Christian University last June. His new book, "Triumphant Personality" has just been published by the Macmillan Co.

1938

Paul F. Iverson was recently appointed Head of the Mathematics Department at Potomac State School, Keyser, W. Va.

1939

Chesley Stuart Lantz was recently installed as the minister of Union Congregational Church in Pine Point, Me.

Gayle Vincent Strickler, who was until recently the minister of the Union Church in Lanai City, T. H., has been called to the pastorate of the Lihue Union Church at Lihue, Kauai, T. H.

John William Van Zanten, minister of the Presbyterian Church in Roslyn, N. Y., is the subject of an interesting article in a recent issue of *Presbyterian Life*, which tells of his extending the use of his church to the Jewish people in the community for holding their services of worship.

1940

Frederick Casper Maier, pastor of the First Presbyterian Church in Baldwin, N. Y., was recently elected president of the Nassau County Christian Council.

Lowell Morrison McConnell is now the minister of the Presbyterian Church at Newton, Ia.

1942

Herbert Elmer Pickett, Jr. recently resigned his pastorate of the Central Adirondack Larger Parish at Old Forge, N. Y., to become the minister of Gates Presbyterian Church, Rochester, N. Y.

1943

Thomas B. Foster, Jr. became director of the Kaufman-Van Zandt Larger Parish at Ben Wheeler, Tex., in January.

1944

J. Herbert Brautigam has resigned as pastor of the East and West Parishes in Taunton, Mass., to accept a call to the First Congregational Church at Newbury, Mass.

Joseph Courtright Hedges was installed as pastor of the Presbyterian Church in Plain City, Ohio last January.

1945

W. Elmer Lancaster has recently been named associate to the pastor of Park Methodist Church, Bloomfield, N. J. He has been minister of music at the Bloomfield church for five years and will continue in that capacity.

Marie Morisawa has recently returned from Honolulu, T. H., where she served on the staff of the Honolulu Council of Churches, and is now working at the Riverdale Neighborhood House in New York City.

1946

Donald H. MacVicar has accepted a call to the Arlington Avenue Presbyterian Church in Brooklyn, New York.

1948

Benjamin Bradford recently resigned as minister of Point Lookout Community Church at Long Island, N. Y., to accept a call to the First Congregational Church in Oxford, Mass.

John E. Ensign was installed on February 13th as the pastor of the New Hope and Elfland Presbyterian Churches in North Carolina.

John Paul Frelick has been appointed assistant minister of the State Street Presbyterian Church in Schenectady, N. Y., of which his father has been pastor for the past twenty-four years.

Richard T. Howerton has accepted a call as pastor of the First Baptist Church in Lincolnton, N. C. For the past two years he has been minister of the Baptist Church at Port Jefferson, N. Y.

William A. Morrison, pastor of the Presbyterian Church in Woodbridge, N. J., has resigned to become minister of the Covenant-Central Presbyterian Church of Williamsport, Pa.

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Another Handmaiden For Theology

By Ray Ryland

ONE BASIC CRITERION for the vitality of the Christian faith in all ages has been its willingness and ability to absorb new and significant trends of thought which offer effective aids in making the Gospel relevant to human life. The medieval view of the sciences as handmaidens of theology has much to commend it if fairly worked out. Theology (that is, the Christian faith) can and must regard secular learning as properly contributory to its purposes, but without becoming supercilious in the mistress-handmaiden relationship.

There is with us today a young handmaiden about whose services theology has to come to some decisions. The newcomer is psychiatry. This branch of learning, which is both a science and an art, is expanding and accumulating data and techniques with a rapidity bewildering even to its professional practitioners. As distinguished from academic psychology, psychiatry is a dynamic clinical psychology, growing out of the pioneer work of Freud, Adler, Jung, Rank and others. Its concern is with human personality as it relates to itself and to other individuals. The psychiatric approach to mental and emotional health has taken up permanent residence in our midst. Because of its subject-matter, psychiatry may be induced to serve as a handmaiden for the Church, but its services can be employed only on a give-and-take basis. Psychiatry needs Christianizing, and the Church needs to adopt some of psychiatry's orientation.

