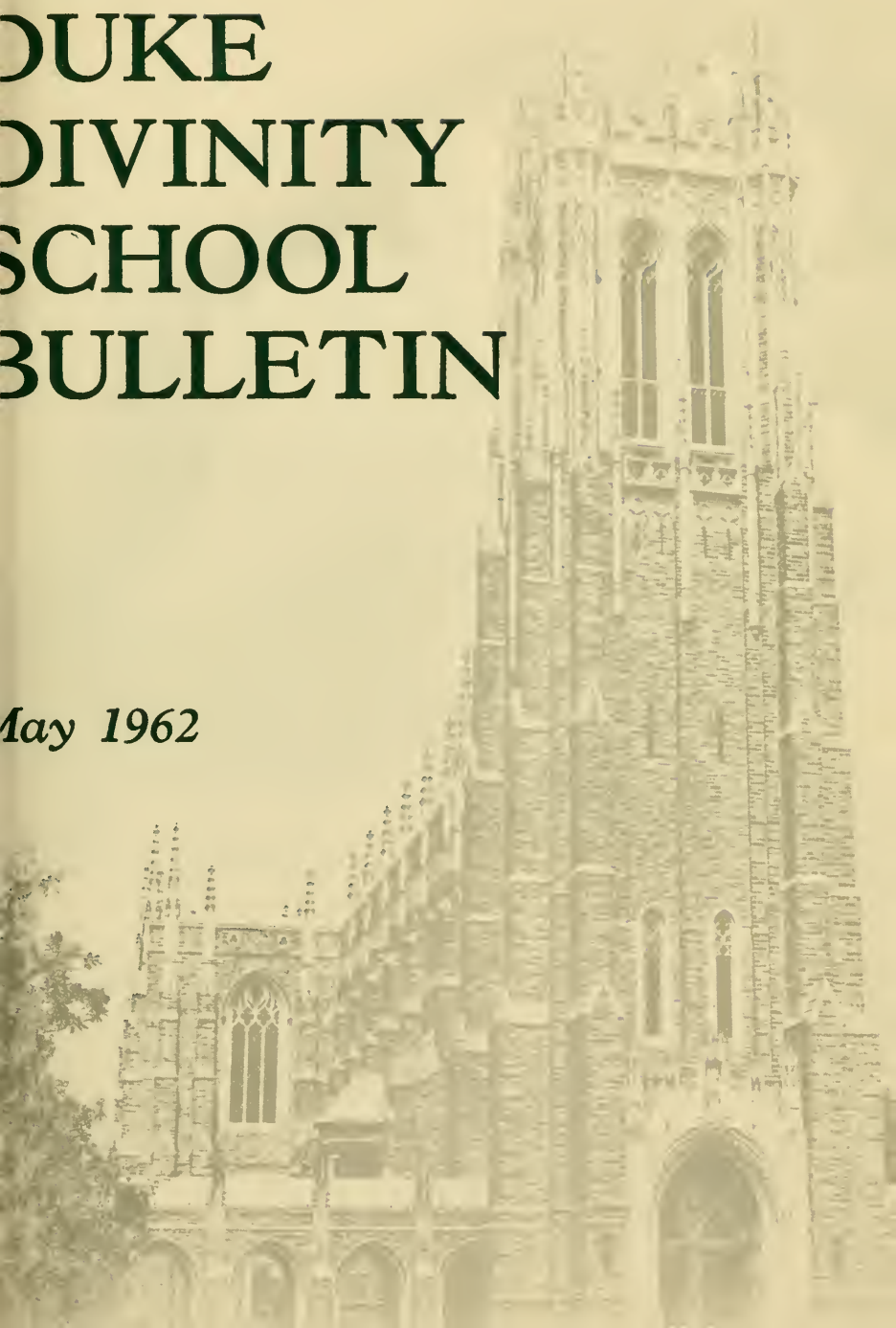


THE DUKE DIVINITY SCHOOL BULLETIN

May 1962



Prayer

Almighty God, Who has called us to be Thy sons and daughters and has given us an example in a most exalted Son, we give Thee thanks for those saints of the past whose calling was made sure in the firmness of the everlasting arms. Their lives and deaths grant us confidence that Thou art the past help, the future hope, and the ever-present reality among men. Though gladly we build upon their beginnings, O Lord, we dare to believe that the Truth is not yet fully known, the Way not thoroughly traveled, the Life but begun to be lived. We humbly but firmly deny the lostness and hopelessness of men, for in this low estate and in this far country we come to ourselves by the tap on the shoulder and the tug at the heart. We have looked for a sign and all about us are the signs of Thy love. We asked for a miracle and just the utterance of prayer, the ringing of the bell, the opening of a book are but miracles of Thy grace. O Thou, Who changest not, yet always art new to those who seek and are found, let Thy grace restore our vision and recall our feet from wayward paths. Forgive our idle hands, our cold emotions, and complacent minds, that in such new creation we may perfectly love our brother through whom daily Thou hast encountered us. For relative and stranger, for friend and foe, for kings and slaves, we pray, O God, knowing that no wrong is made right, no evil made good, until we are at peace one with another. Give us height in study, depth in worship, breadth in labor, that with glad hearts at rest in Thee, we may await Thy will concerning us. Make our words a perfect prayer unto Thee, as we continue to pray in the words with which our Lord didst teach his disciples to pray: Our Father . . . Amen.

—Joseph M. Reeves, '63
November 16, 1961

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“Wherever We Go”

As this second issue of the “new” DUKE DIVINITY SCHOOL BULLETIN emerges from the press, a fresh crop of sixty-five graduates marches out of York Chapel, through the stuffy atmosphere of the Indoor Stadium, into a world still unredeemed. This particular class has “broken in” no less than twenty new members of the faculty (nearly half of them part-time or temporary appointees). In these past three years Methodist theological education has added two seminaries and relocated three others. Russian and American astronauts have spun in orbit around the globe, while earthbound mortals contort themselves in *The Twist*. A wall has been raised in Berlin to symbolize Disunited Nations, but other barriers have been razed in Duke and surrounding social institutions. In one short student generation national leaders have fallen in Korea and Latin America, the United States has elected a Roman Catholic President, and the ghost of Senator Joe McCarthy rides again. The World Council of Churches, augmented by Pentecostals and “Orthodox Russians,” has discovered Asia, the laity, and its own integral mission. Church union discussions have gotten off the ground in this country, despite “drag-chutes” thrown out by some denominational bureaucrats.

One wonders how many of these recent events have penetrated the consciousness of seminarians, theological professors, or parish ministers. Have we been so busy with Qumran and committees, Bultmann and book reviews, fried chicken and the Last Supper, that we are heedless of the world outside our “stained-glass jungle”? Are we studying the English Bible so intently for that crucial examination, that learned paper, or that imprecatory sermon that we miss the Word of God for public and for private lives? Do we talk so much about Jesus Christ that we cannot hear what He has to say to a world in breath-taking transition? As we go forth into new parishes, new appointments, new opportunities, may we have the humility—as well as the confidence—to say with John Glenn: “I don’t know the nature of God, (but) He’ll be wherever we go.”—C.L.

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Time and The Christian

BISHOP NOLAN B. HARMON

Whatever Time is, there is one sure thing to be said: Humanity can do nothing whatever about it—either to stop it, or get out of it, or modify it. Time, unlike Matter or even Space, is the one category in which our lives are cast which is completely beyond our control. We can overcome Space, but not Time; we can suspend Thought, but not Time. We may measure time correctly or incorrectly, letting it be determined by the heavenly bodies as they turn in their vast orbits of immensity, or by the minute hand on a lady's wrist watch; we might measure it by heart-beats, as the poet says we should, or we could do as an old sundial in Virginia claimed to do and "count no hours but the happy ones"—but the thing itself flows on. We may live through it, or it may flow past us—who knows? But Time itself we cannot escape. Humanity's conquest of every other category avails not to stop one second of the course of Time. Man may rocket himself into the moon, or into the bands of Orion for that matter, overcoming space with the skill and power of his own creations—but it will take time, his time, his life's time, so to do. What is this flow of sequences, this duration, into which God has put this world, and put us all? What is Time?

The keen minds of the ages have of course been impressed with these questions, and have come up with answers—answers which reflect the inscrutability, the impassiveness, the incomprehensibility of the thing itself. St. Augustine said that he knew what Time was if you did not ask him, but that if you did ask, he did not know (*Confessions*, Book XI, Chap. XIV). (And this, incidentally, was one of the few things Augustine ever admitted he did not know.)

Immanuel Kant was right, I think, when he said that we have no right to take the conditions that govern our perception of time as definitive of Time itself. But his own analytic mind shows its imprisonment to its own perceptions when he wrote that the world must have had a beginning in time, but that if it did have a beginning in time, there would have had to be an "empty time" before that—that is, before anything began in it. This would make Time a sort of pre-eternal nothingness.

St. Augustine would cut in here by saying that God made Time when he made the world, or began making it. God made the world and Time together, taught Augustine—and if the Church has pro-

duced a keener, more incisive, and at the same time more architectonic mind than that of Aurelius Augustinus, I do not know of it or him. In one of the few humorous touches I've found in Augustine, he answered the Kantian idea of an empty time. "What was God doing before He made Time?" Augustine remarked that some people said He was making a hell to put into it anybody who would ask such a question!

Henri Bergson, with his clever Gallic mind, made Time something entirely apart from all measure of it, and from all outward situations which Time seems to create. Bergson spoke of duration (*durée*) apart from all measures of duration. The roots of most errors in philosophy, he held, are in a confusing of concrete duration, *and* (he meant *with*) the abstract time which mathematics, physics, and language and common sense substitute for it (cf. *Time and Free Will*, p. xi). Bergson insisted that Time was to be considered something within us, apart from clocks and equinoxes—and a reputable and growing school of physicists today seems to be leaning his way. Bergson was really fighting for man's free will and self-determination more than he was for a special idea of Time—feeling that man had to stand apart from, and be superior to, Time, if he were to enjoy free will. He has some good reasoning in supporting this viewpoint.

Sir Arthur Eddington has a delightful imaginary argument between Bergson and the Astronomer Royal in London. Bergson was incensed at the idea that Time had to be what the Astronomer Royal said it was, with the Astronomer Royal asserting with conscious authority that Time indeed was what he made it to be, with the signals from Greenwich at his command going out to determine the exact second for every chronometer on all the ships on all the Seven Seas—and lands too, for that matter. And then Bergson, for all his reasoning, had to go catch a train by the time the Astronomer Royal gave him (*The Nature of the Physical World*, p. 69).

The Bergsonian idea of an innate time in mankind apart from all measures of it has been strengthened somewhat by some recent strange discoveries in the realm of physics and biology. There is a mysterious time sense in the animal world, and even in the plant kingdom. Living creatures have a sort of "built-in clock," one scientist has explained, and some illustrations of this are startling in the extreme. The lowly cocklebur plant waits to flower until exactly eight-and-a-half hours of darkness—not light—come about it. How can a cocklebur measure darkness? And the oyster, which is to us

the least sentient of all creatures (if it be a creature), has a mysterious time sense. Oysters open their shells at high tide to take in food, and oysters have been taken from their beds on the Atlantic Coast and transported to the Pacific in huge tanks of sea water, but there in the dark of their salt-water prisons, the oyster opens when the tide comes to its full on the far-away Atlantic. Can anything be more uncanny? This spineless, nerveless, eyeless mass of matter, closed in a shell, hidden in the dark, dumb as an oyster—in fact, an oyster—*knows* when the tide beats high on Hatteras, or Henlopen or Cape Cod—far, far away. In tune with the seas of God.

The physicists, of course, must deal with Time constantly, and finding that velocity, or the movement from place to place of molecules or light waves, has a lot to do with the mass or substance of what moves, they reduce Time to a formula in their particular equations. They have a little letter *t* for time, with a *v* for velocity, and a *d* for distance, all packaged up together, so that if you change one, you change the others. Time thus gets to be a variable in the never-never land of modern physics. "Time appears to be relative," wrote Albert Einstein, and modern physics likes to emphasize this idea. "Time is no longer considered absolute nor flowing the same everywhere," said a speaker of the Bell Laboratories in a recent lecture on *Time*. "*Now*" is not the same everywhere.

This, of course, may be no more than the physicist's way of saying that he can't take any point of time as absolute in his relativistic world. The Astronomer Royal is really out of date—which would have pleased Bergson, even if he had missed his train.

We might pick up the poets to see what they say regarding the "abysm of time", as Shakespeare called it. It is its inexorable inevitability that impresses the seers and sages. Virgil called it "irreclaimable"; Richter, the "chrysalis of eternity"; Colton spoke of it as a "black and narrow isthmus between two eternities". "The curtains of Yesterday drop down, the curtains of Tomorrow roll up; but Yesterday and Tomorrow both *are*," observed Carlyle. "I dislike clocks with second hands," said Madame de Sevigne. "They cut life into too small pieces."

