

UNION SEMINARY QUARTERLY REVIEW

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No. 2.

Preaching — As Word and Sign By Paul E. Scherer	3
Inauguration of Dr. Hugh Porter: The Charge By Henry Sloane Coffin	13
The Religious Thought of Franz Kafka By Robert W. Flint	17
“Back As The Boss” By Herta Pauly	21
A Survey of Recent Theological Literature	
Current New Testament Books By Frederick C. Grant	23
The World Church and Christian Missions By Charles W. Iglehart	27
The Seminary	
Quadrangle News	31
Alumni Notes	33
Contributors	41
Book Reviews	43
Frederick T. Schumacher, John T. McNeill, Philip H. Ward, Paul Abrecht, J. Rodman Williams, Nathan A. Scott, Jr.	
Books Received	55

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

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"ARYSE, O LORD, and lat thy Ennimes be confoundit, lat thaim flee
frome thy presence, that haite thy Godlye name. Geve thy servandis strenth
to speike thy worde in baldnes, and latt all Nationis atteane to thy trew
knavledge. So be it.

—*Scottish Confession of Faith, 1560*

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Preaching -- as Word and Sign

By Paul E. Scherer*

PRESIDENTS STRONG and Van Dusen, Members of the Board and Faculty, the student body, ladies and gentlemen:

The Brown chair of Homiletics at Union Seminary has had a distinguished history. It was established in 1865 by two members of that family which by its talents and benefactions has so long enriched this institution. Originally designated as a chair in Hebrew!—I found that out just the other day, somewhat with the breathlessness of one who has had a narrow escape!—in 1873 it was assigned to the Department of what was then called Sacred Rhetoric. Since that time it has been held by men whose achievements have added to it a lustre as difficult now to tarnish as to maintain. The names of William Adams, Thomas Hastings, Charles Cuthbert Hall, G. A. Johnston Ross, and Henry Sloane Coffin, are just so many luminous indications of my need, in itself sufficiently underscored by the critical nature of the times in which we live, and by the exacting demands laid on all who would undertake, surely with nothing less than fear and trembling, to proclaim the Word of God to our generation. The only confidence I have grounds itself in Him of Whom the apostle once said, out of the unbelievable verities of his own experience, "My God shall supply all your need." Meanwhile, there is courage for me of another sort in the fact that for these last two years I have been allowed to make my own discoveries not simply of the learning that's here, but of the Christian grace that undergirds it.

Homiletics, to judge by the look of bewilderment which the very sound almost inevitably produces, would appear to be one of the more occult of the theological disciplines. It isn't. As most of you know already, and the rest of you by this time have gathered, it has very simply to do with the history, the principles, and the practice of preaching.

From one point of view, the disrepute into which over wide areas of our modern life that word "preaching" has fallen, seems quite strange. There was a time when it by no means meant telling others to do what you did not, and often enough would not. There was a time when it was the mediation to a desperate world of the living Word of God. The fact of the matter is, we owe the New Testament to it. There, in gospel and epistle alike, you have little more than preaching, distilled and drawn off: not only the substance of it, but the effect of it; not only the story of an encounter between God and man,

*Inaugural address given by Dr. Scherer upon his installation as Brown Professor of Homiletics, at the opening service, September 24, 1947.

but the results of that encounter in the life and thought of the community it fashioned. Jesus preached, and Paul preached; and the Christian Church marched out, girding up its loins, to take over an Empire. Urban II. preached; and the Crusades swept, with their pathos and their promise, across Europe into Asia. Luther and Calvin and Knox; and the Reformation leaped like tongues of flame at the cords which were still wrapped around human history. You can't put your finger on any great movement of the past, from the Renaissance to the French Revolution, from the Declaration of Independence to the New Deal, for which some kind of "preaching" didn't serve either to set the stage or call the lines.

But it isn't *some* kind of preaching that concerns us in a theological seminary: it is *one* kind of preaching. It is the kind of preaching which is both the proclamation of God's saving truth and itself a part of God's redeeming act, the sign of His sovereign presence. That is the kind of preaching in which Christianity was born. It is the kind of preaching toward which every course in Homiletics must strive at least to make some contribution.

First then with regard to the proclamation of God's saving truth: the content and form of the sermon. We should not even have to say that Christian preaching, to be worthy of the name, has to make the content of divine revelation its primary and unremitting business. But we do have to say it. The notion gets abroad all too easily that the preacher's subject-matter is what the general public in our day is pleased to call *religion*; that his office is to talk persuasively about faith and hope and love, commending them all very highly: this week no doubt discussing their origins, and next week all their affinities; hanging on grimly the week after, it may be, to the bare edges of philosophy, until that gives out, then grabbing hold of psychology with both hands, determined whatever happens to quit worrying! The preacher's subject-matter is not even the truth about Truth. It is the truth about God, and what God has done and continues to do about man. Regularly through the ages, when the preacher knows so little about what man *is* that he abandons what God *does*, preaching falls into disrepute.

Here is the peculiar blight which for the last half century or more has been spreading over the Christian pulpit of America. Canon Wedel of the Washington Cathedral insists that on a modest estimate "an entire generation . . . has grown up, even within the churches," which has "never heard the true Christian gospel." While Mr. Henry Luce writes of Protestantism's "fantastically fuzzy ideas about God". On that no doubt there can be almost unanimous agreement, with the understanding of course that it is the other fellow's fuzziness which is most disturbing! A sermon is preached in one of our eastern cities on the subject of good Christian manners, rising to its pitch of courteous blasphemy in a reference to Jesus as "the gentleman on the cross". Another is intent on describing the mind of the Master, his belief in the reality of the spiritual and in the ultimate triumph of the good: a belief which he

must have cherished in common with Alfred Adler, who also held that religion was a kind of neurosis! Still a third defines history as what a man thinks of himself, of his fellows, and of God; without too much allowance it would seem for Another Thinker in the universe Whose thinking matters more. A fourth—there is no dearth of illustrations!—would have it that the world is dashing recklessly up a blind alley, with the moral order at the end; it had better learn now to reverse itself and start its pilgrimage Godward: which unfortunately is just the “catch”. In this particular instance there was but one casual mention of Christ that preceded the benediction. Except for the hymns we sang. You will have noticed what a weight of the gospel they are asked nowadays to carry alone, and rarely do. There are not enough people in the average congregation who pay any attention to the words. As for the rest, the vast epic of all that went on from Ur of the Chaldees to the place called Golgotha was bracketed in a simple “Go to now, we really have to travel the other way!” Should that prove to be the good news which has come swinging down the centuries, God help us all, it does not in all fairness amount to much! There has been a great deal to do about very little.

In trying to determine, with accuracy and honesty, what he has to preach, what God has done and continues to do, how it has been revealed and how it is to be related, the student has to run the gauntlet of the whole Seminary curriculum, Biblical, Historical, and Theological. Homiletics is a sort of bottle-neck. It is a corner into which the young preacher finds himself crowded now and then. Older preachers are more likely to think they are in a jam! It is the turn-stile at the end of the road, where all a man’s knowledge becomes “the servant of proclamation”, and he has to stand and deliver; has to catch his breath long enough to say out loud what he has learned, what it is that constitutes, not just for him, but for the faith of the Christian community, both in the context of history and in the light of Scripture, the core of the Christian revelation.

And that, may I add, you who are today preparing yourselves for the ministry are in a better position to understand, and at deeper levels, than any of us ever were. By the very pressure of events, and the changes they have induced in field after field of specialized study, *what to preach* has more and more been brought quietly and unobtrusively into focus. It may safely be said that just here Union has played one of the leading roles. Never content merely to indicate what way the winds of doctrine are blowing, the inner genius of this institution has rather been to off-set, with all its might and all its weight, whatever perilous drifts have from time to time shown themselves in the Church, whether toward the evangelical befuddlement which loses touch with the world, or toward the secularized liberalism which loses touch with the gospel. There are two kinds of consistency. That is one of them. The other, often enough, is moribund. To be profoundly consistent is to understand clearly that what needs most to be set in the headlines at the

moment is what the twentieth century of all centuries has tried hardest to put in parenthesis: how God meets man to redeem him.

And there is the core of "the renewing gospel." When all the layers of tradition have been peeled off that *can* be peeled off; with every due allowance, if you please, for the "shaping" of that gospel to the necessities of the early Church, there is the matrix: "Jesus Christ is Lord, to the glory of God the Father." The preacher proclaims it. He is not forever bent on telling you how to feel about it. Call it a Creed if you like. We need not be so deathly afraid of creeds! It was the mould around the facts out of which the Christian experience was wrought. It was the point toward which all the lines of the past converged, while from it all the lines of the future spread out, fan-wise. In Jesus of Nazareth, the accusing and forgiving grace of God was made incarnate, placarded before your eyes. Not that he preached repentance; repentance came by him. Not that he was a saint; he was a Saviour, turning his face toward heaven, and taking on himself, in what another has called "the undreamt, unanticipated, divine denouement" of Calvary, the judgments of that Holiness which struck "the sinful spot" even though he was standing on it: so that only the mercy of God could bear the stroke; and that mercy, whenever we will, he turns toward us. Say it how you like, but say it. It was saving work. Not to be proved, but to be apprehended. It was life out of death. Emasculate it over the week-end, eviscerate it from the first Advent to the second, and you'll have nothing left that can be called preaching.

Homiletics, however, has to do not only with the content of the sermon. It has to do with the form as well. While the one remains fixed and the other varies, there is nevertheless a strange kind of mutual relation preserved between them. It seems indeed to be a law of Nature that whatever lacks form, lacks content. When the earth itself was without form, so runs the Authorized Version, it was also void. It didn't look like anything; and because it didn't look like anything, it wasn't anything! Which may not be altogether pointless when the talk is of sermons! Vergil has a line, you may remember, in the third book of the Aeneid, which describes Polyphemus; calls him a horrid monster, shapeless, huge, with only one eye, and that missing!

We begin therefore with what is permanently "given"; then move on to what with endless pains and only varying success has somehow to be acquired. And there is much. It is often said that the preacher, like the poet, is born and not made; but there seem to have been very few first-rate preachers, or poets either, who were willing to presume on their birth! Those who would comfort themselves with but a little toil may join in the chorus: chanting over and over, in a kind of runic rhyme, that if you have anything to say, you will say it; that the difficulty arises when having nothing to say you still must needs say it. And they are all just as right as they are wrong!

Whenever a living word goes out into human life, there *is* a sense in which form emerges. So significantly is this true of the gospel, that a whole school

of modern criticism, though not too happily, has been named in token of it. They have shown us that the Word of God is a Protean Word. You can fairly watch it, like some old man of the sea, assuming what shape it will: clothing itself now with the stammering passion of a Paul, now with the more artful eloquence of a Chrysostom, now with the majestic dignity of an Augustine. You come on it in the swift turbulence of the great prophet of Florence; in the sonorous tolling of that huge bell, which was Bourdaloue; in the flashing insights of a Robertson. Always these myriad adjustments to the interests and needs, the doubts and the droughts, of the human soul. Thrust and counter-thrust. Argument and rebuttal. The vast panorama of the sky. The whispering of a forest. The flow of a stream. The beating of surf. Your own voice, one day, pleading with men. God's Word never appears in a vacuum. *Life* gives form to it. There are sermons which seem to fashion themselves!

The trouble with them is that they rarely do! Always underneath them, inside them, somewhere, a mind and a heart, more bitter than people think, with the blood and sweat of labor, and the tears of a prayer to Almighty God that He would use you, not you Him, not even to fill your church! The Christian preacher in our time of all times needs to start with the realization that the task he has on his hands is no easy task. Never could a man be more sure that he will discharge it poorly if he sets about it with the idea that it is. This mania for putting things together and pulling them apart again, which is Homiletics; this division, and subdivision, and organization; this writing and re-writing: it is hardly a struggling for effect, God save the mark! No ambassador of the Almighty is going to envy the ward-heeler his "gift" of winning friends, or the spell-binder his psychological techniques for influencing people. We have nothing to do with the advertiser's skill in selling the public what it shows no sign of wanting, some altogether indispensable article that is not being used enough! Or the lawyer's cleverness at drawing out of any old jury the verdict he happens to be after. There is no demagoguery about this, nothing meretricious.

Rather is it the intense and solitary struggle somehow to sit close to reality, away from the vague and the cloudy and the incomprehensible: and to do it for indifferent people, and defeated people, and hurt people, all of them deep inside wistful people; and so many of them no longer receptive to the Christian gospel. They do not always know that; but in a dozen ways they are conditioned against it. With the Christian pulpit itself, left wing and right wing, responsible for much of the conditioning: the so-called modernists, because they assumed that their own interpretation of reality was adequate, and went about adjusting the gospel to it; fundamentalists, because they assumed that what the fathers had shaped into a system of revealed Truth could be imposed, by the bare, reiterative methods of propaganda, on the uneasy mind of the twentieth century, and still serve as the living Word of a living God.

The result is that in our churches there are multitudes to whom we can no longer speak in "the terms of their own experience"; the most important

reason being that "the terms they use are the wrong terms"! Those great, familiar words—words like freedom and security and forgiveness and salvation—which Christianity itself borrowed from the life around it, to charge them with new meaning, have so far lost that meaning, been so far vulgarized and cheapened, that they have drifted in great piles over the Word of God to obscure it. You will be trying once more to deal seriously with them. You will be tugging at ideas that stand around now in the market-place idle, because no man these many years has hired them! You will find yourself committed to a good deal more than some effort at sweet reasonableness. You will find yourself committed to a lonely wrestling with angels at Jab-bok, where a man has seen God face to face: angels that have fled the sharp, staccato mutter of our days, and the cheap, neon-glare of our nights. I was with a poet this summer who showed me the few lines here and there through her book which had cost her off and on whole years of labor. And a preacher who looked at me one evening and sighed, "It is endless, I tell you! And I have been at it longer than you. It is just endless. You can't do it as it has to be done!"

But the sermon is more even than the proclamation of a changeless and saving truth in the changing and vital forms which truth that is alive will always insist on creating. At its best it is the proclamation too of a new age, already inaugurated in the midst of the ages. It is Word; and as the Word takes flesh again, it is Sign: itself a part of that redeeming act which is going on precisely where we are now in human history; the evidence and authentication of a Kingdom which "has come your length." Here is the fullest, farthest mystery of preaching. Here, caught up in that larger context, is its hiddenness. If this goes by default, all of it goes.

Now there are three characteristic imprints of such preaching, and the instructor in Homiletics has to be constantly on the look-out for them. They are themselves the seal of a Sovereign Presence.