The obvious first step in a closer relationship between Christianity and the new psychology is to establish at least a nodding acquaintance. Evidence is not lacking that intelligent overtures by the Church will not be entirely rejected. We in the Church are under obligation to become better informed about a body of knowledge which offers enormous resources for working with individuals and with groups.

The past few years, and especially this year, have shown here at Union a steadily growing interest in psychiatry and what it has to offer religion. Included in the curriculum are several courses in counseling, one of which provides weekly opportunities for clinical observation in a mental hospital outside the city. The number of students who plan to take clinical training this summer in mental hospitals promises greatly to exceed the number of Union students similarly engaged last summer. Some graduates have gone on for nine or twelve months' work in mental and correctional institutions. Another group has been receiving guidance in ministry to the sick in a nearby hospital, under the direction of a noted chaplain. Still others have night classes in a downtown psychiatric institute, where they take courses specifically designed for ministers. Last winter large numbers of seminary students and ministers from this area attended an illuminating series of lectures on psychological and theological factors in personal counseling, by Dr. Bertha Paulssen. A professor at the Lutheran Theological Seminary at Gettysburg,

Pennsylvania, Dr. Paulssen lectured at Union under the auspices of Auburn Seminary.

Perhaps the most significant evidence of the seriousness with which the resources of psychiatry are being regarded is seen in the increasing number of students who are seeking professional counseling for themselves. They have recognized the need of more emotional and intellectual insights which will increase the effectiveness of their personal lives and their ministry in the Church.

The vital functions of ministers and other religious workers can be greatly enhanced with psychiatric knowledge. Two notes of caution need to be sounded at the outset of this discussion. First, even a little psychiatric insight is a heady wine; it tempts its possessor to use it on the slightest pretext. Religious workers have to learn that they can never be psychiatrists, that to disregard the limitations imposed on them by lack of proper training is to run the risk of literally ruining the lives of some whom they will seek to help. Second, we must rid our thinking of any idea that the usefulness of psychiatric insight is confined to personal counseling. Psychiatry is the art of dealing constructively with interpersonal relationships. It has far-reaching implications for every aspect of a minister's life, personal as well as professional. A few illustrations of this fact may be briefly mentioned.

There is perhaps no other group of professional people which wields a greater influence over the mental health of the whole nation than the ministry itself. That this influence is often definitely unhealthy is one strong reason for insisting on the wider diffusion of psychiatric insight among the clergy. It is they, moreover, who must take the lead in effecting a rapprochement between the intuitive insights of Christianity and those of the new psychology. The importance of personal appropriation of psychiatric aids to mental health is seen in the fact that a minister can hardly mediate more mental and emotional strength to his people than he possesses himself. The degree of insight he has regarding his own problems will largely determine the extent to which he can guard against confusing his own emotional vagaries with the Word of God. In all pastoral theology, whether in or out of the pulpit, the minister requires insight to distinguish between legitimate interpretations of the Christian Gospel and the emotional axes which he has need to grind.

Prophetic preaching, for example, is a vital concern in the Church's life, but it is easily abused. If there were more ministers with more personal insight, one may safely assume, much so-called prophetic preaching would give way to a more well-rounded presentation of the Gospel. Again, preaching to life needs is far more than a homiletical problem. It is true that for the basic human problems involving hostility, aggression, guilt, anxiety, religious answers must finally be given. Yet no profound religious interpretations and solutions can be formulated apart from the incisive knowledge which psychiatry brings to bear on these difficulties.

Christian worship comes in for a great deal of attention from those persons who are trying to make psychiatric insights part of their religious

outlook. This writer knows a number of people whose clinical experience has given them a profound interest in, and appreciation for, the constructive role sound worship can play in the lives of worshippers. The current revival of more dignified and liturgical worship, characteristic of many religious groups, needs to learn much from psychiatry. It is increasingly recognized that worship which provides a rich variety of meaningful actions for worshippers is ministering to the total personality. All kinds of religious symbolism—theological as well as liturgical—may provide means whereby individuals relate themselves to reality in a healthy, constructive fashion. On the other hand, it must never be forgotten that religious symbolism also can and does serve as a means of hiding from, or rebelling against, reality. Liturgical worship, for example, has many advantages over a severely simple approach to the corporate worship of God, but its elements readily lend themselves to neurotic use.