But these thoughts, though impressive and beautiful in their sense of man's tragic involvement in his own environment, do not answer the fundamental question. They merely comment on it. The Christian attitude, both toward Time and the God who made it, has got much more in it than mathematics, poetry or philosophy. "The problem of time and eternity is no problem of mathematical relations,

but a profound question of values," stated Frank Herbert Brabant in his Bampton lectures of some years ago (*Time and Eternity in Christian Thought, 1936*). This is most certainly true.

II

To look more closely at this "profound question of values" for us who are Christian, to see Christ in time, and his life and its implications regarding it, and to understand better our own time line, must be the next inquiry. We Christians confess a revealed religion, and whenever we write or teach, we must perforce take God's revelation as a base-line insofar as it applies to any specific matter of transcendent value. If we by-pass revelation or go contrary to it—and even theologians do—let us acknowledge that frankly and admit we are building as men upon what we have managed to figure out for ourselves. There are some things—I say this with no irreverence—that we can feel sure of apart from revelation—but not Time. In interpreting it and its profound implications, both for this world and the world which is to come, we must and do stand upon the orthodox interpretation which affirms belief in a God who is the Father Almighty, Maker of all things, visible and invisible—and this includes Time; and also upon the life in time, and the teachings of Jesus Christ as revealed in Scripture. Furthermore, in line with revelation there are teachings of certain of the Church fathers which give us helpful insights.

But in evaluating God's revelation, and creating a philosophy for life which may deal with this matter of Time, I insist that alongside of revelation, and I hope agreeing with it, there must always be the reasoning power of the human mind. I have no patience with a supposedly religious mental quietism, which has been the vogue in some circles lately, and which some passively rest in, belittling reason, and stating that it must abdicate its sovereign function until God shall make things more plain.

Now there are some things that God has not chosen to reveal to us, and may never so choose; there are some things truly revealed which we cannot, with all our reasoning, ever understand; but there are some things we can, and let us bravely try to understand more. I insist on the primacy of the human mind. There is a Christian philosophy—Christian as it rests on Christ, philosophy as a love of wisdom. And I affirm that any attempt to understand time—and, more specifically, what we ought to do with or in it—belongs just here.

Orthodox Christianity affirms and relies on a God who is Himself eternal—whatever that may mean—who “in the beginning”, whatever that meant in Time or before Time, “created the heavens and the earth.” Orthodox Christianity holds that God made the world out of nothing. “Impossible,” says common sense, “there must have been something in the nature of inchoate matter, without form and void,” some sort of “desolation and waste”, as the second verse of Genesis put it, for God to start with. But who made that? How did things, out of which later things were made, come to be? Was there any kind of creation before a creator? Augustine brushed this idea aside scornfully: “For the will of God is not a creature, but before every creature; seeing that nothing could have been created, unless the will of the creator had been before it” (Book XI, Chapter X, of *The Confessions*).

This great Church Father emphasized the idea that God made the world and time together. “For how could innumerable ages pass over, which Thyself hast not made; Thou being the author and creator of all ages? Or what times should these have been, which were not made by Thee?” (*Ibid.*, Chapter XIII). He added: “But if before heaven and earth there were no time, why is it then demanded what then Thou didst? For there was no THEN when there was no time” (*Ibid.*, XIII).

Not only for theological, but for practical purposes, we hold that mankind is fixed in a time-space continuum which God the Creator has made. Orthodox in my patristic interpretation, I am afraid I am just as orthodox in my Newtonian conception of space and time. I am not willing to admit with the present-day physicists that space is curved. Space can't curve—any more than an inch can weigh a pound, or a mile can weigh a ton. A different category comes into play. I will concede that light waves may be, and doubtless *are* curved, as they travel through space; that the very stars in their courses may move in vast sidereal sweeps, with the nebulae doing a sort of stellar twist in the vast recesses of the sky. Nothing may go straight in space, not even the heavens themselves, if I may so say, but space itself, or its concept in the human mind, is untouched by what happens in it. Our minds, to be sure, cannot imagine space to have an end, nor can they conceive of space which has no end, but the thing itself, that part of the continuum in which we find ourselves, has a certain entity all its own, and the human mind, created by God to think His thoughts after Him, can stand up and say so.

Isaac Newton stated that “before there can be matter, there must

be an absolute space and absolute time, not determined by their relation to anything external." This, of course, is the old classic Newtonian thesis and is as greatly shot at today by the new physics as are some of the old orthodox conceptions of the fathers in theology. Admittedly, we may not hold unswervingly to these classic concepts in a world where relativity is on the loose, in physics (and sometimes in theology), and glories in the indeterminacy it brings. But let me insist that for all practical purposes God the Creator has placed us where we are in a world whose space we *must* live in and *may* conquer, but whose Time we never can.

It is noteworthy that in the Christian revelation there is no philosophizing either in the Old Testament or the New over the metaphysics of temporal existence. Nor is there any purposeful attempt to interpret Time or the mysteries of the universe. The Bible is a practical book, not a scientific treatise. It deals with things as they are, and with man as he ought to be. Our unforgettable Bishop Warren A. Candler, once speaking to us students at Emory, said that the Bible was like the "headlight of a great locomotive engine rushing down the track—designed to show the track ahead and not to hunt out coons and rabbits on either side of the track." The Old Testament embodies the revelation of God as Creator and, on the whole, as beneficent Providence; the New shows Him as the God and Father of our Lord Jesus Christ, who as the eternal Logos made all things in the beginning, and "without whom nothing was made that was made." It reveals a God who as Christ Jesus came into the world in the "fulness of time" (Galatians 4:4), that men might have life, eternal Life, through him.

The Christ-line, as Oscar Cullmann terms it, began in our time-space continuum at a definite point in human time or human history. *The Apostles' Creed*, which is a boiled-down, highly concentrated compendium of the crass facts of the Apostles' faith, nails this down at a specific historic point. It mentions an otherwise unknown Roman procurator by the name of Pontius Pilate, under whom at a point in time the eternal God in the person of Jesus Christ "suffered" and was "crucified, dead and buried." After a time duration, classed as three days, the Creed affirms that this Christ rose from the dead, and later ascended to heaven—whatever that may mean, but certainly leaving time as we know it; and that eventually, in time or at the end of time, he shall "come again to judge the living and the dead."

In the on-rolling of history since the days of Pontius Pilate, and of Augustus Caesar, under whose imperium God broke into Time, the

world has greatly changed. In line with the world-wide sweep and influence of the whole Christian movement, human time has been divided into a "Before Christ" and an "After Christ". Christendom, in its early ages, managed to fix upon all its papers and documents the magic words, *anno Domini*, "In the year of our Lord," until even the pagan world of the present delineates time in this way. For centuries there was no thought to measure time "Before Christ". Not until the 18th century, I believe, did Christian scholars—Bossuet, they say, was one of the earlier ones—begin to affix to the pre-Christ history a numbering of the years backward from that event. "If the thing happened," explains C. L. Lewis (*Miracles*, p. 131), "it is the central event in the history of the earth—the very thing that the whole story has been about." As of now, we are in the 20th century, thus marking time by almost two thousand years since the Christ event occurred in human history. And Time still marches on.

Unlike the Greeks, both the Jew and the Christian deal with Time as a practical setting for human life. They never try to see it as a metaphysical entity. *Chronos*, the name of abstract time for the Greek, is not treated abstractly at all in the New Testament. *Chronos*, personalized in ancient mythology, was held to be the father of the gods—Jupiter especially. Thus Time in ancient mythology, even in that of India, created the gods. In Christianity, God creates time.

Kairos, in the New Testament, usually means a definite point of time, with a fixed content. It is a frequently used New Testament word. Jesus, according to the synoptic witnesses, characterizes his passion by the word, *Kairos*, "My *Kairos* is near"—so he sent his disciples to prepare the Last Supper (Matt. 26:28). The demons said to him by the lake, "Hast thou come to torment us before the *Kairos*?" (Matt. 8:21). In response to the post-resurrection question, "Wilt thou at this time restore the Kingdom to Israel?" he said: "It is not for you to know *Chronous* or *Kairos* (Acts 1:7).

Another temporal expression in the New Testament is *Ora*, "hour". Still another, *Aion*, serves to designate both an especially defined period of time, and also a period of undefined and incalculable duration which we translate by the word *Eternity*. It is this ambiguous use of the word *Aion* which Oscar Cullmann especially warns us to watch.

I do believe, however, that Cullmann is right in saying that the Christian concept of Eternity, as the New Testament has it, is not to be interpreted in the Platonic or philosophic sense of the early

Greek thinkers. The Greek mind held, and many moderns also do, (and to a certain extent we all must hold) that eternity marks a different category from Time. But, as the New Testament has it, Cullmann insists that Eternity should be taken as "endless time (*Eis ton ainos*).

The Greeks, of course, saw time as an endless circle in which history always repeated itself, and in which again it may repeat. The Greek mind conceptually kept earthly time entirely apart from its concept of Eternity. But over against the Greek circle, the Hebraic-Christian concept sees time as the moving on of a straight line, and, as far as our faith is concerned, as a redemptive process, begun in time, to move forward in time, and to end with the final *Kairos* which the Father has in His own keeping (Acts 1:7). After that—Christian thought is divided, with some of us seeing Eternity as something different in kind and degree from Time as we know it, but of course all of us clinging always to the idea of an everlasting *duration* in which God's is the "kingdom, and the power, and the glory, forever and ever," as our English benediction puts it.

Others, perhaps all of us in our crasser moments, see eternity as time moving on to the ages of the ages. But if we let our minds go ranging out to understand what it means for Time never, never, never to end, we cannot do it. Our minds come reeling back to us finally like frightened birds. Eternity is a concept too great. Only the Eternal knows Eternity.

The dramatic sentence in Revelation when the angel stands with one foot on sea and land and swears that there shall be "no more time," does not mean, in New Testament language, that *Chronos* (one place where this word *is* used) shall be ended or turned into Eternity. It means, our commentators hold, that there "shall be no more delay" or "Now is the time," as we put it. Nevertheless, no one can read that tremendous sentence from the 10th chapter of Revelation when the mighty angel lifted up his hand to heaven and swore by "Him that liveth forever and ever, who created heaven and the things that therein are, and the sea and the things which are therein," and swore that there should be "time no longer," without feeling that underneath all this, in a very real way, there was something more epoch-making than an angelic "time's up" by a heavenly stop-watch. Time itself must eventually run into some sort of *eskaton*.

All this throws light upon the Incarnation with its vast meaning for us who live in Time. It seems to me that we understand better today the time-dividing drama of the Christ-event since our minds

have been opened up somewhat by the space age; even man-made rocketry and the *Mercury 7* capsule have given us a slight escape from the isolation of this earthly ball on which we live. When we, with awe and wonder, think of the Eternal One entirely apart from this terrestrial sphere, actually coming in the person of His Son, our Lord, and living with us, bound by our own limitations of time and space, and through it all revealing a love that gives us in our time an opportunity to become the everlasting sons and daughters of God, then we begin to see GOSPEL—a true Good News, written in letters of heavenly flame. We in the Western tradition see God in Christ as most God-like on the cross; the Eastern Christians, the Orthodox Church, see him at his greatest in coming to earth at all, emptying himself, being born of a woman, born under the law, being found in fashion as a man, becoming obedient to death, as the rest of us are. There would be no Gospel had the Christ who came not been the God who created. Our Lord affirmed again and again that he had *come*, or that he had been *sent*, into the world to save the world. No human being, no matter how good, no matter how self-sacrificing, no matter how clear a teacher, nor how greatly endowed with God's own Spirit, could have accomplished the redemption of man which Christ Jesus started in time, and which will go on as long as this earth endures. The "Jesus cult" would have died had it not been for the Christ of God. Edwin Lewis once said that "Christ has saved Jesus for us." But if this Jesus were God, the only *begotten* Son, with the Father before all worlds, as he taught—if he broke in on Time for us men and our redemption, "came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man"—then earth and man were given meaning, and the very Time process itself became and will continue to become a calendar of redemption. No one *can* escape Time. We are not meant to, any more than our Lord could escape it when he came to dwell with us in the days of his flesh. But in his redemptive acts and in his teaching to his own, while he disclaimed any knowledge when the ultimate *Kairos* should be, he did say that he would go to prepare a place for his own, and that where he should be, his own would be also.

His disciples took these words to heart, and immortality—that is, everlasting life, the endless duration of the human soul apart from any time span here—has been made one of its cardinal features. I know that they say that no person of intellectual respectability has for the past thirty years spent any time in talking of the after-life; but I also know that the entire New Testament is shot through with a tremen-

dous awareness of a Father's House in which there are many rooms, of an everlasting Kingdom prepared for those who know and love God; of a "departing to be with the Lord", as St. Paul put it; "of a crown of righteousness laid up in store" for those who know and trust Him, and of a New Jerusalem that shall not pass away. Dr. Walter Russell Bowie once said to a little group of us in New York that *Eternity* is the word Protestantism has completely forgotten.