One of them is the imprint of authority. It has to be borne in mind that the gospel does not traffic in advice. Nor did Jesus. Nowhere is it recorded that he spent much time saying "Please," or "It would be very good for you indeed if you would." The wind never tips its hat. It sends you scurrying after your own. So does the New Testament. It is not forever busy about the problems of living. It has no "solutions" to offer. Somebody once remarked of the preachers who have, who take it for their function to go about doing good, that after a while they seem not to be doing much good; they just keep going about! The problems of living are one thing: the problem of life is another. The gospel has that for its business. Not an emphasis. A center of gravity, which is the preacher's ultimate vantage-point. And he will not stand there alone.

Not very long ago, in the columns of *The Christian Century*, there appeared an idealized portrait of the minister of tomorrow. Along about Wednes-

day of each week he will meet in conference with the most eminent sociologist, the most eminent economist, the most eminent psychiatrist, of the community; not to mention the labor-leader, the industrialist, and the banker. Together they will build and roof and plaster the sermon for the following Sunday. It brought alive for me those lines from the General Prayer: "From plague and pestilence, from failure of harvest and from famine, from anguish of heart and despair of Thy mercy, and from an evil death," Good Lord deliver us! Not that the pulpit would fail to profit from a few conferences. The preacher can afford to know a good deal more than he knows. He can hardly afford not to. But what he can afford least of all is to get his authorities mixed up. There is one brand which he cannot forego. It has its source in the place where God confronts man, and the problems of living become the problem of life!

Every time you try to pin down that authority, you run into difficulty. Why else did Jesus answer the chief priests and elders of the people as he did? One day, while he was teaching, they came to him with their question: "By what authority doest thou these things? And who gave thee this authority?" He told them in effect, you will remember, that it was not the kind which on demand would get to its feet and thump its chest and shout its name out loud! Integrity enters into it. We can say that much. And knowledge enters into it. Understanding enters into it, and compassion enters into it, and the power of a sanctified imagination enters into it. Where they all meet in a life fresh from the presence of God, there you have it. It will bind you; but you will not set it over against your freedom, as if the tension between these two were the central problem of theology. It is the authority of a reference within which, and nowhere else, freedom comes full-statured.

It derives not *from* but *through* the words of Scripture, and is willing to tabernacle in your own; but transcends them all. Precisely for that reason the kind of wooden and pedantic veneration which turns the Bible into a text-book does it no service. Those who have been recently in Europe speak of its growing prestige in the religious life of the Continent. Well, its prestige was still growing in the seventeenth century too, until its idolaters did what they could to kill it. After which it lay in state for a century, while Rationalism stood and viewed the remains. Then the Germans stole it for a cadaver and dissected it! There is a kind of prestige which turns out to be quite lethal! Distributes Matthew, Mark, Luke, and John piecemeal, as if they had come to some untimely end and been dismembered, like the young brother of Medea, strewn over the sea bit by bit to hinder pursuit! Craving the preacher's pardon, the Bible has a life of its own, God given, with many members, and all the members, being many, are one body. And every sermon which is a Christian sermon is under compulsion to it. You are not likely to elicit anybody's interest by staying away from it as long as ever you can; easing people into it at last when they have quit looking. Give its words the meaning which belongs to them. Make as sure as you can of the experience that lies beyond the

words. And you will discover that its insights are not just speculative. They are unique. At those levels where it once spoke to the human spirit and the human conscience, it will speak again; entering into "direct, practical, and converting relation" to men's lives.

When you want to express your own opinions, by all manner of means do it; but never mistake them for the absolute! Will you let me confess that I grow very fond of Paul, no end of affection creeps into my respect, when he says, "This isn't God at the moment; but mind me anyhow. I may be wrong, but I am going to talk to you a little myself now!" It would certainly be better for us than any pretense to infallibility! If I may quote from one of the more recent Lyman Beecher lectures, Whenever you lift both arms and cry "Thus saith the Lord", you are either a fool or a prophet; and the mathematical chances of your being a prophet are not overwhelming! Faith has very little to do with infallibility. Security would have, if there were any such thing. But not certainty. Certainty has to do with persons. It is derived not from a book, but from the living Christ who there reveals himself; who meets you face to face in the witness borne to him by the Church, and moves with you to the casting down and the lifting up of your own soul along the silent corridors of your life. Out of it all, the sermon speaks; and One Whose only answer to the world is what it was before: "Neither tell I you by what authority I do these things." The Word of God does not label itself. It asserts itself. It is the cutting edge of God's Kingdom.

Another authentic imprint of Christian preaching is its directness and urgency. Dr. Farmer, on his visit last year to America, told us that the most frequent charge brought against the gospel in England was that it seemed incredible, irrelevant, and altogether too cheap. That is not a charge against the gospel. It is a charge against the pulpit. The gospel stands you up in front of facts; and not much is to be had out of calling facts incredible. They may well be, and still be facts; so utterly incredible that after a while life itself becomes incredible without them, and *man* irrelevant! I wonder sometimes if that may not actually be what has happened to our world. The gospel stands you up in front of facts. And they are not cut-rate facts. "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." Bring the Word of God face to face with *any* situation, and the shadow of a cross will fall there where the road divides. "Why dost Thou pursue us with such pains, who love Thee so?" asked St. Theresa. "I reserve them for My friends," he said. "No wonder Thou hast so few!"

That it is to preach. Not to engage in any routine business. To confront. With the substance of things hoped for, right there in your hands, like a deed to some property, the evidence of things not seen. The sermon is no vision, it is a Voice. The Hebrew did not look. He listened. "Hear, O Israel!" It is no essay, walking with its tuppenny candles round and round a light which has previously been hid under a bushel. Nor is it a twenty-minute journey

with a guide toward the City of God. It does not address itself to a crisis. It creates a crisis. "We are not the fire, but we live where it burns!" It does not speak to a need, it reveals a need. And all at once something has to be done, as between the shadow of death and the promise of life! What else did Mark mean when he said that the teaching of Jesus was with power, so that "they were amazed at his doctrine"? It struck them clean out of themselves! Do you think it was some general principle, the upthrust of some rule, some unheard of notion about the way of life or the Kingdom of God, something that you could cut free from all the rest, and hold out with paragraphs of inspiration and exhortation? It *was* life, and Kingdom, and God! It was seed, it was leaven; making its way by force, breaking through the crust of history; hidden a while it may be, but suddenly revealed. "Today salvation came to this house." And there is movement, and there is haste, and there is the sound of feet; folk rushing away to buy oil, and a shout. It is the NOW that God is always writing, the stroke of His judgment, and the boon of His mercy; and the people who keep changing that NOW only make it read NEVER!

The imprint of authority, of urgency, and of triumph. There can be no Christian preaching which leaves that out. No matter how realistically the sermon portrays the tragic and self-defeating character of human life and human history, it cannot be allowed to settle down in any slough of despond, not about the individual, not about society, and not about the world in which we live. There is no place in that world for fancies. But there is room in it for the Christian gospel, and for what William Manson calls "the 'unmeasured' element" in its ethic. You would scarcely think so, because of *what we are*; but it *is* so, because of what *God* is. Set down alone in the midst of what we are, neither the gospel nor its ethic means anything. There was a brilliant rabbi where I was this summer, who kept insisting publicly that the Jewish faith knew nothing of what Christianity continues to call original sin. And a Christian minister who sat by me at luncheon, full of the parables of the Kingdom and the Sermon on the Mount, contending that Jesus himself knew as little. You never will make any sense out of any of it, unless you understand that the entire Christian revelation presupposes what we are, and on the other side of it the grace of God! There the gospel starts, with its preaching of repentance; and there it comes out, with its doctrine of the last things. The stuff of human life and of human history was on hand for everybody to see. Jesus could hardly have understood less about it than Paul. But the will of God was back of it, and the will of God was underneath it, and the will of God was the goal toward which it was moving! Within that will stood publicans and sinners, Levi and Mary of Magdala, Peter and Thomas and Judas: "Friend, wherefore art thou come?" All of them, and he knew it, the whole world of men and events, whatever the appearances, today and therefore tomorrow, caught up within God's eternal, redemptive purpose; "engaged" by

that "power and love" already "breaking from the skies." God would be at the end; because God was there now, in the present!

The Christian sermon is the sign of that certainty: the certainty which sees in the very moment of confusion that the tragedy is not central. The triumph is. Not our kind. God's kind. Maybe by way of catastrophe. But inevitable. We are not "biting on granite"; because God is not. It is his field, and the victory is His victory. We shall not attempt to dictate the terms. The odds are His business. Nobody needs to underrate them. We are facing a human will that won't: a theory which will turn often enough into poignant actuality in the course of your ministry. It will be hard to take then. But you never have to take it with "ultimate seriousness". What has to be taken with ultimate seriousness is the grace of God: set just now over against a generation which has been swung back and forth from self-adulation to despair, from credulity to skepticism; men and women who have abandoned themselves with high devotion to the quest for Truth, the truth about themselves, and the truth about their world, only to find that the kind of truth they have been seeking fails quite dismally to set them free. It just enslaves them, drags them along, bound hand and foot, to the edge of the abyss; countless thousands who have fled pell-mell from all manner of illusion, to plunge headlong down the ways of that final insanity which is sure that it has no illusions. We face that, with nobody who seems able to stop the drift toward sheer demonism.

And we go out to meet it with sheer foolishness! So Paul once called this business of preaching. He did not mean at all that it was foolishness as method. He meant that it was foolishness in content. It was the *gospel* that was foolishness! But it was the foolishness of God. And man's wisdom could never stand against it. It was the weakness of God, and it was stronger than all the powers which still thought they ruled the world, acted as if they were on the throne. They were not, of course; not really. They were like a time-bomb that had been "rendered ineffective." They were like a ten-dollar bill that had been "de-monetized": a figure of speech that belongs to the language of First Corinthians. They were not on the throne, because the throne was already occupied. "The Lord God omnipotent reigneth!" And nowhere do men know it better today, writes Visser t'Hooft, than in the Church of Europe.

There is a story of how Hegel was once confronted by a critic who took vigorous exception to the Hegelian philosophy on the ground that it could hardly be said to square with the facts. Hegel's answer I like: "Well then, so much the worse for the facts!" We can use that where it fits better. It is the authentic note on which the New Testament ends. In the last book of the Bible ride the Four Horsemen of the Apocalypse: War, and Famine, and Death, and one other. And his eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And he went forth conquering, and to conquer.

Inauguration of Dr. Hugh Porter

The Charge

By Henry Sloane Coffin

On November 12, 1947, Dr. Hugh Porter was inaugurated Clarence and Helen Dickinson Professor of Sacred Music in the Seminary. Dr. Porter's part in the inaugural consisted in a program of music. Dr. Coffin delivered the following charge to the new professor in behalf of the Board of Directors.

MY DEAR HUGH PORTER: This is a happy and a relieving occasion for me—relieving because for some twenty years now I have had you as a load on my conscience. When I have been faced with an earnest, devout, scholarly, and capable student, I have not sought to divert such a man from the pastoral ministry. But just that, you recall, I did with you, not because I did not covet you for the leadership of some parish, but because you appeared to possess such eminent gifts for the ministry of music. Now you have attained musical distinction as successor in the directorship of this School of Sacred Music of one whom you and I honor and love, Clarence Dickinson, and you have so impressed your colleagues on the Faculty and in the Board of Directors that they have made you a full theological professor. You are certainly in the holy ministry. My counsel did not divert you, but under God and in ways which at the time neither you nor I foresaw, you are the teacher and inspiration both of future church musicians and of pastors.

Let me begin this charge by congratulating you on the noble heritage into which you enter. The name of your chair is a summons to the highest endeavor. Dr. and Mrs. Dickinson brought their mature experience, skill, knowledge, artistry and renowned reputation to this School and put their heart, soul, and all into its work. They have made it. From the start it flourished and swiftly acquired name and fame for the combination in its graduates of cultured musicianship and informed devotion to the Christian Church. These graduates are filling outstanding posts in churches, colleges and schools, and filling them to the advancement of aesthetic standards and to the enrichment of the spiritual worship of God. It is one of the satisfactions of my present vagrant ministry to find myself from time to time in a church where one of these alumni is at the organ. Invariably one is uplifted by a service where anthems are devout and artistically rendered, where congregational praise is hearty, and where throughout the service incidental music, in keeping with that which has preceded and that which ensues, (as Walt Whitman puts it in the *Song of the Open Road*: "The music falling in where it is wanted, and stopping where it is not wanted"—and one may add appropriate music), attended our common journeying in worship up to and with Most High God.

You were among the seven who completed the course for the Master's degree in the first class, and later you were among the first group to meet the requirements for the doctorate in music. You are the School's product in the sense of having taken all which it could bestow. The mantle of Elijah now rests upon Elisha, or (in more musical parlance) the baton of Clarence has passed to the hand of Hugh.

This School of Sacred Music was founded for two purposes:

First, to supply the Church with ministers of music—choirmasters and organists—thoroughly competent as musicians and conversant through their years in this Seminary with the thought, the worship and the work of the Church. They were to be genuine partners of ministers in the pastoral office. In several charges you have approved yourself notably such a minister of music. You know what is required, the obstacles to be surmounted, the opportunities and limitations of a congregation. You know what is demanded in tact, patience, courteous firmness, in being teamed with pulpiteers, perhaps as temperamental as any virtuoso, for we preachers behind the scenes in relations with our associates all have peculiarities, sometimes singularly incongruous with a man of God. And from experience you also know what choirs are, and the oddities to be encountered in any collection of singers. There is a harmony to be achieved and maintained in personal relations of singing men nad singing women, of man with man and woman with woman, and of adolescent young people and children, as difficult as the harmony of voices. You have also already been teaching long enough to have ample knowledge of the strange qualities present in students—procrastination, putting off tasks, delight in extremes, self-assurance and hampering diffidence, exhibitionism, and plain everyday laziness. It would be impertinent for me to proffer counsel on these matters.

Your fellow alumni among Church musicians have shown through the years their readiness to qualify themselves for parts at least of the pastoral ministry. In the Seminary they have been caught by some aspect of theology and gained some knowledge of the practical work of the Church. One of them, and he is not the only one, whose record as choirmaster and organist is outstanding has persevered in theological courses until he has completed the work, and tomorrow is being ordained by the Presbytery of New York. He will be both a minister of music and a minister of the Word and Sacraments. One wishes that more of the candidates for the pastoral ministry developed a comparable interest in Church music, and prepared themselves to understand and effectively to minister the Church's treasures in this portion of its rich heritage.