As all pastors know, one of the curses of pastoral calling is the ever-present tendency of calls to degenerate into innocuous chit-chat. Last summer a group of clinical training students asked a well-known counselor for suggestions regarding this problem. His recommendation was that the pastor must learn to use the non-directive technique in ordinary conversation. He must be intent on not interjecting his own opinions and comments into the conversation except in small quantities. Furthermore, the pastor must learn not to be afraid of silences and pauses in conversation. These, the counselor pointed out, may be preludes to the introduction of significant problems by parishioners. Awkward attempts by pastors to keep up a constant flow of conversation only serve to block the imparting of such confidences. This counselor told the inquiring students that in his own pastoral work these techniques had almost invariably resulted in parishioners discussing important problems, if they had any on their minds at the time. If in a pastoral call he felt that there was nothing significant lurking just below the surface, he would cut short the conversation to go on to others whom he thought needed his counsel more.

An increased knowledge of the dynamic factors in child development sheds new light on the importance of religious education which is oriented toward the needs of children and young people. Much of the misgivings with which people regard this manner of teaching religion arises from the fact that they approach it with theological preconceptions alone. Theology is important, but the interests of a child are much better served, and more is accomplished in the long run, if theological presuppositions are subordinated to an effort at understanding what is actually happening in children's lives as they strive to become mature, independent persons. Regardless of whether we like it, children do learn about religion primarily from their interpersonal relations, and not from Bible stories or moralistic preaching. It is an unpardonable sin for adults to expect adult behavior of children. In like manner, it is equally unpardonable to force mature religious convictions on immature minds. As Carroll Wise has aptly observed, this is the best way to make sceptics of young people.

If theology is not to become arid scholasticism, as some of its most passionate expressions tend, it must become more existential. The use of this much-banded term has no reference to any particular school of theological thought. Whether a theological viewpoint calls itself "existential" is irrelevant. The important thing is that all theology must regard itself as an effort to work out for Christians a proper orientation to their God and to their fellow-men. Different personalities will require differing orientations. Without a continuous reference to basic human realities, theology becomes what Fritz Kunkel calls "theologism," an effort to discuss human life without knowing the dynamics of human personality. We have the right to demand of our theological insights that they be in accord with the best knowledge we now have of man's total personality. Psychiatry may not be a touchstone for theology, but it can render invaluable service in protecting us from the one-sided emphases of particular theologians. It has much to offer in helping us to preserve the fulness of the Christian Gospel.

A thrilling expanse of almost virgin territory of thought awaits the efforts of theologians who are also clinically trained. The scope of Christian interpretations of human experience which are assuming new importance in the light of psychiatric knowledge is almost coterminous with the whole sweep of Christian theology. Only a few samples may be cited. As we come to appreciate the importance of a supportive community of persons for individuals' mental health, as well as for their religious growth, the doctrine of the Church becomes even more central in our thinking. The evangelical emphasis on religious conversion needs to be correlated with what one large American school of psychiatrists calls the need for a "corrective emotional experience" in therapeutic situations. What do Christian "salvation" and psychiatric "integration" have in common? What is the relationship of "faith" and "insight"? To what extent can we identify "the will of God" and the therapeutic demand for "a co-operative attitude toward reality"? If these and a host of other like questions are not dealt with by sound theologians who understand psychiatry, then we shall continue to be confused and misled by the answers of those who know little theology and even less psychiatry.

The dangerous assumption that Christianity is the answer to all of man's personal problems must be abolished. A proper understanding of our religion could perhaps prevent them, but when they are fullblown it cannot cure them. The lives of sincerely religious persons who are in mental institutions offer tragic testimony to this fact. Human life often becomes so enmeshed in emotional problems that Christianity can have no constructive impact until the disruptive emotional underbrush is cleared away. Severe emotional disturbances are often doubly confounded by the addition of the religious dimension. Christianity's primary concern is with man's relationship to his God and his fellow-men. There are many obstacles to this triangular situation which psychiatry can remove. We disregard the services of psychiatry only at our very great peril.