I would not plead for a morbid awareness of the constantly overhanging threat of death that our fathers and grandfathers and all generations before them knew. Dr. Donald Soper, in his recent Yale lectures, plays up the idea of "death as the everpresent reality" to all past generations (*Yale Lectures of 1960*). I think that on the whole we with all our earthly activism have a healthier attitude toward "life's short span" than had our fathers. "One world at a time" is a good motto, provided we do not entirely forget the transcendent importance of the world yet to be. For no matter how we try to sanctify our actions in this world, it is really *secularism*, if we see only Time *now* and Time *here*.

III

Leaving now these somewhat metaphysical speculations, let us take up the practical aspects in Christian life of the Time process—first for the individual, then for his world.

We get born in time with a birth date affixed to our name. We become conscious persons a few months later, and in this consciousness have the sense of duration and of time passing. We begin to note the clock face, day and night, summer and winter, and also physical and mental changes within ourselves as the calendar of life moves on. What the scientist calls *entropy*, or in-time-ness, begins to have its way with our minds and bodies as it does with everything that exists. In sleep or unconscious, we seem to go out of time, and even our dreams have no true temporality. But asleep or awake, our hearts beat on "like muffled drums," so Longfellow said, while the minutes pass.

As for the sense of duration, this is never consistent, for some minutes drag and some fly. Bergson was right about a sovereign consciousness which sits apart from the swing of the pendulum. Also, we discover that no two persons have the same time sense, and that entropy affects us each differently. Some grow old at forty; some are not old at eighty. But Bergson was wrong if he held that there is no Time apart from our sense of duration, for the pendulum inexorably swings, the stars move, we grow older and older, and after a time

another date is fixed after our name—and that's it. And when all is added up, no lifetime is any more than a brief span against the tremendous backdrop of earthly history—but what immeasurable and Godlike potentialities there are for each life in that brief time span!

Jeremy Taylor, long ago in the first pages of *Holy Living and Holy Dying*, set forth a Christian evaluation of Time that, for all its antique language, shows great acuteness and appealing force. John Wesley read Taylor's pages and was profoundly influenced. He saw that Time to be best spent for God should be organized, "methodized." So Wesley kept a daily journal, not to note the casual happenings of each little day, but to give him a chance to review and itemize all his actions so as to see where he had wasted or where again he might best use his time. Our Methodism yet feels the effects of this systemization. "Are you determined to employ all your time in the word of God?" is the question Wesley asked of each preacher who joined him. It is the question we today must ask of every minister when he becomes a traveling Methodist preacher.

Practically, we do not worry over the metaphysics of Time, or Space, and while knowing that Eternity is in us and around us, and never far, we are content to live as best we can where we are. When we engage in such a simple thing as prayer to God, we are really crossing over from Time into Eternity, although absolutely unconscious of any barrier between ourselves and the Eternal One. Nor is there any.

A. E. Taylor, in his monumental *Faith of a Moralist*, refers to the present instant as a "knife-edge" between a past that is gone and a future not yet come. Taylor holds, and I would agree, that we cannot atomize Time so as to make it a chain of instants, with the present moment a point between an immeasurable past and an eternal future. He likens the passing of Time to the flow of a melody, when musical notes are struck one after another. Each note stands by itself and can be isolated from the others—as perhaps can also be the instants of Time. But the melody is a flow, built on these separate notes, comprising them, but having an entity as well as a movement of its own. So we live in Time, but we are doing the living, conscious of separate moments, but conscious of ourselves in and through them—living!

The tragic sense of life that imbues our post-victorian novelists—Thomas Wolfe, Faulkner, Dreiser, Hemingway, Tennessee Williams, due to what they see of the shortness and feel to be the aimlessness of the time-line—is not felt by the Christian. He too sees vicissitudes and dead ends, and knows only in part. But believing in One who

came to give life, who promised Eternal Life, he takes Time as his chance to live to the full in this world, and let it be an earthly launching-pad for the more stately and everlasting orbit of the soul. Here there is corruption, he knows, but it is a corruption which must put on incorruption, a mortal which must put on immortality. Browning's grammarian had it: "Others mistrust and say, 'But time escapes, live now or never!'" He said, "What's time? Leave *now* for dogs and apes; man has forever."

When it comes to the end of the universe and the eschatology of Time, Christian faith and hope and the prevalent thinking of modern scientific thought begin to diverge, though neither flatly contradicts any more than it helps the other. Science rather prefers to presage a universe that is going to go on forever pretty much as it has been going on. If a wandering comet should bang into our earth, or a mightier star smash out our sun, thus ending the world, scientists would not thereby be put out of countenance too greatly, though they certainly would be put out of life. They would say—*post mortem*—that, after all, this is—or was—an infinitesimal earth, and beyond it the ordered universe is going to roll right ahead forever in its majestic immensity. "You have to posit a miracle to get the world created," I heard a scientist once say. "It's cheaper scientifically not to have to depend upon another miracle to end it." But this reasoning ignores the innumerable miracles that the preservation of the world depends upon at every instant. There is that cocklebur, and there is that oyster! God as Preserver is as great as God the Creator, being the same God.

More particularly, Science sees the universe going on until it slowly runs down. Pierre de Chardin, the remarkable Jesuit scientist whose book *The Phenomenon Of Man* had us all talking a year or two ago, puts it this way: "Since physics has discovered that all energy runs down, we seem to feel the world getting a shade chillier each day. That cooling off, to which we were condemned, has been partially compensated for by another discovery, that of radio-activity, which has happily intervened to compensate and delay the imminent cooling. The astronomers are now in a position to guarantee that if all goes as it should, we have at any rate several hundred million years ahead of us. So we can breathe again. Yet, though the settlement is postponed, the shadow grows longer. And will mankind still be there when the final curtain falls?"

Well, frankly, I could not care less. Be there for what?

Christianity has an eschatology, a view of final things based on a

belief in the return of the Lord Christ as a *Kairos*, which even He said he did not know. That time the early Christians thought was right upon them. It was not. The Petrine epistles a bit later, with second generation Christians coming on, has the children asking their fathers why the Lord delayed his coming. The writer took refuge in citing the Eternal One with whom a "thousand years are but as a day, and a day as a thousand years," affirming a final destruction of the world, but affirming that "we look for a new heaven and a new earth in which righteousness shall make its home." So the Church looks yet.

Because the return of the Lord has been connected with so many vagaries of belief, with wild prophecies and weird enthusiasms, and because it takes our mind off the practical business of living daily, the doctrine concerning the Second Coming has fallen into disrepute in theological circles. When the question within recent years has been asked: "Do you believe the Lord will return?" it has been smart to say, "O, I did not know he had gone." Our only Wesley hymn on the Second Advent, "Lo, he comes with clouds descending," was taken out of The Methodist Hymnal by our Commission in 1932 against the plea of some of us that the New Testament does teach a coming back to the earth of the Lord.

But suppose that He will not return, and not be expected to return—work that supposition out in theology and see where we are left. Let the first and great Christological paragraph of the Apostles' Creed end this way: "Suffered under Pontius Pilate, was crucified, dead and buried, the third day he arose from the dead, he ascended into Heaven and sitteth on the right hand of God." Period. No "from thence"—Christ left in perpetual session in heaven, perhaps to judge the dead who come up to him, but apart from a world left to go on forever to which he will never come again. I would prefer the bold if cold stoicism of Science to such truncated, denatured, gloomy eschatology.

So there, it seems to me, is our choice—either the Christian hope to make this world a better place in which to live, but at the same time, look for a new heaven and a new earth at a time which the Father has in His keeping; or looking ahead to the gloomy coldness of a dark and freezing planet in which the last man will finally die with all our brave records. One thing is sure: neither Time nor Eternity will have any meaning unless there be behind them the will and plan of the Almighty, the Holy God whom Christians call Father. Alfred Tennyson, who was certainly no Pentecostalist, expressed best the Christian's hope in those solemn yet magnificent couplets which

he concluded by pointing to "one far off, divine event, to which the whole creation moves."

As it is, we do well to redeem the Time and to make every effort we can to bring the Kingdom into this world. We preach a Gospel of the Lord who came to give us life more abundant here, and Life Eternal—whatever and wherever that is in His own time. The Apostle Paul enjoined us to make a sacrament of life itself, with "whatever we do in word or deed being done as unto the Lord" (Colossians 3:17). Life itself is full of meaning and we find in God's will not only our peace, but our purpose.

For the rest: To *leave* to God the things I cannot know nor am meant to know, in sure and certain trust that He who created this world and called us into being, even the God and Father of our Lord Jesus Christ, will keep and perfect in His own time them that are His—in life, in death, in that vast forever. Even so, Father, keep Thou us all.

Currents of Conflict in Congo

EDWARD F. SMITH, '47 (Visiting Lecturer, 1962)

[N.B. Limits of space compel condensation of this matter and omission of a considerable amount of personal experience—E.F.S., April 18, 1962.]

Something of the complexity of the current problems of the old Belgian Congo may be seen in the following six typical expressions which are being used today. (1) Many African students in the United States blame the whole difficult situation on the United States. They say that the United States engineered the death of Patrice Lumumba for its own imperialistic aims.

(2) The same group feels that the United States upholds the separatism of the Katanga for its own economic reasons, control of copper resources.

(3) Katanga people who support Mr. Tshombe, on the other hand, feel that the United States opposes the Katanga separatism for economic reasons.

(4) The United States—or many of its citizens—believe that Britain and France are lukewarm toward the Congo-Katanga operation of the United Nations because British and French investors are trying to protect their interests in the Katanga mines.

(5) Many Britishers and Frenchmen feel that the United States is more interested in a settlement of the Congo-Katanga problem which the United States will accept than it is interested in an understanding of the fundamental nature of the problem.

(6) Many people the world around make the Belgians out to be the villain of the piece in that they withdrew too hastily from the area and are considered to have created an unworkable provisional constitution in a deliberate attempt to promote secession.

Admitting that generalizations always do injustice, not much can be said without using them. The most interesting common theme in these six positions is the underlying presupposition which all accept; namely, that in relationships of black peoples and white, the blacks are always subject to the control of and manipulation by the whites. That this point of view is accepted by Africans is dismaying in the extreme.

Perhaps the most important of the reasons for the troubles in the Congo compared to other African areas is the abysmal lack of prepa-

ration. The statistic of seventeen university graduates in a population of 14,000,000 people is well known. Less well known is that there was not one African of professional stature in the entire population. The Belgians are often condemned for this. Justice would suggest that the nations which press for independence irrespective of the state of development of a colonial area ought to confront the realities of the area.

A second major reason for trouble is the lack of political and administrative experience and preparation for the Congo people and particularly their leaders. Third, there were also "built-in" weaknesses: lack of national unity, personal power struggle and a number of secessionist tendencies of which the Katanga has become the most famous in the world press.

The mutiny of the Congolese army and police force is a fourth major reason for the troubles of the new country. Dr. Ralph Bunche thinks this mutiny was at the base a revolt against the non-Africanisation of the officers corps. This is reading the problem too lightly, I think. The same persons taking decisions elsewhere for the structure of the government also took decisions affecting the army officers corps. Men were not less prepared for ceremonial command than they were for the top positions in the civilian administration. Many people think—I am one—that the revolt was a carefully planned and engineered scheme to rid the country of the vast majority of its European population in order that the personal designs and plans of Mr. Patrice Lumumba could be executed with a minimum of delay.

A fifth reason—extremely important—was the continuing withdrawal of capital from the country with the approach of independence. The economic machinery could not go other than into a decline as vast sums were withdrawn by various means, some legal and some questionable. With the flight of thousands of Europeans and managerial and directing personnel at the time of independence, things became even worse.

Chaos is never absolute and it became progressively worse through the first months of independence. Finally, alarmed by the inroads of Communist countries and the obvious incapacity of the Lumumba government to exercise its authority, Mr. Joseph Kasavubu, president of the country, dismissed Mr. Lumumba. The Prime Minister responded by dismissing Mr. Kasavubu. Their partisans brawled in the streets for quite some time. The legal question involved is rather sensitive. There is no constitution for this new country. The results of the Bruxelles Round Table in early 1960 are seen in the form of

the *Loi Fondementale*, a sort of provisional constitution. This has not been ratified by the Leopoldville Parliament. Many think it cannot be ratified because it is an unrealistic, unworkable document. It is, however, the nearest thing that exists to a charter of government. Mr. Kasavubu dismissed Mr. Lumumba by the authority of the same legal instrument by which the ex-Prime Minister took office. It is a lamentable fact that for half of the first eighteen months of its existence, this new country had no government in the legal sense. In many areas this would be no great internal catastrophe because of the existence of a dedicated and capable civil service. The Congo lacked this also.