For the second aim of this School of Sacred Music is the education in this subject of future pastors. It is notorious that the majority of those who enter this or any Seminary are musically illiterates. Your predecessor has accomplished much in the education of the Seminary community—faculty and students—as well as an interested public, by the musical services in this Chapel and by series of lectures which he delivered, often illustrated with the help

of a choir. Many men in the ministry speak with gratitude of their indebtedness to him for these enrichments of their minds and many also are grateful for a training under him in the Seminary choir. But it is regrettable that so large a number in the student body lack appreciation of the invaluable function of music in the work and worship of the Church, never include a single course in it in their schedule, and leave the Seminary as ignorant of this wealthy resource for God's service as when they came here. How a minister can expect to conduct public worship effectively without thorough knowledge of the spiritual contents of the hymnal in words and tunes, without some familiarity and intelligent appraisal of the music available for the choir and of the music's function in the Church's ministry to the community, and without an understanding of the relationship between prayers, Scripture, sermon, and the musical elements in the order of public worship, passes comprehension. Yet, seemingly earnest, devout, and moderately intelligent students assume that they will be competent in these matters although confessedly totally ignorant.

It is one of your most arduous and important duties to take thought and pains how you may instil at least a rudimentary appreciation and understanding of Church music in these numerous smugly complacent ignoramuses. You have the standing of a full professor in this Seminary: use it to the utmost. Be faithful at faculty meetings, not often entertaining and frequently protracted, in the hope that when questions of curriculum (a favorite ring for academic bouts!—the students revise it in the even years, the faculty in the odd) arise, your very presence and sometimes a vigorous word may remind your associates that a knowledge of Sacred Music is as indispensable a part in the preparation of well-trained ministers as are other disciplines listed in the catalogue. Let me also counsel you to arouse your students for the degrees in sacred music to evangelistic efforts to improve the tastes and enlighten the minds of their theological fellow-students in good music.

For both varieties of student must be artists in their respective media. The art of public utterance in prayer and preaching and the art of the musician have much in common. Truth expressed in words must find entrance by its beauty, as well as by its intellectual cogency and its grip on consciences. God has given us His Self-disclosure in Scriptures which are sublime literature. To interpret His message whether in speech or music with its loveliness left out is to rob it of its power to charm the souls of men. The Italian philosopher Croce defined beauty as "successful expression." Musicians devote themselves to seek it with toil of mind, with emotional response, with consummate skill in performance. There can, therefore, be no better companions for would-be preachers than devoted musicians. It is upon its artistic side that our pulpit and our usual Church music are weakest. All great art is tantalizingly because unapproachably simple. A modern novelist, Katherine Mansfield, after an evening stroll, set down in her journal:

"To write something that will be worthy of that rising moon, that pale light. To be simple enough, as one would be simple before God."

The elaborate, the fussy, the involved in sentence or musical phrase, that which attracts attention to itself, is no fit passageway for the living God to the souls of men. Sermons, prayers, music, fail from artistic crudity. They are not "successful expression" for God's intercourse with His children. Jesus Christ is the "successful expression" of Him who is both love and loveliness. The story of His birth, life, passion, and triumph over the world, sin and death possesses perennial fascination. Its retelling in words or music, a retelling which must occur again and again and again in the constant ministry of the Church to young and old, demands exacting artistry, or its compelling beauty vanishes in dull and drab commonplace.

My friend, take your high calling as an artist into your work as a theological professor, and by God's grace, which is altogether lovely, you will make a matchless contribution to this Seminary. One of the profoundest of the early Church fathers, Clement of Alexandria, using a legendary practitioner of your profession as his symbol, calls Jesus "our new Orpheus" with irresistible music of word and life. And as a model for your work here one may point to a more modern, and perhaps the greatest, name in music. There was no more devout man in a pulpit in the Eighteenth Century than the scarcely recognized organist and cantor at the Thomas-schule in Leipsic. You are familiar with a passage which he inserted in the rules and principles of accompaniment written for his students:

"Figured bass is the most perfect foundation of music. It is executed with both hands in such a manner that the left hand plays the notes that are written, while the right hand adds consonances and dissonances thereto, making agreeable harmony for the glory of God and the gratification of the soul. Like all music, the figured bass should have no other end and aim than the glory of God and the recreation of the soul; where this is not kept in mind there is no true music, but only an infernal clamor and ranting."

Bring the God-centered artistry of John Sebastian Bach to your teaching and conducting, your composition and playing, and you will help deliver this training school of ministers from the disease of our doomed modern culture—its man-centredness—and direct Church music and the whole work, worship, and life of the Church to glorify God and enjoy him, which is man's chief end.

The Religious Thought of Franz Kafka

By Robert W. Flint

A MAJOR WRITER reproduces in miniature the problem of the theological circle. The man is his universe; the man wants above all to be himself no matter how much inconsistency that might entail. We have to enter the circle to understand it because there is no good outside vantage point. I could simplify my job by treating Kafka as an eccentric modern version of the Stoic school; the associations of the term would immediately rise and do much of my work for me. This would be one way of "disposing" of Kafka, in a certain sense, if our purpose were only polemic. He would not be as significant and durable as he is, however, were he less of a perversely real literary organism, one of those examples of life transmuted into words with such elegance and terrifying honesty that theologians as well as lay readers can be instructed and entertained by it. "Death is to the individual like Saturday evening to the chimney-sweep; it washes the dirt from his body. Then it can be seen whether his contemporaries harmed him more, or whether he did more harm to his contemporaries; in the latter case he was a great man." In these words, Kafka wrote the formula for his disturbing effect on modern readers. He harms us by a new kind of honesty, or more exactly, an honesty in writing about experience that is usually treated in radically different media and style. The sensitive Christian reader should, I think, feel two obligations towards Kafka; first, to understand how little he strove for and how far he was from attaining a metaphysics, a theology, or even a logically consistent world-view; and secondly, to discover how persuasively he illuminates certain crucial areas of modern spirituality. Kafka has been favored with more and worse exegesis than any other modern writer precisely because his intellectual range, under cover of a restrained, private idiom, cuts across so many areas of meaning, uniting them in images which grow directly out of their fabric. One is astonished how needlessly complex Kafka criticism has become, especially since he had no prophetic ambitions; time must straighten things out. I will discuss only the leading religious ideas as reflected in the aphorisms. All the quotations will be found in an admirable collection called *The Great Wall of China**, which I strongly recommend as a first-reader in Kafka.

Like Dante, writer first and theologian a poor second—you might even say theologian by accident—Kafka tries to project in dramatic and narrative terms (with a hint of lyricism here and there) the "feel" of the frontier between what are conventionally called nature and spirit. These limits are never defined exactly; indeed, Kafka could not always identify them at all. All he knew for certain was that he was suspended somewhere between them. He

*New York, Schocken books.

wanted to express his own essence in a way so much more deliberate than is customary in fiction that he has been falsely accused of using fiction for confession rather than representation. This personal bias shows itself in the obsessive, irrational twist the fiction is apt to take in places where a more traditional, "mythical" action is expected. But these are problems for literary criticism and not germane to our point. We will find a high degree of objectivity in Kafka, a wonderfully accurate and often amusing attention to detail, and we will also sense, under the objectivity, that Kafka has achieved a high degree of solipsistic awareness, on all levels of existence with equal honesty and irony. This goal may seem simple on the face of it, but it has rarely been pursued with such a single-minded refusal to fall in with conventional attitudes unless they could be felt in personal terms.

Perhaps the great fact about him, from which the others might seem to have derived, was his personal charm. His close friend and biographer, Max Brod, ventures to say that he was on the road to sainthood when he died of tuberculosis at 41. However that may be, and whatever secular sainthood may be, the good humor and sweetness of temperament is all of a piece with the elegance, simplicity, restraint, ironic dispassion, and constructive imagination displayed in his writing. His models were the more nearly "classic" writers of German—Goethe, Kleist, Stifter, Hebel—and of the French, Flaubert, the great stylist of the previous generation. From these writers he learned to temper his peculiar private language with the strongest and most graceful qualities of his native tongue. "I took resolutely upon me the negative elements of my epoch which I have not the right to combat but have the right, so to speak, to represent. I do not share by inheritance any of the few positive elements of my time, nor any of the negative elements in their extreme position where they are on the verge of turning positive. I was not like Kierkegaard introduced into life by the tired hand of Christianity and I did not, like the Zionists, catch the last corner of the disappearing prayer shawl of the Jews. I am either an end or a beginning."

Several critics have found Kafka too modest in disclaiming positive elements but he could hardly have represented his time as he did by *suffering* it without this modesty. In a transitional age he is the transitional man par excellence, the agnostic's agnostic, with the virtues of patience and moral incompressibility that may be the best legacy of the middle-class *laissez-faire* spirit. He is the as yet free son of the noisy, expansive 19th century stepping on to the cold stage of a world where spiritual romanticism had temporarily exhausted itself. Since there is often a lag between the average reader's awareness of the spirit of his time and his ability to recognize that spirit in literature, many have missed the importance of the muted, circumspect scale on which Kafka operates. Others, however, have made a cult of the modern element of free association, discontinuity, ironic despair, etc., in Kafka, without understanding the timeless strength beneath the surface modernity. His

work expresses to a preeminent degree the pathos between the dream of complete freedom and the fact of psychological bondage. One critic calls this "the pathos of modest hopes". Kafka seemed often to be on the verge of freeing himself in one of several ways, but decided in each case in favor of his art, whose value he saw as growing out of a continual conflict with authority. He needed the tensions of his job with the Worker's Accident Insurance Company, the unwitting tyranny of his father, and the stifling atmosphere of the Jewish middle-class world of Prague before and during the First World War to provide him with analogical material for his explorations of the great abstract subjects of Law, Authority, Guilt, Justice, and Grace.

Four literary emanations, four circles of increasing generality and impersonality proceed from the man himself: the diaries where we find the most human but one-sided Kafka—the short stories and fables which give the simple formulae for the longer works—the three novels and long stories—and finally, the limit of Kafka's speculative abstraction, a body of aphorisms similar in many respects to Pascal's.

Kafka was not a mystic, not a Manichaeian, not an ascetic by desire nor spiritualistic by vocation. His religious speculations are always from the standpoint of human interest and well-being. His nostalgia is essentially for Enlightenment ideals, tempered by the long disillusion of the bourgeois era. Whatever traditional religious ideas appear seem to be those which Christianity and Judaism hold in common. He wrote in a diary for 1922: "This entire literature is an onslaught against a terminus, and if Zionism had not interposed itself, it might easily have developed into a new secret doctrine, a Kabbala. There are tendencies toward this." Let us consider his religious thought under its leading categories, quoting from the aphorisms.

Faith

Kafka reduces faith to minimal terms which must leave the Christian reader unsatisfied, a faith not unlike the simple trust in a Cosmic Principle of Sufficient Reason that the Catholic poet Péguy celebrates, except that no God supports it. Kafka's "faith" is the crossroads where the humanist joy in man's self-determining power changes into a more modest faith in a ground of being beyond man. "Man cannot live without an enduring trust in something indestructible in himself. Yet while doing that he may all his life be unaware of the indestructible thing and of his trust in it. One of the possible ways in which this permanent unawareness may be expressed is to have faith in a personal God." Or again: "No one can say that we are wanting in faith. The mere fact of our living is itself inexhaustible in its proof of faith. 'You call that a proof of faith? But one simply cannot not live.' In that very 'simply cannot' lies the insane power of faith; in that denial it embodies itself."

Theodicy

Kafka's theodicy is spiritualistic, Hegelian with a few quirks that would have startled Hegel. He had no desire to endorse the status quo but he could

not imagine supernatural happiness in a natural world. His temperament, and perhaps a residue of the Jewish utopian tradition in his blood, refused to allow for radical evil. "There is only a spiritual world; what we call the physical world is the evil in the spiritual one, and what we call evil is only a moment in our endless development." Again: "The fact that there is only a spiritual world robs us of hope but gives us certainty." Evil, as we know and name it, however, can apparently be as beautiful as Good. "Leopards break into the temple and drink the sacrificial chalices dry; this occurs repeatedly, again and again; finally it can be reckoned on beforehand and becomes part of the ceremony." Are the leopards thereby made into lambs? Kafka does not say.

The Individual and Society

Kafka's humanism is perhaps his most appealing characteristic for the Christian. His latent existential anxiety may be more dramatically "modern", but it is farther removed from the radical despair preceding religious regeneration than the humanism is removed from the Christian respect for life. "Test yourself on humanity. It makes the doubtful doubt, the believer believe."—"Humility provides every one, even the lonely and despairing, with the firmest relation to his fellow-men, a relation, too, that is instantaneous, though only if the humility is complete and permanent. It can do this because it is the true language of prayer, at once worship and firmest union. Our relation to our fellow-men is that of prayer, our relation to ourselves, that of effort; from the prayer we draw strength for the effort."

Anxiety

Kafka's debt to Kierkegaard is not as great as has been supposed. He felt the tone of his life as a pervasive anxiety before he had read Kierkegaard, who interested him chiefly through his similarly tragic love affair. He wrote: "Kierkegaard is a star shining over a region almost inaccessible to me." The two writers share an insight into life as a perennial crisis of decision. "The decisive moment in human development is a continuous one." This anxiety does not reach agony with Kafka but produces instead an exacerbated wakefulness and a sense of being overpowered by petty detail. Kafka and his protagonist, K, do not thunder much against an unjust heaven, but neither do they submit until the evidence seems to be overwhelmingly against them. In good 18th century fashion they know their rights and stand on them. The K of the novels is a person of dry integrity and the indefinable appeal of the "accused". (He likes the women who fail to observe that charm but soon tires of those who are attracted by it). K is never certain whether this quality in himself is a stigma or a grace. In one episode in *The Castle* the young boy Hans speaks of K as a "younger brother" who is destined to go farther—a tenuous hint of a "calling" for K. To stand a term of Heidegger's on its head, K has a kind of reverse "Geworfenheit"; he is projected *out* of natural life but never far enough to return, as in the classical scheme of regeneration, with a new vision. Kafka was physically limited, not handicapped, in such a

way that our modern world offered everywhere meaningful obstacles to his purely worldly ideals. He was left in suspense as to whether his failure to attain them was due to worldly incapacity or special avocation.

Sin, Fall and Salvation

In these categories we see most clearly Kafka's non-Christian bias. "... the expulsion from Paradise is final"—and yet, in a bitter humor, "Why do we lament over the fall of man? We were not driven out of paradise because of it, but because of the Tree of Life, that we might not eat of it." Kafka will not take responsibility for defining or enlarging upon these concepts; he leaves the blame obscure and the cure indefinite. Only once does he speak of salvation: "There are countless places of refuge but only one place of salvation, but the possibilities of salvation, again, are as numerous as all the places of refuge." In his own life he seems not to have expected it except in marriage which remained an impossibility until the last year of his life.

It has been widely said that one novel, *The Trial*, is a study of justice, and *The Castle* a study of grace. This is true only in the most indefinite sense of the terms. The modern Christian will find little edification or sermon-material in these books. He should, however, not allow himself to miss the vast suggestiveness of this new literary universe.