Ministry In A Mental Hospital

By Gordon J. Chambers

“SURELY SIN is never mentioned in working with mental patients, is it?”, asks the visitor who already knows that an exaggerated sense of guilt is a factor in many illnesses. The question is so invariable that the reply comes almost automatically: “Of course sin is mentioned!” “Well then,” comes the rebuttal, “it is certainly toned down to a minimum, isn’t it?” And, pressed this far, one goes on to explain that this is most certainly *not* the case. As a Negro patient put it, “What tears a man’s mind up worse’n mos’ anything else is to have something kivered up in yoh mind. It’s jes like as if yoh shuts up milk or meat. They ‘gins to stink. That’s what keeps a million thousand people here in this place. Their minds is all muddied up.”

The Church has always had at its command the basis of good psychotherapy in its insistence that the first step in freedom from the weight of guilt is the awareness of sin and its acknowledgement in confession. This is essential if one is to find forgiveness, without which one cannot forgive himself. One of the things which Clinical Training teaches in graphic form is what has been known for centuries, but too often “toned down”, that the most destructive force of all to human personality is the sense of unforgiven or unforgiveable sin which compounds with every day it is allowed to eat its cancerous fill of what makes us most human. I have always liked Dr. Anton T. Boisen’s expression, that he knows of no unforgiveable sin except that of not wanting to be forgiven.

Our communities, our churches, and our hospitals are filled with persons whose lives are made ineffectual by the burden of a heavy guilt. These react in various ways. Some attempt to cover this sense of guilt or failure with an air of righteousness. Some blame others for their condition, and some blame circumstances beyond their control. Some withdraw, and seek forgetfulness in drink, drugs, or daydreaming. These we call neurotics, paranoids, and schizophrenics, but what we label them is not important. What is important is that they be led to acknowledge their faults, seek forgiveness, and fulfill the conditions whereby forgiveness is possible. So, for example, in our services of worship, opportunity for corporate confession of sin is never omitted.

“But doesn’t this only increase the already exaggerated sense of guilt?” This might be true, and we might hurt our people, if sin alone were emphasized. But *always* there must be emphasized the corresponding *mercy* and *forgiveness* of God, and the possibility of leading *new* lives. Furthermore, the very corporate acknowledgement of sin, like the rest of the service of worship, is a socializing act for those who have formerly been isolated by their own sense of guilt.

This last is clearly demonstrated as an important consideration as case after case shows that most of the individuals who break down physically or

mentally are suffering from an intolerable sense of failure and/or rejection, and that only as they come to assume responsibility 'for their own lives and acts can we hope for any recovery. This means that not only is seeking and acceptance of forgiveness necessary, but that somehow there must be restored to the individual the sense of belonging. Thus considered, the entire service of worship assumes importance as a therapy, as people are drawn together in simple acts of common worship, acknowledging one Creator and God, learning common ideals, and going forth to live as brothers and sisters.

These principles apply to every phase of our work as chaplains, a work not unlike the work of any parish minister. Just as it is good for people to worship together, so it is healing for them to sing, play, work, and think together. In our individual "counseling", which the psychiatrists call *psychotherapy*, we learn that we must first seek to understand the problems of the individual without expressing personal condemnation. It is often surprising how much a troubled individual will reveal to such a pastor that he would never reveal to anyone else! Then we must lead the individual to accept his personal responsibility, and—where necessary—to seek mercy and forgiveness. Next comes the necessity of reconstructing a life. This we attempt as we encourage the individual to engage in worthwhile activity such as work which is of benefit to other patients. Paul taught good therapy when he said: "Work with your hands."

Music, which may be used to stimulate the lethargic or soothe the excited, is used in many ways. Recorded music, played for appreciative listening or as background for other activity, is very helpful to many. Better yet is the creation of harmony by the patients themselves in orchestral or choral groups. Thus the choir which practices weekly and provides special numbers for the services of worship becomes a therapy group, as it is in any church. And it is thrilling to see faces light up as a group of men or women engage in an informal group-sing around the piano before one of the discussions conducted by the Chaplain's Department on Saturday and Sunday evenings, or in the mixed party group led by the Hostess, the wife of the Chaplain, in our reception building. In this latter weekly affair, one young crippled epileptic boy joins cheerfully in every game and dance, and—by his example—inspires many to participate who would otherwise sit alone on the sidelines.