The United Nations came into the Congo at the request of Mr. Lumumba and of Mr. Kasavubu. There is a clear legal basis for their presence. The wisdom of the late Mr. Hammarskjold is seen in that he was ready to respond to the needs of the country even before the Prime Minister realized how grave was his situation. According to Dr. Bunche, the UN operation has enlisted a total of three hundred civilian personnel and about twenty thousand military at the largest stage of the operation. It is costing about ten million dollars a month to maintain this force. Their aim and operating limits are determined by decisions of the Security Council, with the General Assembly and the special consultative group which was created to advise the Secretary-General on the conduct of this operation aiding in the task.

It is obvious that Security Council decisions cannot be much more than quite general statements of intent and direction because of the veto which always hangs over them. Thus the key to understanding the policy of the United Nations operation in this area is in the executive and administrative decisions made by the Secretariat.

Dr. Ralph Bunche says that the aim of the operation has been consistently only to help the government of a newly independent country to regain and exercise its authority. It is hard to see how a reasonable person could argue against such an aim. If, on the other hand, some aspects of the UN operation seem to deviate from this aim, there is created a basis for criticism of specific aspects of this operation which do not necessarily support the idea of destruction of the UN.

One of the great benefits of the UN operation in the Congo is that it has largely succeeded in preventing a direct great power confrontation there. This is the more remarkable when one considers how rapidly and impressively the Communist bloc nations were present in Leopoldville and Stanleyville directly after independence. The excep-

tions which may be cited to the general prevention of confrontation only make this feat more remarkable.

There appears to have been some difficulty in recruitment of civilian personnel for this operation. The three hundred persons so employed have doubtless made a considerable technical contribution to the needs of the new country. However, many of them have been necessary to the functioning of the UN itself and have been able to do little beyond support the operation.

Famine relief is no small item to the credit of this work. When one takes into consideration the distances to be covered, the problems of distribution as well as acquiring materials for famine relief, hostile populations in certain regions, and the general fact that the Congo never managed much surplus food production even in "normal" times, their accomplishments in this respect are the more impressive.

The work of UN medical teams, accomplished often in the face of danger and difficulty, is also of considerable significance. Many of these teams appear to have been recruited from military forces of the country supplying them, but they served in the UN as non-military personnel.

It is reasonable to summarize the nature of the general difficulties under which the United Nations forces have worked in the Congo. There is no national language which is generally and widely spoken. The Belgians, more than any other colonial power, employed the vernacular languages of the area. This was commendable in appreciation of African life and culture. It certainly did *not* contribute to the creation of a sense of national unity on the part of the Congolese peoples.

The United Nations operation has demonstrated more often than is really necessary a near-total lack of knowledge of Bantu psychology, custom and tradition. Nowhere is this more clearly seen than in the creation of the refugee camp in the Elisabethville area. This camp is perhaps the least understood aspect of the whole operation. Most people seem to think that the word "Baluba" is comprehensive and covers all groups bearing that name; this is far from accurate. The Baluba refugee camp in Elisabethville is at least as much a result of UN miscalculation and misunderstanding, as it is of Katanga government misconduct.

Finally, it may well be included that lack of precision as to methods to employ and objectives to be sought made quite a problem for the United Nations. Their personnel can only be (apart from the evolving international secretariat) nationals from member states.

Their military is still a group of national contingents. This makes a serious administration and command problem in some respects. The lack of precedent for any such endeavor and the terrain—culturally as well as geographically—in which it was undertaken added to the difficulty.

It is hardly true to say that the UN has from the beginning sought to bring a reconciliation of the several factions to the dispute. At the outset, the task was so great and the resources so thinly spread that prevention of further deterioration of the existing situation seemed about all that could be undertaken. For legal reasons, the UN has been obliged to work with the Leopoldville government—when such a government existed—which has made reconciliation a difficult matter. We have cited the problem created by lack of a constitution. The desires of the people in this Central African area far outrun the present economic possibility, with or without the Katanga. Austerity programs seem as unpopular in Africa as elsewhere—but at least as necessary.

We observed the UN operation from the point of Elisabethville. It is easy to think that all the troubles of the UN have been with the Katanga. If we take the figures of the UN, it has lost as many troops to the forces nominally answerable to Leopoldville as it has to the Katanga forces. Mr. Dyal, civilian head of the UN in Leopoldville, became so personally unacceptable to the leaders in Leopoldville that a threat was made finally that Leopoldville would expel the UN unless Dyal were withdrawn. The improvement of the UN-Leopoldville relations dates from Dyal's withdrawal. In like manner, Mr. Conner C. O'Brien, civilian head of the UN operation in Katanga, was personally objectionable to the Katanga government. He had a most difficult role to play, to be sure, but he seems to have aggravated it by many of his personal attitudes. It is regrettable that the UN did not replace Mr. O'Brien early in his career in Elisabethville.

The concerned political leaders themselves organized a conference in the spring of 1961 at Tananarive in Madagascar which bade fair to settle the problems of the Congo. All were present except for Antoine Gizenga, the heir-apparent to Lumumba's group in the northeastern Congo. They met on neutral ground without military pressure from any special group. In a week they worked out the general framework of a federal scheme which seemed acceptable to all. A meeting was scheduled for May in Coquilhatville in the Equator province at which details of the plan were to be completed.

Only a few days before the Coq meeting began, the Leopoldville leaders signed an agreement with the United Nations which set out

responsibilities and obligations for the UN and for the Congolese group. With this in their pocket, Messrs. Kasavubu, Iléo (the prime minister of Mr. Kasavubu's choice, who could neither convene the Parliament nor obtain even a paper majority), Bomboko *et al* did not need to negotiate with the recalcitrant leaders of the other areas. Mr. Tshombe denounced the whole group and sought to return to Elisabethville. He was detained, though it took the Leopoldville government about ten days to decide that they had ordered his arrest. So far as one can tell, not much significant progress was made in the Coq conference other than the agreement to divide the old Congo area of six provinces into twenty-three states. Even this number was still under debate when the meeting ended.

Mr. Tshombe was released after about two months' detention. His release appears to have been the result of General Mobutu's efforts on his behalf. He signed a series of agreements as to the relationship of the Katanga with the rest of the Congo which were promptly repudiated when he returned to Elisabethville. Most of the world which thought he should have kept these agreements passed by the well-nigh universal principle that agreements made under duress and restraint or threat are not valid. It is a measure of the psychological and political maturity of those at Leopoldville that it was thought to have any chance of success. For his part, Mr. Tshombe became even more suspicious both of Leopoldville and the UN, the one for his detention and the other for not securing his release. There was a golden opportunity for the UN to obtain Mr. Tshombe's release and to press the whole group to continue its work. Unfortunately, this opportunity was not seized.

The entry of UN forces into Katanga was in 1960 opposed by the Tshombe government which claimed, with some justification, that its own house was in order and that the international police force was not needed. Dr. Ralph Bunche negotiated an agreement with Mr. Tshombe by which a token UN force was to be placed in Katanga as elsewhere. The agreement appears to have bound the UN not to interfere in Katanga's internal affairs and not to use force against the Katanga. The circumstances of life change and one's views with them. However, if this was the text of the agreement, then some serious questions have to be raised as to the UN's conduct in the Katanga in succeeding months.

There is a question in the minds of many people as to whether the Tshombe government represents a Katanga majority or not. Many close students of the situation who were present through the election

period insist that the Tshombe party, the Conakat with its allies, did in fact gain a majority in the elections. When all else fails, both points of view claim the elections were rigged and unfair!

It is worthy of note that the claim that the Baluba of the Katanga are all anti-Tshombe is incorrect. Before the elections of 1960, there existed a Balubakat-pro-Conakat party. The claim of monolithic unity of the Baluba population of the Katanga will not stand examination.

However this question be seen, it is quite certain that the decision to press home the war with the Baluba of the Katanga in the north of the area was a most costly one for the Tshombe government. The final straw, to many people, was the hiring of white South Africans for the Katanga government forces. An examination of the structure of the army and police force of just about any newly independent African country will give some light on the continued presence of Europeans of the nationality of the former colonial power. Technically, they are mercenaries. The real substance of the question seems to be whether the black government controls or is controlled by these foreign elements. My observation in the Katanga is that the Tshombe government effectively gave the orders and that the foreigners willingly served this government.

This has been a crucial question in the policy of the UN. The UN seems to have felt that getting rid of the foreigners would make the Katanga resistance to Leopoldville (and the UN) crumble away. The UN presented to the Katanga government a series of lists of foreign advisors who were to be expelled. Reluctantly but finally, in all cases, these people were expelled. Each list was presented as the final one. The impossible came when the UN demanded that Mr. Munongo, the Minister of the Interior in the Tshombe government, be dismissed. Mr. Munongo happens to be a most able man and a man of steel-like determination. On the grounds of overt internal interference (and also because politically it was impossible, one suspects) the government refused to dismiss him.

The climate worsened immediately. Mutual provocation took place. A UN officer declared openly to a colleague of mine in Elisabethville that the UN had to reduce the Katanga before the General Assembly meeting.

On September 13, at two minutes past four o'clock, heavy firing began in the center of Elisabethville. At eight o'clock, Mr. C. C. O'Brien announced on the radio that at the request of the Central Government, the United Nations had put an end to the session of Katanga. His report was somewhat premature and has put subse-

quent UN denials in a difficult spot, for certain facts rather clearly indicate that this was just what was undertaken. The attacks were made against the main post office (including telephone and telegraph services) and the Katanga national radio.

No one knows who fired first. I do know that Katanga paratroopers were on guard at the post office and radio station, which were not sandbagged or protected in any way. The UN certainly presented itself there to take over the posts which these men were to guard. The UN came with armored cars and heavy machine guns. The Katanga soldiers were cut down on the sidewalk and behind masonry columns. Reports persist of wounded Katanga soldiers being dispatched with bullets in the neck.

Conflict was general over the city. Electricity and water services were cut off though not apparently as a move to force surrender. Things developed into a standoff. It was at this juncture that there came the tremendous loss of Mr. Hammarskjold. He is reported by his associates to have unwaveringly opposed the use of force by the UN in its actions other than the barest self-protection. He certainly was a man the world could ill afford to lose at this point. The persistent reports of foul play in his death continue to cause questioning. However, the commissions of inquiry have so far (at least by public pronouncement) uncovered nothing which would cause any conclusion of foul play. If the plane was indeed "bugged" with explosives, this was done in Leopoldville.

A cease-fire was arranged by Mr. Khiari of the UN and Mr. Tshombe of the Katanga. Presumably it called for no changes in troop strength or disposition. The UN began immediate and important reinforcements, and one wonders whether the Katanga did not do so also.

The things of which I have spoken as a witness continued through the sad events of December fighting. We ourselves left Elisabethville on October 2, 1961, in as peaceful and ordinary a way as one could wish.

Colleagues report that Elisabethville now is an occupied city. The UN forces there, contrary to Dr. Bunche's assertion that no interference is made with the local government, occupy the city in a military regime. There are intermittent but continuing talks between Mr. Adoula in Leo and Mr. Tshombe. There is a virtually complete censorship in these talks (which is at least as well as the wild rumors which usually fly).

Considerable reason exists to believe that these talks could have been held in a more promising atmosphere without the recourse to

force which the UN felt constrained to make. Before we left Elisabethville, I tried to believe that Mr. O'Brien had exceeded his authority in ordering the armed movements. However, in New York in mid-October, I found that Mr. Hammarskjöld's advisor on African affairs, Dr. Wischoff, had told a group the preceding April in New York that recourse to force was planned to bring down the Katanga. If this be correct—and I have the statement of a prominent churchman who heard Wischoff that it is correct—the decision antedates the exercise by about five months. This would be one of the most seriously disturbing aspects of the whole problem.

As we have observed the conflict from the United States side of the ocean, we have been disturbed at the way in which people around the world have projected their views, attitudes and positions into this conflict in Africa. The understanding of the problem which is fundamental and antecedent to a solution is almost impossible in view of the way overseas positions are projected into Africa. Those who hold that the supreme virtue of a government is its anti-Communist position seize on the Tshombe régime as their hero. The proponents of world government press the UN to become more than its present charter permits. Both groups mutually excoriate each other. Those who have idealized the UN feel, if it is accused of doing things which are unwise or wrong, that the accusers must be of the extreme right politically. Little effort seems to be made on any side to appreciate the genuine difficulty which the UN finds in its job. It shares the common failing of humanity in being composed of sinful men, of people of limited understanding and vision.

The problem is not beyond solution. Interference from the outside makes it more and more difficult. Africans have an enormous fund of that rarest of qualities, native good sense. The time is well ripe now for it to be put to use. The UN is the only agency remotely qualified to promote such an action. With whatever failings it has had to date, it still is the only possible non-national body which can act in such a situation. If its blind critics would realize that on the one hand, and its blind supporters on the other admit some of the shortcomings, many of our national projections into this crisis would decrease, and the possibility of a solution by the parties to the dispute would come nearer.