"Back as the Boss" -- An Occupation Incident

By Herta Pauly

THERE IS A SUGGESTION of something like a compensatory justice of fate in the fact that a good many of Hitler-Germany's exiles, once humiliated or persecuted, are now back in occupied Germany, where their knowledge of the German language is indispensable. Now they are returning to their native land not simply as Germans, but equipped with the pseudonymity and power their American status affords.

* * * *

On a train in the American zone I occupied a compartment together with another War Department employee. At every station Germans would open the door and my companion would request them to stay out, this compartment being occupied by Americans. Sometimes there was an argument, for this was a civilian train with no special compartment for the Allies. But the sight of American uniforms always wins the argument. At one station a young fellow, dressed in OD, entered our compartment. He carried a pistol in his belt and his helmet showed the yellow stripe of the Constabulary. He shoved a strawy-haired German youngster of about 14 years ahead of him and asked him to sit down in the adjoining compartment, connected with ours by the corridor. He himself sat down with us. His young arrestee, we learned, had gone "black" (illegally) into the French zone, was put in jail there, but was released again. Then he had gone "black" to Switzerland from where he was expelled. This

young official had picked him up here in the American zone and was taking him back to Stuttgart, his home town, to turn him over to the MP's.

We could not identify the organization of the young policeman. Although his helmet showed the yellow stripe of the Constabulary, he did not have their shoulder patch insignia, nor was he an MP. His helmet carried the mysterious letters "DC", so we asked him what they meant. The "DC" stood for "District Censorship". His job, he told us, was to pick up stray people, mostly on trains. "What a job", we commented. But he said he enjoyed it very much: "I am a Jew, you know, German-born, and when I had to leave the country I swore I'd come back here some day as the boss." —

He was not an MP because he was not an American citizen and he was not a citizen because he was not yet 21. He had the self-confidence of a top sergeant and neither his manner nor his speech gave him away as a refugee. Germans trying to enter the compartment were met with a slightly rough, but not arrogant, "raus!" which muffled any further argument. He was keeping a stern eye on the kid, evidently enjoying his catch, but he did not order him about or restrict him particularly.

The youngster looked terribly thin and tired and his captor did not object to my giving him a candy bar. Separated from us merely by the wooden wall, he leaned over into the corridor so as to be able to see us. He seemed to listen eagerly to our conversation, but there was no telling whether he understood our English, for he never said a word. German trains are always crowded. The boy occupying a compartment all by himself, was alert to the advantage of his situation. Whenever Germans tried to get into his compartment he, like the DC, shouted "raus, nur fuer Amerikaner!" The DC grinned, "See? he is helping me!" He sat facing the boy. Several times while we were talking he remarked on how hungry he looked. "Gee, I feel sorry for him, I hate to turn him in." The train moved very slowly, stopping at every little place. Once we were standing still for at least twenty minutes between stations because a troop train ahead of us was held up for some reason. The DC took a bundle of papers out of his coat pocket and glanced through them absent-mindedly. They were the boy's papers; he had examined them carefully before. Among them was his release from the jail in the French zone and his train ticket. The DC put them back into his pocket.

The train was moving again. With no more delays we would be in Stuttgart within two hours. When we pulled into the next station the DC got up; he took the papers out of his pocket once more, walked over to the boy and handed them to him. "Here are your papers, and if I don't see you any more from now on I won't know where you are—you understand?" The boy was bewildered and a bit anxious. "But I have to get back to Stuttgart tonight—?" Then apparently he caught on. He got off the compartment and a moment later when I looked through the window I could not see him in the crowd. He must have stepped into another compartment.

The exile had redeemed his pledge: He had come back "as the boss".

A Survey of Recent Theological Literature

CURRENT NEW TESTAMENT BOOKS

By Frederick C. Grant

“**H**OW TO READ THE BIBLE”, by E. J. Goodspeed (Winston, 1946, \$2.50), is a “popular” book, by an expert—the only person who should be trusted with the writing of such a book. The Bible is studied, not chronologically, but in its various literary *genres*. Excellent for the layman who wants to read the Bible but is appalled by its arrangement and by the long Introductions the scholars use. This book will help him to read it for himself, with understanding and appreciation.

“The Bible Today”, by C. H. Dodd (Camb. Univ. Pr., 1946, 7s. 6d.) is composed of seven “open” lectures at the University of Cambridge, taken down in shorthand by a student, and edited by the author. The book gives a survey of Biblical history and religion in interesting brevity but with the accuracy of a foremost scholar.

H. R. Willoughby’s “The Study of the Bible Today and Tomorrow” (Univ. of Chicago Pr., 1947, \$6.00), is a collection of 24 studies of Old and New Testament, edited for the Chicago Society of Biblical Research which was founded over half a century ago. The authors are members, former members, and guests of the Society. Pt. I surveys the main areas of study (esp. since World War I), Pt. II contains special studies of salient problems. It is an excellent survey of present-day Biblical research.

M. P. Nilsson’s “Geschichte der Griechischen Religion”, Vol. I (Beck, 1941, \$27.00), is indispensable for N. T. background. This is, I think, the greatest history of Greek religion ever written. It is an enormous work (over 850 pp., plus over 50 pp. of plates), and covers the history down through the age of Pericles and Plato. Vol. II will cover the Hellenistic Age. The author has read everything, and his footnotes are reviews and critiques in miniature. The basic thesis, viz. the Minoan-Mycenaean origin of much of historical Greek religion, is already familiar from his other books; here it is stated with full force, and the interconnections with later phases of the religion are made clear.

A. J. Festugière’s “Épicure et ses Dieux” (Presses univ. de France, 1946, 90 fr.) is one of the little books in the series, *Mythes et Religions*, and it is one of the clearest and fairest ever written on the founder of Epicureanism—who was, let us say at once, a great philosopher and critic of religion, and no mere pleasure-seeking hedonist. If we had lived in his day, many of us would have been his followers! Fr. Festugière is one of our best experts on Hellenism, and his opening chapter (on the religious situation on the eve of Hellenism) is worth the price of the book!

“Hellenistic Greek Texts”, by Allen Wikgren (Univ. of Chicago Pr.,

1946, \$3.50), is not merely a new edition but a substitute for the "Hellenistic Greek Reader" formerly used in N. T. 215. It contains a fine introduction on Hellenistic Culture, Religious Syncretism, and Koine Greek, a good bibliography, and first-class brief introductions to the several authors or sources of excerpts. There are a great many more of these than in the earlier book—especially under the headings of Greek papyri and inscriptions and pagan Hellenistic Greek. For example, magical papyri, the inscriptions of Abercius and of Antiochus of Commagene, and selections from Cornutus on Greek theology, the Hermetic corpus, and (best of all!) Cleanthes' Hymn to Zeus—and many others. The book is a magnificent source book for the background of the N.T., as well as a reader in Hellenistic Greek.

"Corpus Hermeticum" by A. D. Nock and A. J. Festugière in two vols. (Les Belles Lettres, 1946, \$4.86), is the most thorough study of the MSS ever made. The text of this edition must take the place of that of Scott in the four majestic Oxford volumes. The translation (by Fr. Festugière) and the voluminous notes make the work most useful for the student of Christian origins and the environment of early Christianity. A third volume is promised for later publication, to contain a long historical essay on Hermeticism by Professor Nock.

"Theologisches Wörterbuch zum Neuen Testament", Vol. V., Lfg. 1, ed. by G. Kittel (Kohlhammer, 1944, RM 2.90) is the installment with which ThWB came to a stop—though this installment has just reached the U. S. It is understood that the work is to be resumed, as soon as paper can be had in Germany. It is, of course, one of the most indispensable tools of the N. T. student, and should by all means be continued.

"Novi Testamenti Biblia Graeca et Latina," ed. by J. M. Bover, (Madrid, 1943, Newman Book Shop, Westminster, Md., \$6.00), is one of the surprises of the post-war period. This Greek-Latin N.T., published where the Complutensian first saw the light, is a scientific work of textual criticism, has an excellent text, and both prolegomena and apparatus deserve the most careful study.

"Second-Century Christianity: A Collection of Fragments", by R. M. Grant (S. P. C. K., 1946, 6s.) is a volume in which the student has all that remains of the Christian literature of the second century outside of the apostolic fathers, the apologists, and certain apocrypha which have already been translated. Excellent introductions and notes.

M. Burrows' "An Outline of Biblical Theology" (Westminster, 1946, \$3.50) is very modern and up to date in criticism and historical research. It is nearly fifty years since a thorough *theology* of the N. T. was written, though there have been books on N. T. religion in plenty. Dr. Burrows covers both Testaments, but only in outline.

"Die Theologie des Neuen Testaments", by Ethelbert Stauffer, (Geneva: Oikoumene Verlag, 1945, \$3.) is an incomplete reprint of a wartime book

published in Stuttgart in 1941. A brilliant but one-sided work: e.g., John, I Jn., Ap. Jn. are all liturgical works (and their materials were long used liturgically in the primitive church, p. 25; this is both probable and very suggestive); but the most characteristic and most reliable words of Jesus were the Son of Man sayings (p. 10)—this is not so probable, at least will not strike most American students as probable. Like much Continental work, it is better on Paul than on Jesus.

"The Groundwork of the Gospels", by R. O. P. Taylor (Blackwell, 1946, 7s. 6d.), is fundamentally an apologetic work, designed to support the traditional view that Mark was the amanuensis of Peter; but it gets beyond its depth in spots. Contains some useful notes, chiefly lexicographical; but the historical use made of these notes needs revision—e.g. the view that Mark wrote *Chreiai* (pregnant sentences, illustrated by anecdotes) and that he was a synagogue-minister.

E. C. Colwell's "An Approach to the Teaching of Jesus" (Abingdon, 1947, \$1.25) is an attempt to get back of the sources and to realize the radical nature of Jesus' teaching. Much fine literary discrimination—particularly in interpreting and appraising the gigantesque figures Jesus sometimes used. Has a fine treatment of the teaching on Humility.

H. J. Cadbury's "Jesus: What Manner of Man?" (Macmillan, 1947, \$2.25) is chiefly a study of Jesus' teaching, supplementary to the author's "The Peril of Modernizing Jesus". The chapter headings are novel—being provided by the questions that people asked about Jesus during his lifetime.

With "On the Meaning of Christ" by John Knox (Scribner, 1947, \$2.50), the author has now completed his trilogy on Christology: *The Man Christ Jesus* and *Christ the Lord* were the earlier volumes. I think it is one of the most important works on the Christology of the New Testament that has appeared in this century. Instead of the old terminology—and categories—of "nature" and "person", Dr. Knox adopts the more dynamic language and concepts of modern philosophy: what is presented to us in the N. T. is not so much the "person" of Christ as the "event". You must read the book to understand this—and you will come away with a far profounder understanding of N. T. faith that you had before. Dr. Knox has succeeded in putting into clear, comprehensible English what some of us have been groping towards for years!

"The Rise of Christianity" (Longmans, 1947, 15s.) was written by Bishop E. W. Barnes, of Birmingham, who is a leading mathematician and philosopher. His Gifford Lectures on *Scientific Theory and Religion* (1933) was a masterpiece of philosophical argumentation. But the present work is a rather elementary outline of Christian origins; with many gaps in knowledge, and an unsympathetic account of early Christian beliefs in miracles. Of course, no one man can be master in every field!

"La Naissance du Christianisme" by Maurice Goguel (Payot, 1946, 400 fr.) is volume two in his *Jésus et les origines du christianisme*, vol. one of which

has already been translated and is widely known under the title, *The Life of Jesus* (see N. T. 102!). The present volume deals with the apostolic age, and has a particularly fine and important treatment of the theology of the apostolic church, and of that of St. Paul. I hope the book will soon be translated. The present volume is really prolegomena on the Apostolic Age, to be followed shortly by a major work on "The Primitive Church."

J. Bonsirven's "Exégèse rabbinique et exégèse paulinienne" (Beauchesne, 1939, 9s.) was long in getting here, on account of the war! But it was worth waiting for. Excellent supplement to what J. Weiss said about Paul's style and exegesis (see Vol. I, Juniors!), and also to what Fr. Bonsirven has said about Palestinian Judaism in the first century. Rabbinic exegesis had rules—it was no will o'the wisp pursuit of fancies (at least the rabbis did not think so); and Paul's exegesis likewise can be reduced to form and order—though very different from ours today.

"Paul's Epistle to the Romans" by E. F. Scott (Scribner, \$2.00), is another fine book. "And still the wonder grew . . ." Dr. Scott's prolific production of books, all the years of his teaching career, at Queen's and then here at Union, has always been a source of amazement to his students and friends. And now that he has retired he keeps turning them out at the same rate. And good ones too, with no sign of a falling off in quality! The present little volume is not in form a commentary but a running exposition. This is just what the beginner needs, so that he may see the forest as a whole, and not just a few nearby trees. But the person already familiar with Romans will also learn from it, for the book contains many a stroke of characteristic Scottian insights and incisive summary.

"The Pastoral Epistles" by B. S. Easton, (Scribner, 1947, \$3.00) takes us, though using scarcely a word of Greek, into the midst of the discussion of the meaning of such great words as Apostle, Bishop, Elder, Deacon, Ruler, Married-only-once, words that carry the whole weight of the developing polity of the late first-century church, but words that have been argued over for centuries. It will surprise some readers that anything new has been found out about them. But there has been—quite a good deal. You will find the research of the past few years (say since Scott's Commentary) and also that of the older works (where sound) summed up in the long notes to this book, and applied on page after page in the actual comment. Dr. Easton dates the epistle between 95 and 105 A.D., and does not try to salvage any phrases of verses as Pauline; instead, the whole group of letters represents Paul as he *would* have written in the author's time.

F. W. Beare's "The First Epistle of Peter" (Blackwell, 1947, 15s.) is the first commentary in English to take for granted the pseudonymous authorship of the epistle, and to recognize that it takes account of conditions faced by the early church toward the end of the first century. It is the first to take serious account of Perdelwitz's theory of mystery-religion influence (in his

volume in RGVV, 1911). And it is one of the most thorough commentaries, philologically, ever to be written on I Peter. In fact, it takes up where Hort left off, and carries the research through on the same high level. The book was written here at Union, while Professor Beare was Visiting Lecturer, and we are all very proud of it—and of him.

“The Johannine Epistles”, by C. H. Dodd (Hodder, 1946, 10s. 6d.) is the next to last volume in the Moffatt Commentary (only I-II Thess. remains). Dr. Dodd holds that the author of I Jn cannot be the author of the Gospel. The Introduction to the volume has been (rightly) characterized by Professor S. E. Johnson (who taught here two years ago) as “a N. T. Theology in miniature.” It is one of the best volumes in the series.