In such groups, the "lost" individual may once again find his way back into society in the fellowship of a game, or dance, or discussion. One of the most interesting activities led by the Chaplains is the one begun by Dr. Boisen sixteen years ago, a discussion group for new patients, which begins with a group-sing and perhaps a short program, after which a case study from another hospital is discussed as though the assembled patients were the diagnosing staff. As we seek to determine together what the factors are in the case which make for mental illness, and what the factors are that make for mental health, we feel that several things are done: first, the individuals are drawn into an interesting group activity in which their own thoughts and fears can be

expressed and questions asked. Secondly, some insight is developed, over a period of weeks, as to constructive and destructive personality traits and practices. Third, their own personal problems can be talked about in the third person with complete freedom.

In each of these activities of the Chaplain, the insights and principles of Christianity can be brought to bear upon specific problems at a time of crisis. We see clearly what are the effects of hate, greed, lust, fear, ignorance, and isolation. We see how lives are wrecked by cruelty, deprivation, and condemnation. We see how small faults may be magnified by dwelling upon them. We see, too, how necessary it is that everyone receive unqualified love. How understanding may banish worry. How loyalty to something beyond one's self or fellows—that something which we call God—can lift and unite and motivate.

In the Clinical Training program carried on here, theological students, parish ministers, and the full-time Chaplains unite in the effort to meet the needs of these people who have somehow lost their way in life. An hour or more each morning is spent attending the meetings of the Diagnostic Staff, in which physicians, psychiatrists, psychologists, social workers, and chaplains attempt a detailed diagnosis of one or more cases. Oftentimes notes made in the process of a chaplain's work with the patient add considerably to the understanding of the case, and sometimes cases are presented by one of the members of the Chaplains' Department. Following this, the case is discussed in our own group, and related to a program of research being carried on in the meaning and significance of mental illness. Then the case to be presented to the Diagnostic Staff the following day is discussed and analyzed from our point of view, and any contribution which we may make prepared. In the course of these discussions, many references to individual reading and study are made and their application to the problems at hand discussed. Finally, any problems which have arisen in the previous day's work are discussed and opinions pooled as to their solution.

Afternoons are reserved for interviewing and ward calling. We conduct initial interviews with all patients admitted to the hospital shortly after their admission. Sometimes these are brief contacts in which we merely establish a friendly contact and attempt to help the patient adjust to his new environment. Sometimes—if the person desires to talk—we gather considerable information which may contribute to the final understanding of the case. Often these initial contacts lead to other hours spent in counselling with the patient and members of the family. Much of this follow-up work is done as we pursue our program of general ward calling, which corresponds to calling in any parish situation except that our "parish" consists of nearly six thousand people and takes several months for all of us working together to cover thoroughly.

Evenings are taken up largely with group work: choir, discussion groups with the patients, and seminars in our own department. A few evenings are

“free”, and much of this time is spent in study or informal sociability together with members of other departments.

Learning to work together with other professional people is one of the major lessons of Clinical Training, and much of it is required as we make referrals to other departments and seek information from them to add to our own understanding. Likewise, as we work closely with visiting ministers, and conduct Pastors' Clinics for those who would learn more about how to deal with mental illness and how to apply the insights of hospital work in the parish situation, we learn the interdependence of all phases of our work for Christ, the Great Healer. We feel that we are here engaged in a functioning ministry of the Church, for as the inscription in the entrance hall of our reception building states: “This is a hospital, . . . a place of hope for the healing of mind, body, and spirit, where many find health and happiness again.”

CONTRIBUTORS

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BOOK REVIEWS

Faith and History: a comparison of Christian and Modern views of history.
By Reinhold Niebuhr, New York: Scribners, 1949. 257 pp., \$3.50.