Silent Churches

JOHN KENNEDY HANKS

How do you get a congregation to sing? This question is often asked of me by Duke Divinity School students who are serving churches.

There are many reasons why a church might become a "Silent Church," the most important probably being that the congregation has somehow gotten out of the custom (or perhaps habit is a better word) of singing.

This is the fault of those in charge, both past and present. Somewhere in the history of every "Silent Church" the singing of hymns was allowed to become a secondary and an unimportant part of the worship service. Less and less emphasis was given to the people's singing, as a part of the worship, until after a few years no one sings because of lack of interest and, very probably, because of lack of practice.

We should realize that today many congregations are more like spectators than participants in the worship service. As one critic says: "The average congregation today is preached at, prayed for, and sung to." Bluntly stated, perhaps, but also very true.

Congregational singing, we all know, is a very important part of an individual's worship in the Protestant Church. In the singing of hymns an individual may worship God in a direct, personal way. The priesthood of all believers can be very fully realized through the singing of hymns. This is strongly seen in our heritage through Luther's use of the hymn in the vernacular and his use of tunes already familiar to the people. He wanted them to sing.

Charles Wesley certainly gave a great emphasis to hymn singing; witness the many hymns he wrote. John Wesley in his "Seven Rules for Singing Hymns" made very clear the importance he gave this exercise.

- I. Learn these tunes before you learn any others; afterwards learn as many as you please.
- II. Sing them exactly as they are printed here, without altering or mending them at all; and if you have learned to sing them otherwise, unlearn it as soon as you can.
- III. Sing all. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing.

- IV. Sing lustily and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sang the songs of Satan.
- V. Sing modestly. Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound.
- VI. Sing in time. Whatever time is sung be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing too slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it out from us, and sing all our tunes just as quick as we did at first.
- VII. Above all sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve here, and reward you when He cometh in the clouds of heaven.

When a congregation does not sing, it is a good idea to take a new look at those responsible for this singing.

1. The minister, whether or not he inherited this problem, must realize that, as he is responsible for the whole church, he is in turn responsible for the music, and this includes, first of all, *the singing of hymns by the people*. He should have a clear picture in his own mind as to just how much importance he gives to the singing of hymns. Does he really care how much the people sing? Does he give real attention to the selection of hymns, the text and music, and their position in the service, in order to encourage singing as a part of worship? These he must do.

2. The choir and organist are also responsible for the singing of hymns. This is really their first responsibility, as they are the leaders of the congregation. The minister should see that this is clearly understood, as great hymn singing by the choir is a real boon to congregational singing.

3. Most important, the congregation is responsible, and they should be made aware of the fact. The minister should impress on the people that the singing of hymns is a most important part of their worship and that they should take a full part in it. You probably will not need to be as stern or direct as Jonathan Edwards was, but he certainly showed his concern about singing when he wrote:

As it is the command of God that all should sing, as it is a thing which cannot be decently performed at all without learning, those, therefore, who neglect to learn to sing, live in sin; as they neglect what is necessary in order to their attending one of the ordinances of God's worship.

"This is all well and good," the student says, "but how then do you get the congregation to start singing again?"

The first step is to transpose most of the hymns down a whole tone. A tone and a half is even better for many hymns. Singing, in addition to being a spiritual act, is also a physical act, and this fact is often overlooked.

Most hymns are arranged to be sung in four-part harmony. There are parts for soprano, alto, tenor, and bass. But very few congregations sing in parts today. There is one church in Wales where the congregation is seated according to voice parts, but this idea is hardly possible here.

Today, almost everyone sings, or tries to sing, the melody or tune of the hymn. This means that the male voices, high and low (the majority of male voices are low baritones), and the lower female voices are all singing the soprano part of the hymn. This simply makes the hymn too high for the average person to sing with ease, so he doesn't sing at all. By lowering the hymn, the tune would be within an easier range for all. This lower key will encourage unison singing, which was the first way congregational singing was conducted; this is still true today in churches using a more liturgical style of service. It might be noted that the hymns in The Methodist Hymnal are pitched very high, in some cases a tone and a half above those in other hymnals of similar excellence.

Congregational rehearsals are a big help in getting the people back in the habit of singing. These rehearsals, or "Sings," are most successful when held on Sunday evening or during weekday services, or better yet, at church socials. Sing some of the old hymns and introduce some new ones, always in the lower key so all may join in the singing. You will find that the people will start singing again more easily at these informal services.

A study course on famous hymns is always in order, and certainly will greatly help the interest toward new hymns and revive the interest in the old.

Always keep in mind that praising God in song is a wonderful act, one in which *all* should have a part. A program of great congregational singing can be possible in any church with a little hard work, a sincere interest, and a true understanding of the responsibilities for such a program.

Things Hoped For and Things Not Seen

JOHN STRUGNELL

[These two sermons form part of a series preached in the Divinity School Chapel. The intention of the series was to offer, as a theme for Lenten meditation, a continuous exposition of the last chapters of the Epistle to the Hebrews. Preceding sermons had taken as their theme 10:19-25 ("Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus . . . let us draw near with a true heart, in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.") and then verses 26-31, with their reminder of the danger of Apostasy and the threat of Judgment.]

But recall the former days when, after you were enlightened, you endured a hard struggle, with sufferings . . . and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one. Therefore do not throw away your confidence, which has a great reward. For you have need of endurance, so that you may do the will of God and receive what is promised. "For yet a little while and the Coming One shall come and not tarry: but my righteous one shall live by faith, and if he shrinks back my soul has no pleasure in him." . . . Now faith is the assurance of things hoped for, the conviction of things not seen. . . . By faith we understand that the world was created by the Word of God, so that what is seen was made out of things which do not appear. (Hebrews 10:32-11:3)

What you have just heard was meant as very practical comfort. You remember how our last reading from the Epistle ended with the words, "It is a terrible thing to fall into the hands of the Living God." We are to be comforted, the writer says, by remembering how in the past, filled with illumination and enthusiasm, we held firm in the teeth of persecution and mockery, cheerfully accepting the loss of all our goods, knowing that we possessed something better and more lasting.

Now, just how unexistential can a man get? On the face of it, the writer seems to be saying very little to us today. If the experience of mockery and persecution is a necessary part of faith, we should have been born in another age, when Nero ruled, or the Turk battered at the gates of Europe; but in these unromantic days we don't seem able to get ourselves persecuted any more. Perhaps we haven't made our

peace with the world, but the world, most unfairly, has made its peace with us; it calls itself by the Holy Name, and reduces us to being its domestic chaplains. We can expostulate about its less important sins, so long as we don't get too near the quick of its interest; we can even say grace at its more ceremonial occasions. It is, of course, all the world's fault, and that annoying Emperor Constantine's; but really, at root, we find it fairly comfortable too, don't we?—too much so to tempt us back to the cold outside of radical separation from the world, though that's where death will take us all one day. If any rash one among us speak out against the world, with the *infinite* love of Christ, the rest of us tranquillize our employer by saying that, after all, this is a matter on which the Church has long been divided, and we can supply him with a chain of authorities as long as your arm to support his position. No, the only persecution and mockery left to us comes when a Liberal becomes a Fundamentalist or a Southern Baptist becomes a Roman Catholic. Then in comes martyrdom and obloquy, and out goes the solidarity of Christ's body.

So nobody wants to persecute us. The history of the Church shows us that this problem has been faced before. The simple solution, "Let's *make* them persecute us," has been generally condemned as a form of suicide, or at least cheating. Tradition instead points out that it is not only those slain for the testimony of the Lamb who are martyrs—other, too, can attain the state. A wise Syrian wrote, "Be dead during life, and live not in deadness: give thyself to die in righteousness, not to live in guilt. Not only those who suffer death for the sake of the faith of Christ are martyrs, but also those who die by keeping His commandments. . . . This is the time of invisible martyrdom." For us whose times seem to offer so few persecutors, martyrdom is perhaps more complex than in times past; we do not know our persecutors, nor how they are persecuting us. But we can die in the world by keeping His commandments. There is nothing "once and for all" about our loyalty to Christ. Our baptism may be irrepeatable, Christ's sacrifice unique, but every day that the Second Coming of Christ delays, the danger of shrinking back, of not enduring, grows greater.

And so our text says, "Do not throw away your confidence, it carries a great reward. . . . You need endurance. . . . By faith my righteous servant shall find life. . . . And what is faith? . . . Faith is the substance of things hoped for, the evidence of things not seen."

It is easy to mean different things by the same words. When St. Paul looks for a rule of life, he too quotes this verse. Christ's act, not

ours, will give us life. But here we are gone beyond that point. Our writer is not defining faith, nor showing its necessity. He is describing what it means in the life of the baptized believer. Just as the old prophet had said that we must show enduring fidelity to God, so now we must be obedient in persevering, confident in hoping. The famous description is hard to translate. To say that faith is the firm expectation of what we hope for is inadequate. To say, with the Fathers, that it is the substance of what we hope for, its actualization, that which lets us see the heavenly as already present, is certainly true; elsewhere the writer says that after baptism we experience the goodness of God's Word and the spiritual energies of the world to come—but here there is more to it than that. Faith is a guarantee, a *deed of title*. Faith does not merely envisage as indubitable the things we hope for; it already takes possession of them, and, as we take possession, we already live the eternal life. It further is a proof of the things not seen; it maintains conviction; it proves the ever present working of God and intercession of Christ.

St. Paul's believer trusts in the merits of the Crucified and appropriates them. The Hebrews' faith is enriched by contemplating those blessings which Christ has promised, and He who promised is faithful. St. Paul will say that the power in faith comes from Christ; united with Him we gain the benefits of His victory. But here we look further, and see how in life we are sustained by *knowledge* that the invisible is more real than the visible, that even now the eternal intercession of Christ and the future triumph are more real, more effective, than anything this world contains.

The world, and especially the consensus of academic opinion, doubts anything that it cannot touch and handle. By faith we touch and handle things unseen. Does it worry you that this writer seems to be talking metaphysics, and out of touch with current trends at that? Thank God, that's precisely what he is. Whenever we accept this world as perfectly real, look out! Faith bears witness to another world, other values. If we yield on this point to scientist, philosopher, an angel from heaven, or even a Biblical theologian, we are lost. We will be reproached for preaching an opiate to the masses, of promising pie in the sky. But the pie is there, you know, although more politely called the marriage supper of the Lamb, and if we are reproached for drawing attention to it, then at last we have managed to find something worth being reproached for. The Church, we are told, must not be otherworldly, but be in the world, redeeming it. No, we redeem its inhabitants by the good news that the world is passing away. If

we are unwilling to take the things unseen and the things hoped for as more real than anything else, to know that this world is no more substantial than the invisible world lets it be, we have given up confidence, and there is no point in enduring.

But Christ says, "By standing firm you will win true life," and St. Paul adds, "Let mourners be as though they did not mourn, the joyful as though they had no joy. For the form of this world is passing away."

Grant, O Lord, that in all our sufferings here upon earth for the testimony of Thy truth we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first martyrs, who prayed for their murderers to Thee, O blessed Jesus, Who standest at the right hand of God to succour all those that suffer for Thee, our only Mediator and Advocate. Amen.

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By faith Abel offered to God a more acceptable sacrifice than Cain, through which he received approval, God bearing witness by accepting his gifts; he died, but through his faith he is still speaking.

By faith Enoch was taken up so that he should not see death; and he was not found, because God had taken him. Now before he was taken he was attested as having pleased God. And without faith it is impossible to please Him. For whoever would please God must believe that He exists and that He rewards those that seek him . . .

By faith Noah . . .

By faith Abraham . . . For he looked forward to the city which has foundations, whose builder and maker is God . . .

These all died in faith, not having received what was promised, but having seen it and greeted it from afar, and having acknowledged that they were strangers and exiles on the earth . . . They desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for He has prepared for them a city.

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was ready to offer up his only son . . .

By faith Isaac . . .

By faith Jacob . . .

By faith Joseph . . .

By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin . . .

By faith the people . . .

By faith the walls of Jericho . . .

By faith Rahab the harlot . . . (Hebrew 11:4-31)

If you had read on one more verse, you would have found: "What more shall I say? Time is too short for me to tell of Gideon, Barak, Samson, Jephthah, David, Samuel and all the Prophets." I fear that time is too short for me to tell you even of Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Moses, and Rahab the harlot. Any of them could well take up all our time. But fortunately they are only cited as instances of faith, and so now we need merely skim through these examples, to see how they fit in with or fill out our writer's picture of faith as it expresses itself in the life of the baptized, illuminated believer.

You remember how our writer saw faith as a deed of title to what God had promised, as a demonstration of the effective reality of the things not seen, such as especially Christ's heavenly intercession for us. From it we get that confidence and endurance which we need in order to keep ourselves not conformed to the pattern of this world, but transformed, so that we can condemn this age by our witness to a coming one. So we have hope in the future, acceptance of the reality of the invisible in the present, and the realization that neither in the present nor in the future can this world offer anything of that quality.