Adam Burnet’s “The Lord Reigneth” (Scribner, 1947, \$2.00), is a fine running exposition of the Book of Revelation, based upon a course of sermons. Makes full use of the modern exegesis of the Apocalypse, and brings out the permanent religious values.

THE WORLD CHURCH AND CHRISTIAN MISSIONS

By Charles W. Iglehart

THE TWO MOVEMENTS, Christian missions and the emerging World Council of Churches, are related and at points seem to be converging. No one stands more completely in both these than does President H. P. Van Dusen who makes an integrated treatment of them in *World Christianity: Yesterday, Today, Tomorrow* (Abingdon-Cokesbury Press, N.Y. 1947.) Following the meeting of the enlarged Committee of the International Missionary Council at Whitby, Ontario last July, and anticipating the forthcoming founding meeting of the Assembly of the World Council of Churches at Amsterdam next summer, this volume will provide indispensable orientation and preparation. Both in the field of factual information and in that of the philosophy of these movements, readers not only in America but throughout the world will find the book of great value. It is filled with inspirational material for students, ministers and laymen.

Under the sponsorship of the American Committee of the World Council, the first post-war attempt at a comprehensive survey of the state of the churches in the entire world has been made. *Christianity Today* (Morehouse-Gorham, N.Y. 1947) edited by Henry Smith Leiper, will be welcomed by all sections of the Christian world so long deprived of mutual knowledge and direct information. On the whole the picture of the churches is one of hardship, privation and fatigue, with some war-wounds as yet unhealed, but nevertheless one of hope, courage, splendid achievement and still greater promise.

Christian World Mission (ed. William K. Anderson, Commission on Ministerial Training, Methodist Church, Nashville. 1946) is a collection of addresses and essays which cover the area studies of the Protestant churches abroad and also the principles and practice of foreign missions in the modern scene. Although a review in a former issue of the Quarterly has already dealt with it, the five volume *Interseminary Series* should be mentioned again in this connection, as Volume V., *Toward Worldwide Christianity* lies in the field of the church throughout the world. The basic book reporting the Whitby Conference has not yet issued from the press, but the statements coming from that meeting have been published by the International Missionary Council in a pamphlet, *The Witness of a Revolutionary Church*. The subject of Evangelism at home and abroad is the theme of this year's mission study, and the manual is Willis Lamott's *Committed Unto Us* (Friendship Press, N.Y. 1947). It would be hard to find a more inclusive and authentic review of the situations and tasks confronting the world church than is given in this modest volume, priced at one dollar.

The Meeting of East and West by F. S. C. Northrop of Yale (Macmillan, N. Y. 1946) is probably the most significant book of recent years in this field, as its wide reading attests. Its thesis is that the genius of Western civilization, art, philosophy and religion is rational and theoretical, while that of the East is intuitional and aesthetic; that each needs the other, and that only through a conjunction of the two can a truly full-orbed civilization be realized. It would be easy to discount the book for much over-simplification, wearisome use of technical terms, and not a few factual errors, to say nothing of many classifications that are open to dispute (such as bracketing Shinto with Christianity, Islam and Judaism as a typical theistic religion). Furthermore, the author would make no case for Christian missions, and possibly not for the Christian church abroad. But yet as a serious attempt at understanding across varying cultures the book must be taken into account.

Another approach toward this same goal is made by Edmund Taylor in *Richer By Asia* (Houghton Mifflin, Boston. 1947). Under this not too illuminating title an American newsman recounts the Odyssey of his own mind and spirit as he lived and moved about in one country of Asia after another in his very responsible work as head of the planning board for psychological warfare in the Office of Strategic Services. Whether he really achieved the amazing degree of understanding during the period of his pilgrimage described in his book or rather was selected for his work because of his keen mind and alert sympathy one cannot tell. But the book he has written has no peer in current literature of its kind. Everyone ought to read it, and particularly anyone who desires to understand and interpret one segment of the circle of humankind to another. Some of the author's conclusions may be unorthodox but always they are moving and challenging.

White Man; Yellow Man by Professor Arva C. Floyd of Emory University (Abingdon-Cokesbury, Nashville. 1946) sketches the contacts of west and

east through history and in the entanglements of recent years. Among those who have "approached China's citadel by way of friendship" few have gained more welcome or achieved more understanding than Dr. Edward C. Hume who served in the Yale medical mission. His *Doctors East, Doctors West* (W. W. Norton, N. Y. 1946) is not only a fascinating autobiography. It is a study in intelligent sympathy and cooperation. At the level of psychoanalysis an unusual study of the African personality and society has been given us by Wulf Sachs, a practitioner in Johannesburg. *Black Anger* (Little, Brown, Boston. 1947) is the life story of John the witch-doctor told by himself and recounted sympathetically by his confidant. It is wholesome reading for those who may find it hard to feel respect for the elemental ways of primitive people. So is *Our African Way of Life* (United Society for Christian Literature, London. 1946) which consists of three prize essays written by men in Nyasaland who had in mind not a composition for an English translation to be read abroad, but the responsibility for passing on to the next generation the story of their clan ways. It has an authentic ring that is arresting.

The world revolution goes on apace, and every sector of it is producing a literature. The Palestine situation throws up several books a week in English alone, many of these only to be outdated by the occurrences of the next week. Nevill Barbour's *Nisi Dominus* (Harrap, London. 1946) is a brief but dependable survey of the history of the controversy up until its recent phases. The broader canvas is spread in *The Revolt of Asia* by Robert Payne (John Day, N.Y. 1947). Through a series of penetrating biographical studies, supplemented by quotations from their writings, the author introduces us to the leaders of the political movements throughout Asia, and beyond them to the issues and the meanings of the movements themselves.

Some of the leaders find time to publish their own addresses and writings. *China's Destiny* (Roy Publishers, N. Y. 1947) throws a light both ways; out into the perplexing uncertainties of China's political world, and also inward to reveal the mental and spiritual outlook of Chiang Kai-shek the author. The rich fertility of Jawaharlal Nehru's mind and his lucid style charm and hold the reader of his *The Discovery of India* (John Day, N.Y. 1947). As his prison days are presumably over and administrative loads lie ahead it may be some time before we again shall have another such volume from his hand. Ambedkar writes of the "scheduled classes" in *What Congress and Gandhi Have Done To The Untouchables* (Thacker, Bombay. 1947). Muriel Lester's *Gandhi, World Citizen* (Kitab Mahal, Allahabad. 1945) is more than a tribute of affection by a kindred spirit, though it is that. It gives in brief compass and in the form of diary notes the main facts in the public lifework of the maker of modern India, and thus is a convenient book for reference.

The story of current Roman Catholic missions and churches throughout the Latin American world is beautifully told in *Call For Forty Thousand* by John J. Considine (Longmans, Green, Toronto—N.Y. 1946). It is a com-

panion volume to his earlier book *Across A World* and anyone who read that romance of modern missions will open this one with expectation. For readability and attractive presentation of human situations this author is unsurpassed. And he has a great story to tell of devotion and selfless Christian service. Whether or not forty thousand answer from his own church, the call is authentic for all Christians and should be widely heard.

Two books on wartime and postwar Japan have been awaited and now are available. D. C. Holtom, our foremost American writer upon Shinto has revised his *Modern Japan and Shinto Nationalism* (University of Chicago Press. 1943, 1947) with two additional chapters reporting on the state of Shinto in Occupied Japan, and on the place of the Emperor. The condition of Japanese Christianity during the war has been the subject of much speculation. Richard T. Baker visited Japan last year, and from original data and personal interviews gathered the material for *Darkness On The Sun* (Abingdon-Cokesbury, N.Y.—Nashville. 1947). His factual framework is quite complete, and the structure of interpretation is probably essentially correct. The plight of a small minority Christian movement in a nation hellbent for all-out war and later struggling for survival must be beyond the powers of comprehension of most of us. The record is not one of martyrdom or of resistance to one's own national course. It contains much of warning to us for future contingencies. The account would not have lost anything of truth if the author's journalistic gifts had not caused quite so much high-lighting or sharp contrasts of interpretation.

Appreciation and interpretation of Albert Schweitzer has broken out in a cluster of books. Most of them take account of his passing his seventieth year in 1945 and of his purpose to terminate his present regimen of work after reaching seventy-five. *The Albert Schweitzer Jubilee Book* (ed. A. A. Roback Sci-Art Publishers, Cambridge. 1945) makes his anniversary the occasion for a symposium of essays by scholars from all over the world upon subjects as widely varied as Schweitzer's own versatile interests. *Albert Schweitzer; The Man and His Mind* by George Seaver (Harpers, N.Y. 1947) covers in a careful way the now well-known course of his life and work. It is buttressed with copious citations, and in the appendices reproduces several valuable articles by Schweitzer. A most readable life is *Prophet In The Wilderness* by Hermann Hagedorn (Macmillan, N.Y. 1947). For popular reading this is the best of the biographies of the hero of Lambarene.

Dr. John R. Mott spent the war years of enforced freedom for desk work preparing for permanent publication the mass of first-hand materials relating to the several world Christian organizations of which he was the formative genius. The six volumes of *The Addresses and Papers of John R. Mott* (Association Press, N.Y. 1947) are the result. These broad-lying deposits will be mined for years to come by all who would know the course of the worldwide Christian enterprise in the twentieth century.

The Seminary

QUADRANGLE NEWS

THE SEMINARY FACULTY has been enriched by a number of additions this year. Dr. Paul David Devanandan, Professor of Philosophy and History of Religions at United Theological College of South India, has come for the academic year as Henry W. Luce Visiting Professor of World Christianity. His three courses are "An Introduction to the History of Hinduism", "The Christian Message in Hindu India", and a seminar on "The Bhagavad Gita and The Christian Gospel."

Visiting lecturers this year include Dr. George P. Fedotov of Russia, teaching a course regarding the life and thought of the Eastern Orthodox Churches; Miss Harriet Hardy, Director of Children's Work in the Christian Churches of Kentucky, teaching in the Department of Religious Education and Psychology; Mr. Wiley Alfred Welsh, Jr., Associate Professor of New Testament at Brite College of the Bible, Fort Worth, Texas, teaching New Testament Greek; and Dr. Thomas Alfred Tripp, Director of Town and Country Department, Board of Home Missions of the Congregational and Christian Churches, teaching in the Department of Church and Community.

Three men who served as student tutors last year are now Instructors of the Seminary. These include Mr. Paul Robert Abrecht, Christian Ethics; Mr. Roger Lincoln Shinn, Philosophy of Religion; and Mr. Donald Herbert Yoder, Church History. In addition, Mr. Harold William Fildey, a candidate for the Doctor of Education degree at Teacher's College, is an Instructor in Religious Education and Psychology.

Of the five hundred and twenty-eight registered students for the first semester, there are fifty-two foreign students representing nineteen countries. Of this number eight are here on Resident Fellowships. They include Robert Craige of Scotland; Pieter de Jong of the Netherlands; Roger Ley of Switzerland; John W. Murray of New Zealand; Alex Rotti of the Netherlands East Indies (the Student Friendship Fellow); and Pierre G. Stoecklin of France. On Missionary Fellowship and Scholarship are David K. Fang of China, Robert J. Sargent of Canada, K. Mathew Simon of India, and Kwang Ksun Ting of China.

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A number of important lectures have been given at the Seminary this fall. A series of forums on problem areas about the world were presented at the Monday forums under the sponsorship of the Student Cabinet. They include Dr. Otto Dibelius, head of the German church in the Russian Zone, reporting on Germany; Mr. Kwang Hsun Ting, Missionary Fellow from Shanghai, China, reporting on China; Professor Paul David Devanandan, Henry W. Luce Visit-

ing Professor of World Christianity, reporting on the New India; and Mr. Alex Rotti, the Student Friendship Fellow from the Netherlands East Indies, reporting on Indonesia and Freedom.

Dr. A. Victory Murry, President of Cheshunt College, Cambridge, and a prominent layman of the Congregational church, visited the Seminary in October and gave a lecture entitled, "Christian Values in an Urbanized Society." A lecture, "Christianity, Liberalism and Liberality," was given early in November by Dr. Alex Vidler, Warden of St. Deiniol's Library, Chester, England. On November 6th, Norman Thomas spoke on "Conscription in the Post War World."

Dr. Nelson Glueck, who has recently assumed the Presidency of the Hebrew Union College, Cincinnati, gave the Goldberg Memorial Foundation Lectures on "Archaeology and the Bible: Explorations in Eastern Palestine." The series was illustrated by colored motion pictures and slides which were taken while Dr. Glueck was in Jerusalem as Director of the American School of Oriental Research. Dr. Niebuhr gave the return lectures at the Hebrew Union College.

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A special service was held in the James Memorial Chapel on Sunday, September 28th, in recognition of the inauguration of the new united Church of South India under the joint auspices of the India Committee of the Foreign Missions Conference of North America and Union Theological Seminary. Principal David G. Moses of Hislop College, Nagpur, and Dr. John J. Banninga, who was formerly Principal of Union Theological Seminary, Pasumalai, South India, were the speakers of the morning. Others having part in the service included Sir Maharaj Singh, a member of the India Delegation of the United Nations; Vice Principal Sinclair S. Gideon, Ewing Christian College, Allahabad; Dr. J. Leroy Dodds of the India Committee of Foreign Missions Conference; and President Henry P. Van Dusen.

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The annual Fall Retreat was held on October 8th and 9th under the leadership of Dr. Cyril C. Richardson and Mr. Robert B. Appleyard. The retreat opened with a Service of Preparation followed by a period of silence and private devotion, and was closed with a Service of Holy Communion in the James Memorial Chapel. Two sessions under the theme, "Beyond Theology—What?," were led by Dr. T. Z. Koo, Advisor to the Chinese Government at the San Francisco United Nations Conference and Secretary of the World Student Christian Federation.

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Dr. Hugh Porter, Director of the School of Sacred Music, was inaugurated as the Clarence and Helen Dickinson Professor of Sacred Music at a special

service held in James Memorial Chapel, November 12th. Following the charge which was given by President Emeritus Henry Sloane Coffin, Dr. Porter conducted a musical program of organ, vocal and string numbers.

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A service in memory of Dr. Timothy Tingfang Lew, former Dean of the School of Religion, Yenching University, and distinguished alumnus of Union Seminary was held in the James Memorial Chapel, November 20th. The service was held jointly by ten organizations with which Dr. Lew had been closely associated.

ALUMNI NOTES

At the September meeting of the Philadelphia Union—Auburn Club the guest speaker was Norris L. Tibbetts '18, who spoke on "The Importance of the Personal." Morgan P. Noyes '20 addressed the Club in December, and Professor John McNeill and Professor Paul Scherer of the Union Seminary faculty are scheduled for the meetings in January and May. This group of alumni meets regularly several times a year in the Christian Association Building at the University of Pennsylvania.