This book is a collection of material offered originally under several lectureships, including the Yale Lectures on Preaching and the Warrack Lectures at Aberdeen and Glasgow, but the theme has been worked over again and the argument is presented here as a carefully-integrated unity. The first part of the book is taken up with a very thorough analysis of current views of the nature of history, with a good deal of incidental discussion of the classical view and a long discussion of the typical modern conception of freedom. There follows a treatment of the Biblical view of history and of various issues raised for the Biblical view by the present situation. The penultimate chapter discusses the relation between fulfilments of the divine purpose in history and the ultimate fulfilment of all history, and there is a concluding chapter on the Church and the end of history.

The first point to strike readers of this book familiar with Niebuhr's other works, as most readers of this review will be, is a marked difference in style from that to which they have become accustomed from him. This style is extremely direct and deliberate and will undoubtedly serve to make his thought more intelligible to those who have not heard him speak. That, of course, is to be welcomed but I hope it will not seem perverse to express the hope that we have not seen the last of Niebuhr's old style. Mediocrity rather than obscurity remains the greatest vice of theological writing and there was something in the clanking, involuted style of, say, *The Nature and Destiny of Man*, which did convey something of the power of "passionate ratiocination" of its author and which gripped the imagination even at those points where it did not clarify the argument.

Niebuhr's main concern in this book, as always, is that of the Christian moralist seeking to vindicate the truth of the Gospel in fair intellectual fight with those philosophies of our own day which seem most vigorously to deny it. Thus he is at his best in his discussion of the belief in progress and the discussion of the various facets of the typical modern view of freedom is masterly. It provides an invaluable basis for that Christian critique of the working assumptions of the Social Sciences in the universities which is long overdue. When he comes, however, to deal with the Biblical view of history I must confess to being conscious of a certain sketchiness which stood out the more sharply, perhaps, by contrast with the rest of the book. Niebuhr deals with the place of the Church more fully here than elsewhere in his works and everything he says about it is profound and illuminating. His warning that the Church as an institution knows no escape from the ambiguities which beset all historical movements gains impressiveness from the rest of his argument and is most pertinent to the present situation of the churches. The last chapter also

shows how the sacramental life of the church is meant to express the eschatological tension for which he is pleading. Yet there are some very curious gaps in his treatment of the Bible. Startlingly, there are no references at all to the first chapter of Ephesians and although the end of the eighth chapter of Romans, Niebuhr's favourite passage, is quoted, the great argument which leads up to it is not discussed. Similarly, while there is some reference to the central place of the Covenant (p. 104 ff.) in the Biblical understanding of history, it is hardly given the weight it would seem to deserve, and there is no discussion at all of the complex issue posed by Scripture's understanding of history, that of the relation between event and interpretation in determining the nature of the saving facts. Constantly Niebuhr gives the impression that, while everything he says about the Bible and history is true and illuminating and entirely congruous with the rest of the Bible's testimony, there are aspects of the subject with which he is not concerned.

I believe that the reason for this is that, with remarkable integrity, Niebuhr sticks firmly to his last as a Christian moralist. The systematic theologian would want him to deal with predestination, the scientific historian would want him to discuss what the Bible means by an historical fact, and there can be no doubt that he would have produced a more complete treatment of the subject if he had done so. But his interest is in the moral implications of the Biblical view of history and of those modern views which challenge it. Here he is on his own ground and there is no doubt that it is ground which he holds in common with many other thoughtful people to-day. As a work of Christian apologetics this book will, I am sure, be among the most valuable that Niebuhr has produced. I cannot honestly say that I think it has faced all the major questions raised by the relation between faith and history but those it has dealt with it has faced in such a way as to lead its readers to understand anew what the power of the Lord of history over the false gods of this world means, and what more can be expected of a book than that?

— DANIEL JENKINS

What Can We Believe?, by Vergilius Ferm. New York: Philosophical Library, 1948. 211pp.

Professor Ferm, noted author and editor of many religious volumes (*Contemporary American Theology*, *Religion in the Twentieth Century*, etc.) and for many years head of the department of philosophy at Wooster, has now turned his hand to writing a book specifically directed to "that large middle-class of persons which has been reared in a positive religious tradition but toward which it has become lukewarm because winter has set in." This title, *What Can We Believe?* bespeaks Prof. Ferm's viewpoint, namely, that what is needed is intellectual assistance, for, says he, "it is not so much the old spirit of their inheritance that is giving them the trouble, but rather, it is the philosophy, the ideas, the beliefs which go along with the old religion." Ferm's book, consequently, is dedicated to helping "lukewarm" persons with "the building of a temple of sound religious beliefs."