But you will worry when you hear "For whoever would draw near to God must believe that he exists and that he rewards those who seek him." If faith is a trust in a God who rewards us, is it anything more impressive than enlightened self-interest? Rewards are a little primitive, we are nowadays told, not quite *à la hauteur*, and so we chase after a pure unmotivated love, and a faith that looks not for any reward at all. We have become embarrassed by the straight facts of the case, that God, in His sovereign wisdom, happens to be going to give them. Better be at least a Universalist like Alice, and say "everyone has won, so all shall have prizes." But better still say with Calvin, "Faith, as to righteousness before God, looks not to a reward but to the gratuitous goodness of God, nor on our works but Christ alone; but, *apart from justification*, faith, since it extends to every word of God, has respect to the reward that *is promised*. By faith we embrace whatever God promises." If He is good enough to promise a reward, then faith lays hold of this too. This note of factuality fits well with our writer too, for whom faith renders the promises present, already operative in our lives.

If you look at all these people, you see that the visible world was

less real to them than was God. Life, in adherence to this confidence, brought sometimes triumph, sometimes death. If we merely contrast these things, we ascribe too much weight to the visible. Before God the faith of a triumphant Moses and the faith of a slaughtered Abel are of the same kind. Just as in His passion our Lord dies, but—more important—triumphs, just as by His death God “disarmed the principalities and powers and made a public example of them, triumphing over them in it,” just so the saints of old, whether they lived or died, condemned the world, showed that it has no substance. God was more real to Moses than the dignity of the Egyptian nobility and so he preferred to “suffer ill treatment with the people of God, rather than to enjoy the fleeting pleasures of sin.” The contrast is not between enjoyment and suffering, the one always good and the other always bad, but between the transient nature of that which sin can offer, and the eternal destiny of the people of God, the promise attached to them.

Here we see not only the demonstration of things invisible, but also the confidence in that future which faith gives title to. With some of these heroes, however, this is hard to see. With Noah, yes, with Abraham, yes, but how with Abel, who scarcely knew what hit him? He, the first man to whom God was only an unseen object of faith—perhaps it is meaningful to say of him that he accepted the reality of His presence (he did after all make an offering to Him), but what hope of things to come did he have? Has this any historical reality, or is it merely a piece of typological sleight of hand, elegant, but not to be taken seriously? No, this is why we translated the description of faith so objectively, the title deed to things hoped for, the demonstration of things unseen. The fact that we have any faith at all *entitles* us to lay hold on all the spiritual realities, whether we yet do so fully or not. The Last Judgment and the New Jerusalem will come whether we shut our eyes to them or not. We, in the light of Christ, knowing more, anticipate it better, but it was coming before the foundation of the world. A greater knowledge about religious conditions in the third and second millenia would not have upset our writer. He would have said, with St. Thomas, that their belief in God’s reward, in resurrection and the eschaton, was implicit. Insofar as they believed in the present reality of the invisible God, they condemned the visible world and implied another, which in fact is both invisibly present and inevitably coming. They gave themselves into His hands to do what He would, obediently accepting whatever He gave. God was later to reveal His gift, Christ mediating for all men, but they had already shown that they would accept.

In endurance then, and implicitly in confidence, these are one with Abraham and us. But with Abraham we go one stage further into that testing of the believer which only faith can sustain. By faith Abraham was tested by having to offer up Isaac; he who was entrusted with the responsibility for the promises was to offer up his only son, the only *visible* pledge of fulfillment for those promises that Abraham's heirs would inherit the earth. "Faith strives with faith, the command conflicts with the promise." But in this dilemma, as always, it is obedience to the clear command which is more important than our striving to preserve what we think to be God's honor, His own true interests. Else faith becomes a spiritual work on which we rely to justify us, it ceases to be faith in what God guarantees and becomes an earthly thing. God is quite capable, thank you, of looking after the fulfillment of His interests. He could raise up from these stones sons to Abraham. All we have to do is to obey. His voice is clearer than the voice of the world, louder than the voice even of our theologising when it masquerades as His plan instead of revering it. He who speaks is the same God for patriarch and for us. He may have said more to us, our faith may be more illumined; then our responsibility is even greater, but let us at least model our endurance on those who "died in faith, not having received what was promised but having greeted it from afar, acknowledging that they were strangers and exiles on this earth, and desiring a better country, a heavenly one. God is not ashamed to be called their God, He has prepared for them a city." We may see that city more nearly, descry how the names of the Twelve Apostles are engraved on its foundation stones. But it is the same place, and for them and for us obedient faith is the only title deed to it.

O Almighty God, Who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord; grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for them that unfeignedly love Thee; through Jesus Christ our Lord. Amen.

The Challenge to the Ministry

A number of readers have asked my judgment concerning the present critical decline of ministerial candidates in our theological schools to which I referred in my previous statement in this column. I venture the following statement as a partial explanation to which many other factors could be added.

Of the three historic professions, service of the Church, service of the Law, and service of Medicine, the last has acquired incontestable pre-eminence in our day. Medicine serves the body and, of the three, is best fitted to advance in company with the ascendent technology of the age. Even if Law has no divine rootage anymore and is purely positive, as is widely held, the practice of law in the service of interested parties has its rewards in our society. The cure of souls, however, is rendered ambiguous in an age which serves the body and disbelieves in the soul or in an age committed to the Baconian proposition that the kingdom of man is best founded upon the sciences.

(1) In short the challenge of the Christian ministry is harder both to convey and to heed in a secularistic age. In considering the cultural factors pertinent to the decline of ministerial candidates today, both quantitatively and qualitatively, one must, then, surely point to the spirit of secularism—this-worldliness—in which our whole life is bathed.

(2) Secularism invades the Church in many ways: (a) in class stratification of the churches; (b) in institutionalism, that measures attainment in numbers and magnitudes; (c) in loss of the Transcendent reference and the diminishing of the Holy in worship; (d) in pre-occupation with doing rather than being, with works rather than Grace.

(3) These tendencies tend to blur and obscure the image of the minister. (a) He tends to be identified with a particular class. (b) He tends to be impressed into service of the institution rather than of God—an organization man. (c) He is less a mediator of the Transcendent and rather more the socially acknowledged representative of indispensable amenities, proprieties and aspirations. (d) He is a leader in good works rather than an instrument of divine Grace. Therefore, as compared with his less tutored predecessors, he has declined in authority within the Church and is ignored without it.

(4) Since he is not commonly acknowledged to be essentially a "man of God," his dignity is precarious. It depends upon his popularity and acceptance, "the cult of personality," and the prestige of the local church he serves. Young people today see these things and are not attracted to a ministry which has declined in its authenticity and authority. They are interested in authentic Christianity, but they shy away from the ministry. This is a word heard everywhere.

(5) There are a cluster of secondary causes for decline of interest in the ministry among youth. There are those of the cultural surroundings: (a) the competition of the other professions with more lucrative rewards. (b) The exciting horizon and high inducements of the vast array of technologies subsidized with public money. (c) The overwhelming impression that man's future rests with *man's* management of his economic, political, and scientific enterprises. (d) The phenomenon of early marriage and the urgency of immediate income. (e) The prevailing incentives and prizes of life in an age of prosperity, which is at the same time haunted with lurking anxiety and insecurity. Yet each of these factors is but a face in which secularism shows itself; and the anxiety proclaims loss of the Transcendent reference for human life.

(6) There are secondary causes for disinterest in the ministry that belong within the circle of faith and Christian life. Among them are these:

(a) The superficiality of Christian faith and life in the home. Religion is practiced in church on Sundays. In short, religion is a thing-apart, and family worship is scarcely a common-place.

(b) The worship and preaching of the church are edifying but rarely decision-impelling. Too much the aim is encouragement and consolation of men rather than acknowledgement of God.

(c) The Christian life is viewed under the expectancy of growth rather than of a divine intrusion and decisive human response to the Holy Spirit.

(d) Young people are received into the church with too little concern either for the genuineness of their commitment or the nurture and clarification of their faith. Church membership can be negotiated with less trauma than joining a club or secret society. A persistent surmise is: What difference did it make?

(e) The acculturation of the churches, their accommodation to the prevailing social inequalities.

(f) The consequent evident contradiction between essential Christianity and its private and institutional expressions. Since 1954 this has been patently manifest to thoughtful young people in the matter

of race. They cannot understand why eleven o'clock Sunday morning is the most segregated hour of the week.

But these factors, in their turn, add up to the basic actuality that secularism has invaded the Church. Expectation of an increase in the quantity and quality of ministerial candidates is directly dependent upon the Church's decision to be the Church, the faithful and authentic Church of Jesus Christ. Repentance, it seems, must begin at the house of God.

There are plausible replies. There are notable and manifold exceptions to the facts listed. There are mitigating circumstances. There are intelligible historical explanations. The Church is still the greatest influence for good in our society. But perhaps this is so not so much by what the Church is, its present shape, but by what it stands for or what stands for it, namely, the God and Father of our Lord Jesus Christ. The "rock" is not Peter but Christ. Peter is fallible. He is always being "sifted like wheat." It is Christ against whom the gates of hell shall not prevail. It is Christ, not the Church, who enlists and will enlist his ministers.

—ROBERT E. CUSHMAN

Missions Committee Report

JAMES CALLOWAY, '62, Retiring Chairman

This past year the Divinity School student and faculty community has been privileged and blest by the presence of many students who have crossed the waters to study and to share their witness with us. We have had four students from Korea, two from Japan, two from Norway, and one from India. With these students and several missionaries on furlough in our midst we have hardly needed a committee on missions to remind us of our Christian responsibility to proclaim the gospel to all the world. Actually, the bread that we have cast upon the waters has come back home to us with the fresh challenge of the Gospel from the "Young Churches" which have become autonomous and indigenous. We are humbled by their enthusiasm, sacrifice, and spiritual maturity. What our forefathers have tried to give them they in return have given to us.

The witness of these students has been a primary strength to the Missions Committee this year. Through this strength we have worked toward knitting together a fellowship of those who are going into mission work as well as integrating into this fellowship all who are in any way interested in the mission work of the Church. The interest and support of all those who cannot go away from home to a broader frontier has been and continues to be a necessary cultivation if world evangelism is to be successful.

In order to include these interests in establishing a fellowship of all students interested in the Missions Committee we have tried to provide a wide range of activities. We began our year with what might be termed an insightful and challenging mission retreat. It has become an annual event. This year the missionaries who were home with us and the students from abroad were invited to witness and inform us in their own personal way what the role of the Church is today in the world, as well as point out what the needs are. All that we heard was set in the framework of the theological relevance of missions. What was shared together that day has become unforgettable and a profound challenge to the forty some students and faculty members who attended.

At Christmas the Committee presented a request to the Student Government to take a love offering from the student body for students

in the Methodist Seminary in Seoul, Korea. We learned that many students there have a minimum daily ration of food. With the one hundred dollars that was raised we have learned that a protein base can be added to the whole daily diet of the Seminary for several months. This project has been one way in which we students at home have witnessed abroad.

For the same offering we also presented the need of a young man in India for financial aid in his college education. His father has not the means to give him adequate support. His family is Christian. We received forty dollars to send his way as an expression of our concern and desire for him to learn more about the Bible and Christ.

In February the Committee was very busy. The annual Missions Symposium was taking place. Dr. M. O. Williams, Jr., Secretary of Missionary Personnel; Dr. John Wilkins, Director of Missionary Education; and Dr. Margaret Billingsley, W.D.C.S. Secretary for Japan and Korea, came from the Methodist Board in New York to challenge and inform us all and to recruit students among our school body. The week was full of inspiring lectures and informal get-togethers, as well as the daily worship hours led by our friends from New York. The full week brought our community closer to the world revolution and the task of the Church as she daily finds herself amidst revolution.

At the end of the Symposium our student body voted to send Wesley materials to the Union Seminary in Tokyo, Japan. Seventy dollars has been reserved for this project. Mr. Farris, our Librarian, has been of great aid in compiling an extensive Wesley study guide. It is our hope that these materials will aid in the witness of our faith to the students in Japan.

The Committee has met often for lunch hour this year. Through fellowship and a common concern these activities have been our way of confronting our student body in the challenge and needs of witnessing the gospel around the world. To all those who have in some way contributed to this aspect of our life as a community, the Committee expresses thanks. It is our hope that this same witness may grow and be an important part of everyone's memory as he or she leaves these halls for full-time Christian Service.

FOCUS ON FACULTY

RICHARD A. GOODLING, Associate Professor of Pastoral Care:

If, with this series of faculty portraits, those who came to The Divinity School in the past few years make the transition from "new" to "old," the last three years have brought a memorable aging. Since I wrote an article for the February, 1960, issue of *THE BULLETIN* on "Plans and Happenings" in the Pastoral Ministry," which contained a "professional credo," I have decided to emphasize in the present article biographical details with the request that the psychoanalytically inclined exercise mercy.