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The annual luncheon held by Union and Auburn alumni in attendance at the Presbyterian Synod of New Jersey was held at the Madison Hotel in Atlantic City, N. J., on October 21, 1947. Twenty-eight graduates of Union and two of Auburn were present. Alfred J. Sadler '04, who arranged for the luncheon, presided, and brief addresses were made by Edwin O. Kennedy, '24, President of the Associated Alumni of Union Seminary, and by Robert Appleyard '43 and Laurence Fenninger '13 of the Seminary staff.

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The Autumn Meeting of Alumni in the New York area was held at the Seminary on November 17, 1947. The morning meeting in the Social Hall was opened with a devotional service led by Shelby A. Rooks '34. Dr. Paul D. Devanandan, Henry W. Luce Visiting Professor of World Christianity, and Dr. Paul Scherer, Brown Professor of Homiletics, were the principal speakers. Fifty-six alumni remained for luncheon in the Upper Refectory where President Van Dusen spoke on present conditions in the Seminary.

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In Grand Rapids, Michigan, a number of alumni recently attended a dinner meeting, which was arranged by Clarence C. Case '32, who is the Director

of the Council of Veteran Affairs of Kent County, Michigan. He reports that the group is planning to hold regular meetings of alumni in Grand Rapids and its vicinity in the future.

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Alumni in Japan are holding meetings whenever possible according to a recent letter received from Tsunetaro Miyakoda '27, the Secretary of our Japanese Alumni. The President of this organization is Susumu Tajima '06.

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Professor Harold H. Tryon '04, who is editing the new Alumni Catalogue, soon to be published, reports that the oldest living alumnus of the Seminary is now Luther Melanchthon Kumler '79, born August 19, 1849. His present address is 220 East Main Street, Norwalk, Ohio. Robert Todd Liston '79, age 94; Andrew Christy Brown '80, age 94; Henry Virgil Rominger '78, age 93; Charles Ripley Gillett '80, age 92; and Peter McMillan '81, age 91 are next in order among our oldest living graduates.

1878

Benjamin Franklin Biery died on October 10, 1947 at Bluffton, Ohio, at the age of ninety-three. After graduating from Franklin and Marshall College in 1875, and Union Seminary three years later, he entered public school work in Ohio and was so engaged until 1900, when he became the owner and publisher of the Findlay Republican-Courier. For thirty-six years he served as an elder of the Presbyterian Church in Bluffton.

1887

Frank Prentice Miller died at Monmouth, Ill., on October 13, 1947 at the age of eighty-nine. He served as the pastor of a number of Presbyterian churches in Illinois, his last charge being at the church in Kirkwood. In 1934 he was honored by Park College, his Alma Mater, by the granting of the degree of Doctor of Divinity.

1889

Joseph Gould Snyder, who has been the pastor of Olivet Presbyterian Church in Brooklyn for the past fifty-five years, was recently honored by his congregation for his long and useful service.

1899

Samuel Thomas Divinia died on March 16, 1947 at Industrial City, Mo., where he had lived for the past fifteen years. After serving as the minister of Presbyterian churches at Butler and Mt. Bethel, Mo., he entered business at St. Joseph, Mo., in 1912.

1900

Julius Valdemar Moldenbawer, Minister of the First Presbyterian Church

in New York City, received the Knight Cross of the Order of Dannebrog from King Frederick IX of Denmark on October 15, 1947.

1905

Edward John Yaeger died on October 15, 1947 at Saugus, Mass., where he was Pastor Emeritus of the First Congregational Church. He was seventy-one years of age. He held only two charges during his forty years of service in the Congregational church, at Weymouth and Saugus in Massachusetts.

1906

John Julian Bayne became minister of the First Congregational Church in Orange City, Fla., on September 1, 1947.

George Olver Tamblyn, a pioneer in the field of organized fund raising, died at Mt. Vernon, N. Y., on November 3, 1947. After his graduation from the Seminary he was ordained by the Presbyterian Church and served as the minister of the Church in Leonia, N. J. and as Chaplain of Sailor's Snug Harbor at West New Brighton, N. Y. He was also pastor of the Olivet Congregational Church in Bridgeport, Conn. In 1918 he entered upon his long and useful service in securing financial support for many educational and philanthropic enterprises.

1907

Edmund De Long Lucas, for thirty-nine years a missionary to India under the Foreign Board of the Presbyterian Church, has recently been appointed Director of Church World Service for India and Pakistan.

Albert William Staub, who has been the American Director of the Near East Colleges since 1919, retired on October first of this year.

1910

Kazunobu Kanokogi has recently sent word that he retired in 1939 from his professorship at the Imperial Kyushu University, Fukuoka, Japan to devote himself to private study. From 1943-1945 he was Chairman of the Association of Service for the Country through Speech and Press. He was imprisoned at Sugamo for more than a year, but was transferred to the Station Hospital of the American Army for treatment. Last February he returned to his home at Kamakura. He speaks with great loyalty of his devotion to the Seminary and its Christian teachings.

1914

John Allison MacRury has resigned the pastorate of the First Presbyterian Church in Woodhaven, N. Y., after thirty-three years of service. His entire ministry, since leaving the Seminary, has been spent at this church.

1915

Alice May Holmes died at Southern Pines, N. C., on August 4, 1947. After graduate work at Union Seminary she taught at Mt. Holyoke College, her Alma

Mater, for three years, and at Northfield Seminary, Farmington, Conn., and Colby College. Since 1920 she had lived at Eastport, Me., and Southern Pines, N. C.

1916

George Harley Douglas has accepted a call to the Congregational Church in Rehoboth, Mass. He was formerly the minister of the Evangelical Congregational Church at Northborough, Mass.

Hurlburt Gerald Gaige became the assistant minister of Westminster Presbyterian Church in Lansing, Mich., on September 1, 1947.

1917

Royal Clyde Agne, since 1945 the National Director of Fund Raising for the American Red Cross, has just returned from a visit to England and nine countries on the continent, at the invitation of the League of Red Cross Societies at Geneva.

1920

Paul Ernest Baker was appointed Dean of Men and Chairman of the Sociology Department at Boise Junior College, Boise, Idaho, last September.

1921

John Archibald Herrer began his ministry as pastor of the Congregational Church at Orient, N. Y., on October 21, 1947. For the past four years he was one of the managers of the Pilgrim Press in Boston, Mass.

1927

Helen Flanders Dunbar, director of psychosomatic research at the Presbyterian Hospital in New York City since 1932, is the author of a new book entitled "Mind and Body: Psychosomatic Medicine," published by Random House. It recently received a highly favorable review in the New York Times.

1928

William Rupp Barnhart was recently promoted to be the Head of the Department of Religion and Philosophy at Hood College, Frederick, Md. He represented Union Seminary at the inauguration of Dr. Ensor as President of Western Maryland College on November 8, 1947.

O. G. Daniel Gockler writes from Mundelsheim, Germany that since last July he has been in charge of the Church of Wissembourg, which was partly destroyed during the war.

Johannes Schattenmann reports that he is still working in his parish at Solln, a suburb of Munich, where he has a parish of more than four thousand. From 1940-45 he had to serve as a chaplain in the German army. After a few days detention in an American prison he was returned to his home in May 1945.

1929

Theodore Ebemann Frank accepted a call to the First Congregational Church at Champaign, Ill., last September. The church building is the head-

quarters of the Seabury Foundation which unites the Congregational Christian and the Evangelical and Reformed students at the University of Illinois.

Edward Scovill Hickcox has resigned the pastorate of the First Congregational Church at Chelsea, Mass., to become the minister of the Fourth Congregational Church at Hartford, Conn.

Eva Banton Maxwell has been appointed Director of Christian Education at the Congregational Church of San Mateo, Calif.

1930

Kenneth Eppler and his wife have recently joined the staff of the First Methodist Church in El Dorado, Arkansas. He will serve as the minister of music and Mrs. Eppler as the director of religious education. They were formerly at the First Presbyterian Church in Elmira, N. Y.

1931

Eleanor French has resigned her post as executive of the college and university division of the National Board of the Y.W.C.A. to become secretary for mutual services of the World's Y.W.C.A., with headquarters at Geneva, Switzerland.

Hugh Walters Giles, organist of the Central Presbyterian Church in New York City for the past ten years, was ordained by the Presbytery of New York on November 13, 1947. After finishing his work for his degree in the School of Sacred Music, he took the full three-year course in theology and was granted his B.D. degree in 1945. He will continue his work as organist at the Central Presbyterian Church where he has been appointed Minister of Music.

1932

Curtis Lawrence Brown has recently been called to the pastorate of Morrisania Presbyterian Church in New York City. He was formerly located at Brockville, Ontario, Canada.

John Beachamp Thompson has been appointed Dean of Rockefeller Memorial Chapel at the University of Chicago, succeeding Dean Charles Whitney Gilkey who retired last July. He had been pastor of the First Presbyterian Church in Norman, Oklahoma, and associate professor in philosophy of religion at the University of Oklahoma.

William Alfred Wycoff was installed as the minister of the Grantwood Congregational Church at Cliffside, N. J., on October 23, 1947. President Henry P. Van Dusen preached the installation sermon.

1933

Joseph Prior McCluskey has been appointed director of the Wesley Foundation at the University of Mississippi and the associate minister of the Oxford-University Methodist Church. After serving as Naval chaplain during the war, he was engaged in graduate study at the Seminary until his recent appointment to the post in Mississippi.

1934

Paul Waitman Hoon, minister of the First Methodist Church in Germantown, Philadelphia, Pa., was recently elected president of the Philadelphia Council of Churches.

William Christian Petersen, for the past ten years pastor of the Middle Smithfield Presbyterian Church at Echo Lake, Pa., has been called to the First Presbyterian Church at Wilmerding, Pa.

Luis Villalpando is now the pastor of the Methodist Church in La Plata, Argentina. He is also the Superintendent of the Southern District of the Eastern South American Conference of the Methodist Church.

Vasil Ziapkoff has sent word that he is now the religious representative of the United Evangelical Churches in Bulgaria, with headquarters at Sofia.

1935

J. Edward Elliott has left Wellesley Hills, Mass., to become the minister of the First Congregational Church at Stockbridge, Mass.

John Alexander Hutchison has been appointed to the newly-created Cluett professorship in religion at Williams College, Williamstown, Mass. He will begin his new duties on July 1, 1948, after a period of study at Edinburgh and Basel.

1937

Arthur Stanley Amrëin, recently returned from six years service in India, has been called to be minister of St. Paul's M. E. Church in Oyster Bay, New York.

Paul Bliss-Billings, pastor of the Ossining Heights, M. E. Church in Ossining, N.Y. has accepted an appointment under the Home Mission Board of the M.E. Church for service in Hawaii.

1938

Albert Ickler has written from his home in Bochum, Germany of his great appreciation of the numerous CARE parcels sent by the student body and the faculty of the Seminary. In his letter he states, "It seems as if the situation here will not improve. With great fear we are looking forward to next winter. The difficulties will be greater then as they were last winter. The Seminary gifts on the other hand show me that we are not alone, that Christian fellowship is a reality which helps us in a fine way to be able to carry on with personal life as well as with my difficult work." His address is (21b) Bochum, Am. Stadion 5, Dibergrasse 46, British Zone of Germany.

Philip Hebard Ward has joined the staff of the Second Congregational Church in Greenwich, Conn., as assistant in religious education. He is also taking graduate work at the Seminary this year.

1939

Kenneth MacLean Glazier, formerly minister at the First Presbyterian

Church at Brandon, Manitoba, is now pastor at the Glenview Presbyterian Church in Toronto, Canada.

Ibrahim Mikbail Mansoury is teaching at the Cherry Lawn School in Darien, Conn. He is also lecturing for the Foreign Affairs Forum.

1940

Theodore Hinsdale Gregg was married to Miss Mary Jane Hall of Bridgeport, Conn., at the Park Street Congregational Church in Bridgeport on October 23, 1947. He is the minister of the Federated Church in East Arlington, Vt.

Frederick Charles Low has been called as assistant minister to the Knox Presbyterian Church in Cincinnati, Ohio.

1941

Victor Vinton Goff, who has for the past three years been minister to Methodist students at the University of Iowa and associate director of the Wesley Foundation, has accepted appointment to a similar position at the University of California at Berkeley, Calif.

Charles Thomas Guest is the assistant minister of the First Presbyterian Church of Muskogee, Okla.

1942

Lauren Edgar Brubaker has recently accepted an appointment as college chaplain and professor of religion and philosophy at Parsons College, Fairfield, Iowa.

1943

Carl Thurman Smith has been the acting pastor of the Mayfair Chapel of the Evangelical and Reformed Church in Philadelphia, Pa., since last October.

Howard Lamont Smith, formerly at Bethel M.E. Church in Titusville, Pa., has been called as pastor of Grace M. E. Church in Sykesville, Pa.

Maxine McKinley Thornton, (Mrs. Leonard F. Thornton, Jr.) has been serving as the executive director of the student Y.W.C.A. at the University of Missouri since last September.

1944

Wallace Winchell, who has been pastor of the First Congregational Church at Milford, N. J., recently accepted a call to the First Congregational Church in Royal Oak, Michigan.

1945

Hugh Stewart Barbour has left the pastorate of the First Congregational Church at South Coventry, Conn., to become an instructor in the Department of the Bible at Syracuse University, Syracuse, N.Y.

Walter Duncan Bowen has entered upon his new duties as director of the Camac Centre, a Christian neighborhood house in Philadelphia, Pa., operated by the National Mission Committee of the Presbyterian Church.

Malcolm Edward Haughey has resigned as associate minister of the Calvary Baptist Church in Denver, Col., to become Baptist State Student Secretary of Colorado. He will also serve as the associate minister of the First Baptist Church in Boulder, Col., and his major task will be with Baptist students at the University of Colorado.

Henry Burnham Kirkland has been appointed assistant treasurer of the Foreign Division of the M.E. Board of Missions and Church Extension, with an office in New York City. He had been pastor of the Methodist Church of Centerpoint, L.I., N.Y.

Arthur Raymond McKay resigned his post as the minister of the Community Church at Merrick, N.Y., to accept appointment as the head of the Department of Philosophy and Religion at Russell Sage College in Troy, N.Y.

Burton Hamilton Throckmorton, Jr., who is a tutor in New Testament at the Seminary, has been asked to serve as assistant pastor at the Methodist Church in Mamaroneck, N.Y. for this year.

1946

Philip Sheldon Curtis, who spent his second furlough in graduate study at the Seminary, died suddenly at Donakonda, South India, on September 24, 1947. He had served as a missionary in India under the American Baptist Foreign Missionary Society for eighteen years.