In line with this point of view, namely, that the inner shrine of man's religious spirit is sound and his only need is for an adequate temple to house it, Prof. Ferm occupies himself throughout his book with the demolition and removal of many ancient building stones of belief and their replacement by a twentieth century edifice. For example, in Christianity there are many such false stones, as: the "traditional idolatry" of the Bible as "the one source of valid religious beliefs;" demands of "Christian groups which have turned upside down all sense of values," insisting, e. g., that "unless you believe Jesus is the second person of the Trinity, you are not of the elect;" antiquated views of God not much more adequate than the childhood picture of "a regal old man on the throne;" and supernatural doctrines of the church which remove it from common humanity. These decaying stones—and many others—must have their modern replacements: an understanding of the Bible as only one among many sources of "religious insight and value;" recognition of "the supremacy of Jesus" with "Greek metaphysics aside;" appreciation of God in a more mature way as, e. g., "Alma Mater" the "name or symbol for the whole;" and a down to earth view of the church ("like marriage it is human though it may become divine"), the church which as an institution exists that we humans may "get the broader perspective of life which is so fundamental for our general well being."

The goal of all Prof. Ferm's building and rebuilding is, as he often repeats, "to get a religion worthy of our religious spirits," one that "leads us in the direction worthy of the best in us." Our religious spirits are eager to rush forth in freedom, and when they are unconfined at last, they will carry us outward into ever enlarging areas of happiness and service. Christianity, unfortunately, has often been unworthy (as the examples above show) of this "best" in human nature; indeed, it has sometimes so demeaned man that he has felt like a "worm in the dust." Today, however, with our better understanding of human nature, we are ready for an ideal religion, which, in brief, will be the marvelous tool for "the development of the self into its fuller and richer expressions."

This reviewer, though grateful for many mature insights of Prof. Ferm's into our contemporary situation, must confess to finding himself in rather sharp disagreement throughout. For, Ferm's main thesis just does not seem to ring true—namely, that wrong or inadequate beliefs are the basic cause of our present "lukewarm" religious society. Indeed, we agree, we are weighted down with much false understanding; but more fundamental still is man's spiritual confusion and dividedness, his anxiety and guilt.

Perhaps if Prof. Ferm should see that the basic problem of our generation is the troubled inner shrine of man's spirit, then he would more gladly preserve some of the ancient building stones of Christianity and aid the temple of historic belief to rise once again.

J. RODMAN WILLIAMS
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St. Augustine: The Lord's Sermon On The Mount, translated by John J. Jepson, S. S.

The Didache, The Epistle to Barnabas etc., translated by James A. Kleist, S. J. The Newman Bookshop, 1948.

The Newman Bookshop continues its valuable series of *Ancient Christian Writers* with these two volumes (Nos. 5 and 6 respectively). The project includes over a hundred titles which are in preparation, and it is a worthy counterpart in English to the *Sources Chrétiennes* published by Les Editions de Cerf. It is unfortunate that the Greek and Latin texts are not printed with the translations. In a number of important instances *Sources Chrétiennes* has included texts. But the English series has the advantage of somewhat more comprehensive notes. This is particularly true of Dr. Kleist's volume, which constitutes the second part of his edition of the Apostolic Fathers (Part I appeared last year).

Dr. Kleist has given most happy renderings of the following documents: the Didache, Barnabas, the Epistles and Martyrdom of Polycarp, the fragments of Papias and the Epistle to Diognetus. Faithful to the original, he has given translations that combine clarity with the modern idiom. Furthermore, he shows himself well acquainted with the relevant Protestant as well as Catholic literature on the subject, and has written lucid introductions to the several writings. Among the points he makes these may be noted: he accepts Harrison's view of Polycarp's letter as comprising two epistles; he accepts, too, with some caution, Andriessen's theory of Quadratus as the author of the letter to Diognetus. He makes

a good case for rendering *taxei* in the fragment of Papias on Mark as "verbatim", "in full detail", thus clearing up a bewildering point. On the Didache he is perhaps less successful, seeking to date it before the end of the first century. The evidence against this is surely overwhelming; and it is imperative to distinguish between the primitive sources of the Didache and its compilation which can scarcely be earlier than 150 A.D. Along these lines the present reviewer is planning a restatement of the whole problem.