I came to Duke with my wife and "play therapy group" of three sons and a daughter in September, 1959. With the fifth dwelling place for our family came a fifth child, a daughter, to complete our family, now ranging in age from 10 downward to 2. For the children the first year in Durham was unusual at least in that, after six years in the milder climate of Atlanta, snow fell on three successive Wednesdays in March. "Gee, Dad," said Ricky, "three snows in *one* winter."

The life of the child without snow is incomplete to one born and raised in Pennsylvania. My parents made their home above Harrisburg along the Susquehanna River, where winter brings not only deep snows but also frozen ponds and, occasionally, the river itself is frozen across its three-quarter-mile width. In the summer its ferry boats carried us to the farther bank to swim, picnic, and camp. But life was not a winter and summer wonderland entirely. My generation grew up during the depression years on the edge of the coal fields, and in the midst of widespread unemployment we were poor, although we refused to consider ourselves poverty stricken. Fortunately our small community was sustained by machine tool and shoe factories. To an exclusively Protestant community had come Jewish and Roman Catholic factory owners to provide employment, thereby tempering whatever religious prejudice might ordinarily have arisen. While some turned toward a social gospel under the stress of unemployment and poverty, the same social factors, pressing upon us personally and as a family, turned me toward a personalization of the gospel.

I am not a product of determined evangelistic efforts but rather of the personal understanding and interest of several pastors and their wives who, through summer camps and home life, drew me into the life and work of the Church. I was not introduced to the Christian faith through words but through lives, and I have not only been grateful to but deeply influenced by those whose interest was faith-motivated and whose motivation was personal rather than evangelistic. I am also grateful for the profound influence of the church summer camp, which not only drew me into meaningful personal and social encounters within the faith but also, in line with her Presbyterianism, drew me into meeting the young woman with whom marriage became inevitable. The three summers before and the first two after our marriage were spent on the staff of camps among the wooded hills and streams of eastern Pennsylvania.

Academic studies came easily, and through the encouragement of high school teachers and pastors I pointed my efforts toward college, seminary, and graduate school in order to teach at the college or seminary level. Entrance in Franklin and Marshall College in Lancaster, Pennsylvania, was delayed a year until I had saved enough to cover the cost of the first year. Probably as a result of my personal and financial independence beginning with high school, I have developed an annoying humanistic flavor in both my religious and psychological outlook. This outlook was crystallized in college by my philosophy professor, whose religious humanism made it embarrassing for him to be the cousin of the founder of a dime-store chain. Another professor, John Noss, lectured from his massive manuscript, shortly thereafter published, on *Man's Religions*, and explored the psychology of religion through an advanced seminar. The transition from childhood religion was made easy by a religion professor from whom I learned in the classroom and on his small farm more than words about religion. But I am most indebted to my psychology professor, whose sincerity and quiet, unobtrusive piety are the hallmarks of Quakerism. He was trained in the "new psychology" as it was represented at Chicago in the Functionalism of Dewey, Angyal, and Carr, and he expected, without demanding, high standards of achievement. It was in his classroom and in his office that the content of my graduate education was chosen and the decision made to take a degree in clinical psychology following the completion of theological studies.

Proud possessor of an A.B. degree and experienced dining hall waiter, I entered the Lancaster Seminary of The Evangelical and Reformed Church. We were a community of 30 students and 8 pro-

fessors. We lived in one dormitory, had our meals family style in one dining hall, with minor variations took the same courses, and spent hours in concentrated effort playing Bridge. Our faculty consisted not of great men but of good men. The exception was Nevin Harner, in whom there was both greatness and goodness, from whom one could learn sound and sensitive principles of Christian Education and, in the last year of his life, patience under suffering. Perhaps the reader would consider my theological training hopeless, caught as I was in the tail-end of liberalism with its affinity to the experiential emphasis in psychology. I still have a worn copy of *Christian Theology in Outline* by William Adams Brown and remember well the awe-full finger of our Prussian-born professor as he pointed out our theological follies. I remember also his insistence that "Revelation is not information but confrontation," and his brief debate with Reinhold Niebuhr following a visiting lecture. So were we protected, for a time, by one of the champions of liberalism. I taught a course for the college in psychology each semester of my last two years in seminary, provided preaching services every other Sunday my last year for a charge in Thurmont, Maryland (I missed having Dwight David Eisenhower in my congregation by ten years), and, much to the relief of my major professor, completed my thesis on Form-Criticism in time to graduate.

My wife and I were married the following September and settled in the universally familiar two-room apartment at Pennsylvania State University, where she completed her last two years in college with a major in Home Economics while I did my graduate work in Clinical Psychology. The first three years I served as a minister to college students and the final six months provided preaching services for a church in Williamsport, Pennsylvania. The clinical phase of my training for the degree was divided between a mental hospital and an out-patient psychological clinic. To this internship experience as a psychologist was added a quarter of clinical pastoral training at St. Luke's Episcopal Hospital in Houston during my first year at Duke University.

In the fall of 1953 we crossed the Mason-Dixon line for the first time and went to Emory University in Atlanta, whose city, university, and people were easy to love. Although I was a member of the Psychology Department and a counselor for the Testing and Guidance Service, my teaching and counseling brought me in contact with the staff and students of Candler School of Theology. The oppor-

tunity to come to Duke University after six years at Emory fulfilled an ambition which had begun to take shape ten years previously, and I am grateful to the Dean and faculty of The Divinity School and to its students for what has been for me a very satisfying beginning.

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EGIL GRISLIS, Assistant Professor of Historical Theology :

Since I have settled in the South, the question has been asked quite often: Where is your home? For the last three years I have always replied, "Durham, N. C.," and sometimes added to the disbelieving hearers of my accent that I have been at home in other places also. Be that as it may, at least I can say that I do come from the South, that is, from the southern part of Latvia! I lived there till I was almost seventeen. Mitau, my home town, had a population of 30,000. My father published a newspaper and owned a book-printing factory. Latvia itself, along with Estonia north of it, and Lithuania to the south, had been independent since 1918. Though close to large neighbor states, Latvians speak a language of their own. Culturally, they have been strongly influenced from Germany and most of them are Lutherans. Latvians number only two million, and they have had the misfortune often to see their country become the battle ground for the armies of Sweden, Poland, France, Russia, and Germany. My own departure from Latvia occurred during the last World War, and since what I will have to stay here seems to depend in a good measure upon this, I shall need to be more specific.

In 1940 Communist Russian troops invaded Estonia, Latvia, and Lithuania. Without any preceding announcement, despite peace treaties which assured our independence, Russian armed forces simply occupied my native land, announced that they had come to liberate us. Since then the world has been well acquainted with the Communist idea of "liberation." Our government was immediately imprisoned, and the Communists told us that new elections would take place in order that we might have a "truly representative" government. There was only one list of candidates, all Communists; Latvian politicians who attempted to secure other candidates were promptly imprisoned for sabotaging the "true longings of the Latvian working class." The new government, chosen in this fashion, claimed to proceed according to the will of the people, and soon petitioned that Latvia be accepted as the thirteenth republic into the Soviet Union. Naturally, the "request" was granted, and the doors toward the west seemed to close forever.

I could not in a few words even attempt to describe what life under Communism was like. I can only record that Russian armed forces remained in the country, that Communist secret police worked ruthlessly and efficiently, and that prisons were soon filled with people who had dared to criticize their new "freedom." For example, one of my cousins, who was then a seventeen-year-old high school student, dared on November 18, Latvian Independence Day, to go to school with a small pin of Latvian national colors in the lapel of his jacket. He was imprisoned immediately, held in the local jail for five months, and then, without a trial, deported to Russia, never to be heard of again. So it continued during the first year of Communist occupation. Each day one heard about new arrests and feared more to come. By the end of the first year the Communists must have realized that individual acts of terrorism were not entirely effective in subduing the people completely. In two nights they then arrested 34,000 people, forced them into freight cars, separating men, women, and children, and sent them to Siberia as slave laborers. It was also rumored that further waves of deportation were to follow soon. The German invasion of Russia interrupted that. But by 1944 when German armies had been almost driven out of Russia the Communists came back. My home town was completely destroyed in a matter of a few days as combat lines moved back and forth. After a while again under Communists, a temporary setback of their advance resulted in my family's once more being in German-held territory. Then, in late 1944, we moved to Germany. Lithuania was already entirely in Communist hands, which meant that we could leave Latvia only by ship. I do not suppose that I will ever forget the night we left our homeland. I knew that in Germany we would have to experience Allied air attacks. Hence one could not very much hope even for the certainty of survival. But anything was better than living under Communists.

When World War II ended, I was with my parents near Switzerland, in the French Zone of occupation. To escape highly unpleasant visits from Russian repatriation officers, we soon moved to the American Zone. It was there that I completed high school. During the last two years of high school two fellow countrymen were instrumental in determining my future outlook on life. With infinite patience Pastor Arvids Ansevics coped with my questions as we worked through the Greek New Testament. Faith was finally given to me when an infection had confined me to a hospital for several months. Thanks to the expert care of Dr. Voldemars Jansons I did leave the hospital. From then on I knew that I had to go in the ministry.

The years of further education that followed can be listed briefly. My theological training was begun in 1948 at Heidelberg University Divinity School. In 1949 I came to the U. S. and received a B.A. from Gettysburg College in 1950, B.D. from the Gettysburg Lutheran Theological Seminary in 1953, Ph.D. in historical theology from Yale in 1958, studying under Professor Robert L. Calhoun. While serving as a pastor of Emanuel Lutheran Church, Hudson, N.Y., 1957-1959, (which I also count as part of my education), in 1958-59 I also studied in the Department of Philosophy, Columbia University. Since September, 1959, I have been at Duke.

It is to the credit of the great men under whom I have studied, and above all to the grace of our Lord, that much of my bitterness about the loss of my native land has gradually vanished. Although I have kept up some of my reading about Communism, and although I do believe in the real need for explicit awareness of the infernal dangers of Communism, I view my own calling to be a concern with the history of Christian doctrine. Especially in the multicolored scene of the 16th century I find such a vitality of Christian faith and profundity of theological formulation that even a lifetime of concern does not appear adequate for complete appreciation. It seems to me that there are available rich means of grace for many of the problems of our Church as it struggles to overcome the world. With Charles Wesley, however, I am prepared to say that we are not to adore the means themselves, but to adore Him who is the Author of all grace. This I believe to be the only meaning of life.

Hence with gratitude I can appreciate the opportunity to work as a younger member of Duke faculty, looking up to its renowned scholars, and daily feeding upon the riches of our first-rate Library.

Last, but not least, I do want to say that much of my own happiness depends upon the love of the immediate Grislis household. The former Lorraine Sommers, a Finnish Lutheran from Marquette, Michigan, and a schoolteacher, became my wife in 1956. Karen Ann was born in 1959 while we were in New York. The only Yankee in our family, Karen Ann delights her father's heart by chattering away in good Baltic German. She also knows English and realizes very well that Benjamin Bunny and Leopold Lampe are the same person. Kristin Eva was born six months ago in Durham. All of us expect that in due time she will speak like a real Southerner. Grandmother Grislis, now in her seventies, completes the household. Her faith has strengthened all of us, and her presence within the family is one of the great blessings for which we are especially thankful.

LOOKS
at
BOOKS

Know Your Bible Better: A Layman Studies Old Testament History and Literature. Howard Justus McGinnis. Seeman Printery, Box 8677, Forest Hills Station, Durham, N. C. 1962. 208 pp. Cash \$3.50, on account \$3.75.

Song of the Vineyard: A Theological Introduction to the Old Testament. B. Davie Napier. Harper. 1962. xii, 387 pp. \$5.50.

Howard J. McGinnis is a retired professor of education and college administrator who had always loved the Bible, but did not have time to study it intensively until he retired. His study proved so meaningful that he now offers to share it with others like himself who are not trained Biblical scholars or theologians, yet desire to know more than what lies on the surface or hovers about in the air of tradition.

After a brief introduction on Old Testament history and literature (fairly up-to-date, with facts mostly correct), the author proceeds to go through each book from Genesis to Malachi, mostly giving a good summary of the contents, sometimes adding comments gleaned from standard scholarly works. This section (the main body of the book) breaks no new ground, but it is probably the best available brief survey of the contents of the entire Old Testament. The book closes with an appendix setting forth some of the author's further gleanings from the reference works listed in the bibliography. This locally manufactured work is on the whole well executed, though there are a few annoying misprints, such as "Heroditus," "Pentateurch," and "Brittanica."

Napier's book also aims to be introductory, in the ordinary sense of the word, although it is more sophis-

ticated and more professional, having been written by an Old Testament professor (at Yale) for divinity students. It is probably a compendium of course lectures, which is nothing against it, since the author is reputed to be a good teacher. By "theological introduction" he means that, though aware of critical problems, he aims to get below and beyond these problems to the religious significance of the text. In other words, the reader should at least know a book like that of McGinnis before starting on Napier.