Webb Donnoly Pomeroy, after serving as a Naval chaplain for three years, is now engaged by the Methodist Board of Education as Conference Director of Youth Work in Louisiana.

1947

Herman Eichorn was ordained a minister of the Congregational Church on September 14, 1947 at the Plymouth Congregational Church in Buffalo, N.Y. He is serving as the pastor of the Congregational churches in Woodbury and East Calais, Vt.

Harvey Henry Gutbrie, Jr., who had been assistant rector at the Church of the Mediator in New York City, is now vicar of St. Martha's Episcopal Church in White Plains, N.Y.

Robert Patton Montgomery has just assumed his new duties as the minister of the Presbyterian Church in Scarborough, N.Y.

Ruth Janet Morrison has been serving for the past few months as the minister of the Federated Church in Pelham, Mass. During last summer she was in charge of the Y.W.C.A. girls' camp at Lake Wyola.

Betty E. Reid is on the staff of the New Jersey State Board of Child Welfare, with headquarters at Morristown, N.J.

Grace Robson is the Counsellor to Protestant students at Hunter College in New York City.

Margaret Ann Singley has accepted a position as director of religious education at the First Methodist Church in New Rochelle, New York.

Wilson Edward Toubsaent was installed as the pastor of Rosemont Lutheran Church in Bethlehem, Pa., on September 21, 1947.

Margaret Anna Valentine is now serving as Youth Director of the Westminster Presbyterian Church in Wilkes-Barre, Pa.

Frank Robinson Zahniser has recently been appointed director of music and choirmaster at the First Congregational Church of Rockaway Beach, N.Y.

Contributors

Paul E. Scherer is Brown Professor of Homiletics at Union Seminary. . . .
Henry Sloane Coffin is President Emeritus of the Seminary . . . *Robert Flint*, is a Graduate Student at Harvard and Episcopal Theological Seminary . . .
Herta Pauly is a Graduate Student at Union Seminary . . . *Frederick C. Grant* is Edward Robinson Professor of Biblical Theology at the Seminary . . . *Charles W. Iglehart* is Associate Professor of Missions at the Seminary.

Frederick T. Schumacher is a Graduate Student at the Seminary . . . *John T. McNeill* is Auburn Professor of Church History at the Seminary . . . *Philip H. Ward* is a Graduate Student at the Seminary, formerly a teacher at the School of Theology in Beirut . . . *Paul Abrecht* is an Instructor in Christian Ethics at the Seminary . . . *J. Rodman Williams* is a Graduate Student at the Seminary . . . *Nathan A. Scott, Jr.*, is a Graduate Student at the Seminary.

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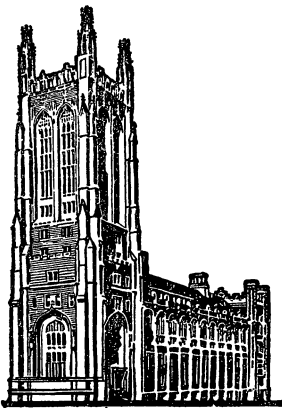


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A HAPPY NEW YEAR to you all.



BOOK REVIEWS

The Religious Pilgrimage of Israel, by I. G. Matthews, with Selected Bibliography and Index. New York and London: Harper and Brothers. 1947. Pp. xii & 304. \$4.00.

Professor Matthews, who is professor emeritus of Old Testament Literature and Exegesis in the faculty of Crozer Theological Seminary, has contributed a useful volume to the students of religion and, more specifically, of the Old Testament. It is useful primarily because it contains a great wealth of material and information about the development of Old Testament thought, rather than because of any presentation of original and creative solutions to perplexing problems. The book gives evidence of a long and thorough career of Old Testament scholarship and teaching. Not the lesser part of this evidence is to be found in the numerous footnotes, which amply reward the careful reader with a real storehouse of references to supplement the brief bibliography at the back of the book. As the wealth of information makes the work useful to the student, so its extremely readable quality makes it the more attractive to the layman as well. The style of the work bears the mark of an effective lecturer and teacher. Typographical errors are cut to a minimum. (Probably the most glaring is the incorrect numbering of chapter XII in the Table of Contents.)

The value of the book for both student and layman is greatly enhanced by its wide scope, covering the pilgrimage of Israel from its general Semitic backgrounds, through the canonical writings and even up to the final revolt in A.D. 135. This amazingly wide field of vision undoubtedly made the writing of the book a more difficult task and the result more liable to criticism. Obviously there are omissions and slighted areas, not only for the eyes of the specialist but even for those of the recently initiated. The patriarchs are discussed inadequately and only in relation to the J document (p. 117), while the E document is practically ignored. The limitation of the discussion of the Psalms to one half-page (p. 242) must be deeply regretted. The significance of the covenant and the exodus are slighted—a defect not so much of technical scholarship but of theological interpretation.

Without doubt, Professor Matthews' book is a useful and valuable one, and one that is certain to have a wide following, especially on the college level. Precisely for these reasons it becomes the more necessary to review it critically. The organization of the book is derived from the delineation of some fourteen different types of "religious reactions" within the Old Testament, "each one almost a religion in itself" (p. 4). This is a valuable but dangerous en-

*The Quarterly Review desires to give added space to this review because of the importance for Biblical interpretation of the issues raised in it, and in view of the representative character of the book under consideration.—Ed.

terprise; for coupled with the presupposition of evolutionary development, it tends to distort or ignore the unexpected and to deepen in an unwarranted way the cleavage between the various aspects of Old Testament religion. This is evident, for example, in the chapter on "The Religion of the Reactionaries", where the author is bent on digging the biggest possible gulf between Elijah and the J document, and the century-later "classical prophets". The result is a useful emphasis upon the *diversity* of Old Testament religions, but it ignores the *unity* of that revelation and faith. It is the author's lack of a theocentric viewpoint in regard to the Old Testament that produces this result, for he is consequently unable to evaluate the whole impact of the most central moments in Israel's response to revelation. Take two significant examples, the exodus and the covenant. In "The Religion of the Sinai Confederates" the exodus is little more than an initial formative influence, the chronological beginning of an "adventure in religion". (p. 47). But in what sense was it an act of God that retained its formative quality throughout Israel's development in an ever renewed way? The covenant fares a little better (p. 58), thanks to J. Hempel, W. Eichrodt, and others. But it remains perilously close to being only a mutual achievement of a more progressive socio-political integration, the wider acceptance of a new god, and a moving "inner experience" (pp. 52-58). Thus it becomes increasingly clear that theological or religious interpretation always enters into historical treatment, though perhaps only implicitly.

This book's wealth of information, fine style, and broad scope are in effect vitiated by the inadequacy of the author's theological interpretation. It mirrors the countenance of a past generation of Biblical scholars and appears to be singularly unaffected by contemporary revisions in theological thought. Professor Matthews' Biblical interpretation is built upon the presupposition of a progressive historicism, despite the fact that in recent years this dogma has become increasingly suspect, and many will say convicted, because the Biblical materials will not fit the pattern, without grievous distortion. As the concomitant of this evolutionism one is not surprised to hear the voice of a naturalistic humanism. It is a voice that has not even been chastened by the cataclysm of our history or by the contemporary reaffirmation of traditional Christian theology. The appearance of this book may well serve as a reminder of the fact that outmoded thought dies slowly and that the attempt to understand Scripture within the circle of historic Christian faith must be ever more persistently pursued.

The author's understanding of religion as the progressive growth of moral idealism (see pages 3, 6, etc.) and his anthropocentric thought-world are understandable products of the modern secular mind. But they have little, if anything at all, to do with Scripture. And when the attempt is made to fit the Bible into these molds, its message is corrupted and destroyed in the process. If this is the nature of our Biblical training then we need not be surprised when

the Church seems to have no unique word to speak, but only repeats the shibboleths of a sick culture.

As one might well expect, the author's polemic against the obscurantism of the literalist throws out the whole revealed quality of Old Testament religion and consequently all its profound significance. Certainly one can conclude nothing else when he reaches this definition: "Revelation was thus a vital process developing in history by means of that intelligence that in ever widening horizons contributed to the better solution of the problems of human existence" (p. 6). If revelation is simply the progressive process of human ingenuity then the inspiration of the prophets has to be modernized and rationalized. Their inspiration was simply: "a matter-of-fact appreciation of justice, mercy, and humility, and a moral courage to denounce all who violated these human ideals" (p. 131). And by the same token, Jeremiah is simply a "statesman with moral insights" who took the "long view of affairs" (p. 159); his call is nothing but a conversation between his higher and lower selves (p. 147); the oracular formulae simply "express strong personal conviction" (footnote p. 147). The reviewer wishes to submit that it took more than "strong personal conviction" to bear the Word of the Lord in 626 B.C., and that it takes more also in A.D. 1947. If revelation in the Old Testament is nothing save the sum of man's best and highest thoughts—universal, eternal principles; a collection of human ideals—then we are of all men most miserable. Then the Old Testament is not Scripture but a literary record and belongs in the museum rather than life. The presupposition of theocentric revelation is the *sine qua non* of the Old Testament writers and they must be understood and interpreted on their own ground.

The author's inadequate theological presuppositions frequently lead him into other errors of interpretation which can only be mentioned at this time. In speaking about the eighth century prophets ("The Religion of the Laymen") he emphasizes their "human values" and "human interest" (p. 122), but he ignores the ground and content of religious faith which is prior to, and the basis of, their social concern. Matthews' liberal humanism deeply appreciates the so-called "social ideal" of the prophets, but it borders on being a simple, optimistic moralism which glosses over their profound sense of the stubborn and perennial reality of sin as willful rebellion and God's judgment against it. He also flatly denies the prophets any constructive concern for the cult (p. 125), and consequently the prophetic-priestly compromise in Deuteronomy (see chapter IX, "The Religion of Co-operation") becomes all the more inexplicable, as well as Jeremiah's acceptance of it (p. 149). Furthermore, the author's theological point of view stands in the way of his being able to appreciate the significance of Israel as the chosen people of God (p. 143). This is crucial, for God's act of choice is of the bone and marrow of the Old Testament. It is here that the Christian community saw itself as the "new Israel" and thereupon moved toward the development of the doctrine of the Church.

In his discussion of Jeremiah ("The Religion of Individualism", 22 pages) the "new covenant" passage (31: 31-34) is considered as the high point in the Old Testament's "upward path" (pp. 164-6). The writer emphasizes "the law written *in* (sic) the heart" as an inner voice and therein skates upon the brink of mysticism (p. 165). His misunderstanding of the passage is further indicated by the fact that he makes no mention whatsoever of the strong emphasis upon forgiveness, which comes as the climactic conclusion to the whole passage. Incidentally, that strange, ecstatic visionary, Ezekiel, is probably an unwelcome throw-back in the on-going pilgrimage and is dismissed in less than a page and a half as Jeremiah's disciple (sic, p. 166).

Questions may arise in the minds of many readers as to whether or not Professor Matthews gives adequate validity to the traditions of the Priestly Code, even though they were recorded at a late date (see p. 191). Perhaps the priestly attempt at the reconstruction of a broken faith should be more carefully and considerately investigated. A simple contrast of ritualism and ethical idealism is hardly sufficient; the issue would seem to be a bit more dialectical. When the author lumps the priestly school, Calvin and Barth together in their rejection of the idea that social ethics is a means of salvation (footnote, p. 204), he seems to assume that the agreement of his foes gives the final, affirmative answer to the question. Perhaps he would do well to consider the question further, for it may be possible that social ethics after all is a *mark* rather than a *means* of salvation.

Finally, the last chapter is sympathetic toward late Judaism in so far as it represented the "essentials" (p. 265), i.e. the ethical principles of the prophets and the rules of conduct of the Torah. Professor Matthews submits that this is a "way of life" and not a "system of theology" (p. 267). In reply, it must be emphasized that this humanitarian moralism, which one may see today in liberal Judaism and in too much of present-day Christianity, is nevertheless itself a theological system, and unfortunately not a very good one. It has not only strayed away from the central emphases of Old Testament revelation, but more importantly, it also faces in a different direction than does the final revelation of God in Christ.

The issue with Professor Matthews should not be the claim that his book betrays theological presuppositions but rather that those which he uses are inadequate. It is the thought world of modern secularism and not the Bible. The volume stands before us as an accomplished collection of the results of Old Testament research. But that "it should replace all others as the standard work on the subject" (R. E. Wolfe on the book's jacket) would be unpardonable because its religious interpretation is at variance with traditional Christianity. Until the same task is once again undertaken from within the thought framework of the Bible itself, Professor Matthews' volume will prove useful, rather than detrimental, only to those who are theologically mature and on guard.

FREDERICK T. SCHUMACHER.

Modern Nationalism and Religion. By Salo Wittmayer Baron. New York: Harper and Brothers, 1947. x-363 pp. \$5.00.

This valuable book is based upon the Rauschenbusch Lectures for 1944. It has evidently undergone considerable revision since that date to bring it abreast of contemporary events and research. The word "Modern" in the title has reference to the period from Rousseau to the present. In some chapters, however, we are introduced in a general way to earlier backgrounds.

The author is an eminent Jewish scholar who has gone deeply into the history of social and political theory. He subscribes to Ranke's dictum that "in most periods of world history nations were held together by religious ties alone." The great religions have materially helped to shape national consciousness and have promoted the rise of nations. Through its religion the Jewish people, even without a state, have retained nationality. Dr. Baron attributes to "a largely subconscious nationalist intolerance," more than to religion, the medieval persecutions of the Jews, and holds that: "Modern nationalism, in its extreme, has inherited some of the worst attributes of medieval religious fanaticism without any of the latter's redeeming features of mercy and eschatological justice." He asks whether this modern secularized nationalism has proved as tolerant of religious and political variations as religion previously was tolerant of nationalism. A negative answer to this becomes apparent in the course of his analysis.

A chapter on "nationalist fathers" examines critically the views of Rous-

seau, Burke, Jefferson, Fichte and Mazzini. Of these Burke alone, as the interpreter of his nation's history "reflected established facts"; the others were advocates of projects that lay in the future. While pointing out their differences, our author finds in all five a remarkable kinship in their views of the relations of religion and national life. The role of the Church of England as Burke saw it was parallel to that which Jefferson craved for Unitarianism in the United States, Rousseau for a national religion of France, Fichte for a reconstituted Lutheranism in Germany, and Mazzini for a "Third Rome" to supersede the Papacy. Next the ideas of the "nationalist epigoni", Maurras, Mussolini and Rosenberg, are described. This chapter contains some penetrating comments on the difference between the Continental concepts of nationalism and those of Britain and America. "Catholic interterritorialism" is the title of an informing summary of the relations of Roman Catholicism with many modern states, and of the principles and policies of the Papacy involved therein. The chapter on "Protestant individualism" stresses the Protestant contributions to national cultures. It may be questioned whether "individualism" is the appropriate label for the data employed, which show recognition of many elements the reverse of individualistic. I suspect that there has been some exaggeration too of the nationalist trend of some Protestant movements. The essential ecumenicity of Pietism, for example, is overlooked (much as in K. S. Pinson's *Pietism as a Factor in the Rise of German Nationalism*), although the ecumenical



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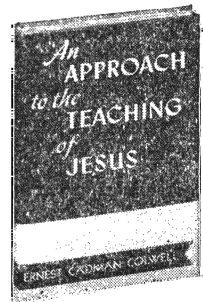
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spirit of Protestantism in general is recognized. In a striking paragraph on page 163 Baron sees individualism and liberty-loving nationalism in the Calvinist tradition maturing in the religious-minded protagonist of world organizations who have affirmed the principles of individual liberty and national self-determination.