Augustine's commentary on the Sermon on the Mount naturally does not have the same interest as the primitive documents which Dr. Kleist has edited, but it is a characteristic writing of the African father. Composed while he was a priest in Hippo, it is thus a fairly early work of Augustine, and he took occasion to make several corrections to it in his *Retractions*. Dr. Jepson has given us a faithful rendering of the commentary. It is not easy to make the pregnant Latin readable in English, and the translator sometimes stays too close to the text.

The treatise has several important aspects. It seeks to relate the Beatitudes to the Gifts of the Holy Spirit, thus instancing that Augustine viewed the Beatitudes as a New Law which should govern the Christian life and which is capable of being observed by believers. His work had in this connection a great influence on the moral theology of the scholastics. The exposition of the Lord's Prayer which this treatise contains, is a notable essay on prayer.

C. C. RICHARDSON

Power For Action: An Introduction to Christian Ethics, By William A. Spurrier. Charles Scribner's Sons, New York 1948. \$2.50.

There is a great need, as those who have worked with college youth can testify, for books which present the meaning of Christian ethics to the college student in terms he can understand: less difficult than the writings of seminary professors and more profound than the homilies of the Sunday School. Mr. Spurrier, an alumnus of U. T. S. and now instructor in religion and director of the Christian Association at Wesleyan University, has written this book to help fill this gap and with some reservations it can be said that he has succeeded in giving us a book which ought to be helpful to the college student and to those who try to guide his thinking about Christian faith and ethics and their relevance for contemporary life.

The central point of the book is, as the title suggests, to show that the Christian faith alone provides the power which makes fruitful ethical action possible. It provides the power of self-transcendence and of self-fulfillment. Without the power which comes from faith in God and the awareness of His love and judgement which faith brings, attempts to live more righteously and to promote social justice will end in self-righteousness and moralism or despair and cynicism.

After an introductory statement on the New Testament basis of Christian ethics which sets forth in fairly brief and simple terms the contemporary interpretation of Christian ethics, Mr. Spurrier takes up the application of Christian ethics to social problems.

This is not intended to be a systematic survey of the way in which the Christian ethic may be applied to each and every problem of society today. The author selects certain problems and uses them to illustrate the method of applying Christian ethics to the many problems of the social order. The last part of the book deals with the application of ethics to personal life.

There can be no question of Mr. Spurrier's profound understanding of the meaning of Christian ethics. This comes out particularly in two excellent chapters, concerning the application to economics and to sex and marriage. These chapters are especially thoughtful, original and helpful. Unfortunately the book as a whole is not up to the high level of these chapters and the writing on other problems is much less even and penetrating. It is one thing to show how the Christian ethic tempers the mind of the person who must wrestle with the grave problems of politics and social order. That is accomplished very well. But there is very little discussion of the kind of specific principles and practical proposals which the Christian must develop if he is to solve the knottier problems in areas of race, international order, industrial relations etc. On the whole, Mr. Spurrier doesn't delve very deeply into these questions.

In criticising this book it should always be remembered what the author set out to do. Writing for sophomores has its own occupational hazards and we perhaps should rejoice that someone has dared to make some of the mysteries less baffling for the college student mind and has come off so well.

PAUL ABRECHT

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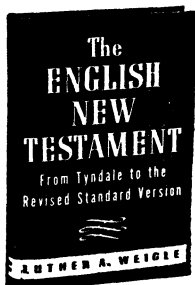
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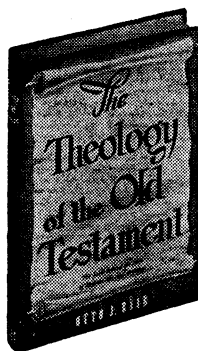
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