Under the heading "Orthodox Caesaro-Papism" there is a careful factual review of the Russian scene as well as of the modern experience of other Slavic and Balkan peoples. "Jewish ethnicism" is examined with reference to the minority status of Judaism in various countries and to the "Zionist renaissance." In the closing chapter, "Post-war Challenges", Professor Baron notes the evidence that a religious revival of some importance has begun, and points to religion's new opportunity. Religion should be able to divest itself of national bias and "help create that large-scale climate of opinion requisite for the creation of a constructive world-order."

Every chapter is replete with illuminating quotations which exhibit the author's wide range of reading, and the seventy-five pages of notes appended are packed with references to scholarly works. This reader has been vastly instructed by the book and unhesitatingly recommends it to the theological student. It has no rival in its field.

JOHN T. McNEILL

Armenia Reborn. By Charles Aznakian Vertanes. New York: The Armenian National Council of America, 1947. xxiv, 195 pp., index.

Mr. Vertanes, who was a student at Union in the years '29-'33 and again

in 1940, has gathered together a fund of materials—pictures, bibliography, documents, historical summary, and even a map—in order to present in one small book what he calls 'the Armenian Question', the claim and the dream which stirs in the hearts of the scattered people of 'Armenian nationality'. As Executive Director of the Armenian National Council of America, Mr. Vertanes has been one of the leaders in an effort to bring before the United Nations the case for a 'restoration' of historic Armenia. Stressing the promises made at the close of World War I and summarizing the injustices wrought by the Turks, the Council asks "for the Armenia which is under Turkish rule to be joined to the existing free and independent Armenia within the bounds of the Soviet Union, and for opportunities to be granted Armenians abroad to return to their own homes and pastures, their cities and villages and live their own lives."

"Of all the Christian peoples who at one time or other in the past have been under the Turkish yoke, the Armenians are the only ones who have as yet not secured their freedom and homeland from Turkey."

This small volume on 'Armenia Reborn' is unashamedly a propaganda tract. In it Mr. Vertanes presents, with especial attention to American sensibilities, the dream that is in Armenian hearts in these days, and which explains the current migration of American citizens, as well as those who are still 'refugees', to Soviet Armenia. It is a dream of revived national existence, of restoration, at least in part, of what the Turks destroyed, and

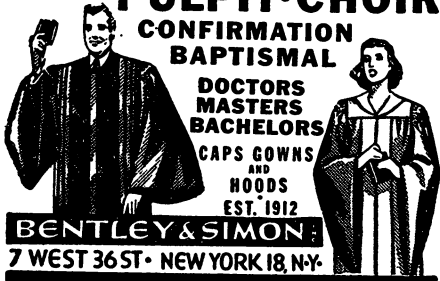
of security with freedom after centuries of subjection and the modern 'liquidation' of their people. If the writing is often impassioned and one-sided, surely that is understandable in view of recent history; and if the proposal to be pressed before the United Nations seems quite outside the range of possibilities in 1947, it nevertheless expresses the claim for justice which goes up from an almost forgotten people. It is only right, as Robert W. Searle suggests in his introduction to this book, that Americans should be reminded of the horrible facts with which our Armenian fellow-Christians have been living these years.

Surely it is unfair for an outsider to criticize the nationalist hopes of his Armenian friends. There is after all no bond of sympathy whereby a secure American can participate in the tragic 'lostness' of these people, or in

their bewilderment — bewilderment over the broken promises of great nations, the continued enjoyment by the Turks of the spoils of massacre, the success being won by the Jews with strikingly parallel claims, and the all-too-empty expressions of sympathy on every hand. Nevertheless, out of the welter of comments which need to be made about this book's plea, two points, each of them well known to the Armenians themselves, are of particular interest.

The first has to do with the possibilities of retribution on the international level. We may wish it were otherwise, and we may rightly judge that it is a serious mistake for any modern government to flout the claims of justice, but still the wrong visited by the Turkish majority upon their Christian Armenian neighbors in recent decades has very little if any effect upon Turkey's present situation among the nations. In sober fact it is not so much the just claims of displaced and disinherited peoples against Turkey that make 'the Armenian Question' a live issue as it is the victory of Russia and America in a war which Turkey managed to avoid. One of the lessons taught by recent history in the Near East is that minority efforts which look to outside powers to impose a 'just' restoration are courting disaster. Peace and security cannot be imposed by the great powers, except as through political activity and mutuality of advantage the groundwork has been laid for it by the people on the spot. Surely the Armenians are ill-advised if they expect a 'secure' Armenia at the expense of a terrified Turkey and if they build their hopes for independence on

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an enforced 'rectification' in the Near East. (That Russia, the other side of our divided world, should be their main reliance is important, of course, but we have no business allowing our fear of Communist aggression to prejudice our views on the Armenian dream).

Then secondly, comment is due upon the appeal made to the fellow-feeling of Christians for this ravaged nation, which for almost seventeen centuries has maintained its allegiance to our Lord. Few peoples, it is true, can claim a like history of faithfulness or of endurance of martyrdom under hostile rulers, but that does not mean that it is Christian justice that Russia and the U. S. should take up the Armenians' cause against Turkey. An appeal based upon religious issues will demand not so much rectification and restitution for past wrongs as fruitful steps toward winning the Moslem East for Christ. Too much of the past hopes of minorities in the Near East has been built on commitments made by the 'Christian' great powers to intervene and protect them against their non-Christian neighbors. Today we plainly read the great dangers of such linking of religion and politics, and, especially among Christians in the United States, must ask not how to help fellow-religionists against their enemies, but rather how to serve the progress of the gospel in the lands of Moslem domination. Consequently, issues far larger than that of just retribution or of unfulfilled promises must enter as we consider the possibility of 'Armenia Reborn'.

PHILIP H. WARD

Labor's Relation to Church and Community (Publication of the Institute for Religious and Social Studies). Edited by Liston Pope. New York: Harper and Bros., 1947. \$2.50.

Ministers and theological students will find this a very helpful book, particularly if they want to understand the objectives and purposes of trade unions in the light of recent developments in the field of industrial relations. Professor Liston Pope of Yale University Divinity School has edited this series of addresses by such labor leaders as Kermit Eby, Mark Starr, A. Philip Randolph, John Ramsay, Dwight Bradley, and others. Though some of the essays are too brief and the discussion not always comprehensive there is some valuable material here also for the student of labor problems.

The first section of the book deals with the aims of labor as they relate to the community. This is the meatiest section of the book. It deals with such problems as labor's role in politics and labor's contribution to education and the welfare of minority groups. One article of particular interest for the minister is that by T. North Whitehead, "Meaningful Jobs for Whole People". He summarizes the findings of the Harvard group of industrial relations experts regarding the failure of business to appreciate the social instincts and the need for meaningfulness in the worker's life, particularly in relation to his experience in the factory.

Most of these essays deal with the contribution which organized labor

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has made to the national welfare. It is especially important to point these out today when many tend to forget that unions have always been strong supporters of all those movements and causes which we assume to be the components of a democratic society. In a day when the practices of a few "bad" unions are widely publicized it is good to be reminded that unions more than any other single force have been responsible for the growth of economic and social democracy and have helped to bring vast numbers of citizens into full citizenship. Whether you attribute labor's concern for community welfare to the fact that more than other groups its interests frequently coincide with those of the community, or whether you attribute it to the idealism of a minority of labor leaders, the fact remains, as Lawrence Rogin points out, that the program of the labor movement is still the chief basis of hope for the establishment of a secure and stable economy.

The second and third parts of this book are devoted more particularly to the relations of labor and the church. The church is strongly criticized for its failure to understand the aims of labor and for its consistent tendency to underestimate the social and spiritual influences at work in the labor movement. The majority of these writers admit that the church provided them with the original inspiration to concern themselves about social problems but failed to provide a satisfactory outlet to express this concern; hence they turned to the labor movement to satisfy their desire to serve their fellow men. Though some

have since rediscovered the church and find certain satisfactions in it, at least one, a graduate of this seminary, confesses that he has found the labor movement completely satisfactory as a substitute for religious expression, and states frankly "I never go to church".

Unfortunately the legitimate complaints which are made here against the social and economic conservatism of the American church suffer from a lack of appreciation of its true transcendent function. There is a tendency to identify the aims of religion with the aims of labor, and though some of the writers are ministers they are motivated almost completely by a fairly simple sectarian theology. There is little appreciation of the contributions of a genuinely prophetic religion and consequently their statements of goals tend toward utopianism. Nevertheless this book deserves the careful attention of all those who are striving seriously to relate the church to the needs and hopes of the members of the American labor movement.

PAUL ABRECHT

Rudolf Otto's Interpretation of Religion. By Robert F. Davidson. Princeton University Press, 1947. 213 pp. \$2.50.

In a day when Continental theology can hardly be distinguished from Barthianism—or its Brunnerian counterpart—it is refreshing to have a book reminding us of the significant contributions of Rudolf Otto. Many have been the studies in English of Barth, but not until this treatise of Prof. Davidson's has there been any syste-

matic presentation of the work of the famed author of *Das Heilige* (*The Idea of the Holy*).

Davidson's study of Otto contains an excellent introductory chapter (which in part has appeared already in *The Review of Religion* and *The Christian Century*) previewing the subsequent contents. This brief orientation concerning Otto's influence, his background, his signal contributions and his "unmistakable superiority" over Barth is alone well worth the price of the book. It is certainly a stimulating background for all to follow.

Chapter I, "Theological Heritage," depicts strikingly the formative influences of Luther, Kant, Schleiermacher, Ritschl and Troeltsch upon Otto's mature concept of religion. The next three chapters—"The Numinous," "Sanctity, Sin and Salvation," and "Divination of Deity"—contain a careful analysis of Otto's *Idea of the Holy* with frequent references also to his later translated writings, *Mysticism East and West* and *India's Religion of Grace and Christianity*. Otto's whole work is portrayed by Davidson as "dominated by one unifying principle—an almost passionate insistence upon the autonomy of religion"—"a religion freed from every trace of dependence upon morality and metaphysics" and also "directly opposed to all psychological or sociological descriptions of its origin in terms that are essentially non-religious."

The final three chapters treat of the struggle of Otto to work out upon the basis of this autonomous religious category a satisfactory philosophy of religion. These pages repay careful

reading, for though Davidson continues to stress his approval of Otto's thesis of the uniqueness and independence of religion, he nevertheless criticizes Otto's sharp separation of the "religious a priori" from the rational and moral. For thus, says Davidson, "Otto surrenders the bond of unity in man's spiritual life"; and his resultant metaphysic is one of "inevitable failure." In the last few pages Davidson attempts, while conserving Otto's basic contribution, to go on to a more adequate metaphysic.

Professor Davidson has rendered a real service in this interpretation of Rudolf Otto. His book should help to stimulate much needed further discussion of Otto's significance for present day theology and philosophy of religion.

J. RODMAN WILLIAMS

New Day Ascending. By Fred L. Brownlee. Boston: The Pilgrim Press, 1946. 310 pp. \$3.00.

Dr. Fred L. Brownlee, for many years Executive Secretary of the American Missionary Association, has with this book contributed a splendidly written and deeply moving chapter to *The History of Negro Education Since the Civil War*, a book that is yet to be written. The story that he tells is that of the A.M.A.'s achievement in the sponsorship and promotion of educational facilities for Negroes in America over the last one hundred years. Though, to be sure, the work of the Association during this period has extended beyond assistance to the Negro minority to philanthropic efforts among Southern Highlanders, Jamaicans, Hawaiians, Orientals, Indians,

and Puerto Ricans, it was nevertheless revealed in 1946 that of the \$48,158,-534 collected over the preceding century, by far the bulk of these monies had been expended in the field of Negro education in America. And so, quite necessarily, Dr. Brownlee's book is largely devoted to a review of the history of this magnificent philanthropic endeavour.

I think that perhaps the most important implication of *New Day Ascending* is that those great institutions with which the Association has been connected through the years—Hampton Institute, Howard University, Fisk, Talladega College, and Atlanta University—no longer represent an educational ghetto, a world *apart*, directed and operated largely by zealously consecrated and devoted Northern white missionaries, but have now entered into the main stream of the on-going enterprise of higher education in America; they no longer repre-

sent an essentially special set of problems, but, rather, are involved in the general crisis of American colleges and universities today and share with them common problems, common failings, and certain common excellences. Dr. Brownlee's book thus marks the end of an era for the Negro college of a certain kind of struggle and a certain kind of heroism; it also marks the beginning of a new era through which we yet see darkly. It is to be hoped that in the days to come the Negro college will lay hold even more creatively than in the past of its heritage of struggle and vision, to which the American Missionary Association has contributed so impressively, in order that it may give to young Negro people the intellectual and spiritual resources which they must have to live in a national community where to be a person of color is to have to live a life that is very hard and very difficult.

NATHAN A. SCOTT, JR.

Books Received

(N.B. Many books which are to be reviewed in future issues are not listed below.)

- The Quest for Inner Peace*, by William E. Park. New York: The Macmillan Co., 1947. 207 pp., \$2.50.
- The Lord Reigneth*, by Adam W. Burnet. New York: Scribners, 1947. 134 pp., \$2.00.
- Christian Marriage*, by Floyd Van Keuren. New York: Morehouse-Gorham Co., 1947. 182 pp., \$2.00.
- The Pastor and the Children*, by Mildred Moody Eakin and Frank Eakin. New York: Macmillan, 1947. 182 pp., \$2.00.
- The Music of Life*, by G. Campbell Morgan. New York: Fleming Revell, 1946. 57 pp., \$1.00.
- My Sermon Notes on John's Gospel*, by Rev. W. P. Van Wyk. Grand Rapids: Baker Boko House, 1946.
- Calvinism in Times of Crisis*, by Rev. Clarence Bouma, and others. Grand Rapids: 1947. 134 pp., \$1.50.

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