Napier also goes through the entire Old Testament, though he changes the order somewhat, putting the early part of Exodus before Genesis for historical reasons and ending with Jonah as representing the ethical climax of Old Testament teaching. Included is the suggestion that Ruth is a pre-exilic book; it would appear that the professional is less realistic than the "layman" in this particular case. On the whole, his critical position is "advanced"; he would have us "recall emphatically that literary-theological creativity in Israel was never exclusively a product of single authorship." He uses the standard analysis in the Pentateuch (J,E,D,P). The Deuteronomic corpus (Deut. through II Kings) is recognized. He realizes that "doom" prophets have been supplemented by "hope" editors. There are at least four Isaiahs and two Zechariahs. Apocalyptic material comes from late post-exilic times when faith in normal historical processes was waning. And so on.

The main question is, of course, whether the author has succeeded in his announced purpose of going beyond critical analysis to theological synthesis. It seems to the reviewer

that to some extent the purpose has been accomplished, though at times the style is a little too breezy and the phrasing too self-consciously witty, perhaps reflecting the effort to keep sleepy students awake. Noteworthy is the treatment of the Book of Job so as to bring it within the framework of the national problem of sin, suffering, and rehabilitation. And the concluding contrast between Esther, with its hideous chauvinism, and Jonah, with its sublime proclamation of love even for enemies, is theologically and homiletically effective.—W. F. Stinespring.

That Ye May Believe. William W. Stevens. The American Press. 1959. \$3.

The title of the book is taken from John 20:31. "These (signs) are written that ye may believe that Jesus is the Christ, the Son of God." That ye may believe! One might assume that this is the title of a treatise on evangelism. It turns out that the book is a study of a few key concepts of the Fourth Gospel, especially of the Son concept.

Anyone who has concerned himself with the vast literature on the Fourth Gospel knows how difficult it is for the beginner to get a picture of the key issues of the debate. Based on a diligent perusal of the more recent literature on the Fourth Gospel in the English language, the book compiles quotations that lift out some of the key thoughts of this literature. The beginner in Johannine studies gets at least an inkling of what the issues are.

The author weaves his own thoughts around the quotations. He speaks of the Son (chapter 1), the relationship between the Son and the Father (chapter 2), and the soteriological implications of Jesus' sonship (chapter 3). But the author's own ideas are not the real strength of the book. They are too interwoven with other men's thinking. Occasionally they lapse into somewhat abstruse associations, for example, when he suddenly appeals to Schleiermacher's feel-

ing of absolute dependence: "Schleiermacher's feeling of utter dependence is applicable even to the relationship existing between the Father and the Son" (p. 98). The author makes no attempt to place the concept of utter dependence into the total context of Schleiermacher's theology. Otherwise he might have hesitated to use it without qualification.

The book is a help in that it tells, for example, where in the respective commentaries to find Hoskyns' interpretation of the Christological controversies or Macgregor's understanding of the phrase "only begotten."

This is mainly a reference work. There are altogether 1197 quotations on some 130 pages.—Frederick Herzog.

Methodism and Society in Historical Perspective. Richard M. Cameron. Abingdon. 349 pp. \$5.

This is Volume I (though not the first published; see BULLETIN, November, 1961) of a four-volume series on "Methodism and Society," prepared at the request of the Board of Social and Economic Relations of the Methodist Church by the Boston University School of Theology in collaboration with scholars from all parts of the United States. Fittingly this introductory volume prepares us for the tasks of the present by helping us to understand the past, tracing the pattern of Methodist social concern and experiment from the days of John Wesley until the adoption of The Social Creed in 1908.

The opening chapter provides a useful survey of the imaginative measures undertaken by Wesley to make British Methodism an instrument of social betterment; there are some minor errors of perspective and fact, such as devoting a section (on the authority of E. M. North's *Early Methodist Philanthropy*) to Visiting Societies in early Methodism, instead of to "sick visitors" functioning within the official framework of the local Methodist Society. Chapters 2 and 3

depict the transplanting of Methodism to America, the maturing of the Methodist Episcopal Church, its spread, its disruptions, and its organization. The fourth chapter is a fairminded and valuable survey of the attitude of the various Methodist churches to slavery, and the resulting North-South division. This is followed up in Chapter 5 by a summary of the part played by Methodism in the Civil War (Dr. Cameron does not use the euphemism, "the War between the States") and Reconstruction. Chapter 6 outlines the educational program of 19th century Methodism, along with her attitude toward various social evils, particularly that of intoxicating beverages. The final chapter shows how Methodism reacted to the late 19th century emphasis upon the Social Gospel, dealing especially with crime, economics, immigration, and race problems.

In this volume Dr. Cameron has presented an attractive digest of a wealth of material, much of it not easily available. It should be of interest and value both to the student and to the general reader. The volume is well produced, but suffers from a number of careless slips, and the almost inevitable omission of some important works from the bibliography.—Frank Baker.

Hope in Action. Hans Margull, Muhlenberg. 1962. (German, 1959) 218 pp. \$5.

Amid the spate of recent books on ecumenical theology—the unity and mission of the Church—it is important to have a new and vigorous Continental voice. In writing on "The Church's Task in the World" (subtitle) this professor of theology from Hamburg, now heading the program of evangelization in the World Council of Churches, has some provocative things to say about mission and evangelism. For example, he rejects the Church and apocalypticism as readily as philanthropy and pietism as missionary *motivations*. His frequent quotations from other "ecumenical

theologians" (Neill, Kraemer, Warren, Newbigin, Niles, Hoekendijk, etc.) enrich the resources offered but sometimes obstruct the continuity, in a translation which too often preserves the German sentence structure.

This reviewer, and many other American readers (as the author recognizes), will find difficulty in accepting the eschatological emphasis, even though Margull hastens to deny apocalyptic interpretation. What he does (now seven years late) is to elaborate and endorse the Evanston theme of "The Hope of the World" as an eschatological hope, the mission of the Church as an eschatological event. Even if he means by eschatology only "the tension in which the kingdom of God stands as the promised lordship of Jesus Christ over all the world" (and what Christian would seriously reject this?), American activists will insist on seeing more of God's purpose, the Church's mission, and the Christian's task as *present* realities than Margull seems to concede.

Be not dismayed! Nor be ye deterred from reading by "the theological elaboration of this theme, which freed the terminal-historical—not apocalyptic!—component of biblical eschatology christologically in the ecumenical movement." Beyond these formidable opening pages lie some rich treasures of ecumenical thought on the nature of evangelism and the mission of the Church.—Creighton Lacy.

Oriental Mysticism and Biblical Eschatology. Thomas J. J. Altizer. Westminster. 1961. 218 pp. \$4.95.

"Modern man," declares Dr. Altizer, "has lost his homeland in faith . . . and therefore cannot associate religion with 'reality'" (p. 9). His religion and the sacred Reality with which it is concerned are experienced by him as something totally alien to the profane "reality" of his conventional, objectified world. Only by a radical detachment from this world and himself can "modern man" ex-

perience the transcendent, sacred Reality, for otherwise "modern man can grasp no reality that is not a reflection of himself" (p. 156). Moreover, because it "has been so deeply influenced by Greek philosophical thinking that it has even postulated God as a rational concept rather than as a mythical symbol . . . the 'orthodox' Christian tradition has only partially and fragmentarily been able to grasp God as the religious Reality" (p. 194). Resting upon these basic assumptions (and others not explicitly stated), this book attempts "to explore the meaning of the highest expressions of religious experience as that meaning makes itself manifest at this juncture of history" (p. 9), and "to make use of the best modern religious scholarship in an effort to discover a meaning of religion that will be relevant to our time" (p. 10)—to say the least, a prodigious task even for a work of far greater magnitude than the present 218 pages!

In an effort to realize that goal the author, an Assistant Professor of Religion at Emory, successively examines Greek religion, the Old Testament prophets, Jesus, and Buddhist philosophy, concluding with a discussion of the spiritual dilemma of "modern man". Regrettably Altizer's efforts, though worthy, are vitiated by his dogmatic and polemic style, which at times obliges the reader to work his way through a number of rather irrelevant *causes celebres* before getting to the main points of the discussion. This is particularly true of the chapters on the prophets and Jesus. The section on Buddhism is a good summary of the development of Buddhist philosophy (but not of Buddhism as a living religion). However one wonders whether Altizer has grasped the full significance of the Buddhist experience of the immanent "Nothing" (*Sunyata* or "emptiness" of the phenomenal world) when he equates it (as he seems to do) with what he styles the Christian experience of "the hither side of God" (p. 199). Or perhaps this is a matter

of whether it is possible to gain "an understanding of the deepest foundations of the Christian faith," as Altizer proposes to do (p. 11), apart from an understanding of the Bible and of the historical expressions of that faith (such as, for example, the central belief in the trinitarian revelation of the Godhead).

This is an imaginative—at moments brilliant—and certainly provocative study. If one can step over the several dead theological horses which are being mercilessly flogged, he will find a couple yet alive enough to present a challenge to the most experienced rider.—H. P. Sullivan.

Christianity and Political Responsibility. Alden D. Kelley. Westminster. 1961. 239 pp. \$5.

The former president of Seabury-Western Seminary, now at Kenyon College, pilots us on an essential and timely voyage. He is wisely concerned with steering us between the Scylla of assuming "that the brotherhood proclaimed by Christianity, if adopted, would solve all social and political problems," and the Charybdis of rejecting all political concern and action through a "pietistic interpretation of the relation of church and society." The author does guide us into harbor, but it is an alternately tedious and harrowing trip, where the fog lifts only long enough to reveal dangerous shoals and deceptive shallows.

One difficulty with such a metaphor lies in the fact that the pilot creates the fog. He asserts that "the topography of the social scene is often described in a variety of languages, technical terms, even jargons," and yet commits the same fault throughout the first half of his book. In one of the "Westminster Studies in Christian Communication" this is particularly disappointing. Especially in his historical survey of sociological theories, Dr. Kelly skims over dozens of relevant figures in a few sentences or a brief paragraph each, with almost meaningless results because the treatment is inadequate for the beginner

and elementary for anyone who recognizes the names at all.

Toward the end the sun breaks through to reveal some exciting horizons. For example, "If there be a 'theology of politics,' such is not a platform, a system of political principles, or a blueprint of social organization. It is a living theology, a vision, a stance or posture, from which one makes decisions and acts in faith . . . Politics means involvement. Political action is an integral part of the Christian life, as much a part of the Christian way as reading the Bible, praying, or preaching the gospel." All of us need to be led into such a harbor, as a home port from which to set forth on further expeditions. It is all the more unfortunate that so few readers are likely to stick by the ship that long, or to realize the importance of the tortuous route and the skill of the pilot.—Creighton Lacy.

Christian Nurture and the Church.

Randolph Crump Miller. Scribner's. 1961. 196 pp. \$3.50.

Professor Miller of Yale Divinity School is well known as the first and most prolific author of books essaying the basic theological reconstruction of Christian education called for in H. Shelton Smith's *Faith and Nurture* (1941). In *The Clue to Christian Education* (1950) Miller worked out his formula for a rapprochement of theology and educational method, and applied it by showing the relevance of key doctrines for various age groups. His later *Biblical Theology and Christian Education* (1956, preceded and followed by several other volumes) similarly worked out implications of main themes in recent Biblical theology. This latest book completes a trilogy, and sets Christian nurture in the context of the Church as understood in contemporary theology.

To this end he harvests the riches of ecumenical discussion and scholarship, lay renewal movements, studies in language, communication, and group dynamics, and his own investigations of Christian education abroad.

He notably combines a down-to-earth treatment of the crucial local congregation with a high view of the Church as God's instrument (familiarily interpreted as people of God, body of Christ, fellowship of the Spirit); emphasis on the work of the laity with recognition of the importance of the preaching, leading, and sacramental function of the ordained ministry; and concern over the Church's involvement in and mission to the world with attention to the interior life of the congregation.

The point of all this is Christian nurture, which is to be distinguished from religious instruction in the schools (as in England and Germany). Such nurture involves persons in the activity and relationships of the Christian community and therefore in its message or self-understanding; it is not primarily instruction for transmission of information. It involves the family first, but also the larger, longer envioning community of the Church, itself dependent on the divine activity: "The Church, when it is truly the Church, is a community of the Holy Spirit, in which the members experience the redemptive and sustaining power of God through faith in Jesus Christ, and the extent to which the local congregation becomes this kind of community is crucial to the Christian educational process" (p. 183). For such education to be Christian nurture it must be "guided by the revelation of God in Christ, with theology in the background and the grace-faith relationship in the foreground" (p. 183; note the reversal of the author's earlier "faith-grace" order which did not so obviously imply divine initiative). Moreover, as Miller wisely helps us to remember, there are limitations not only to instruction but also to nurture; the freedom of God and of man are not within our keeping.

This reviewer is grateful for such a renewal of the meaning of Christian nurture in theological perspective and Churchly context. The author characteristically takes every thought cap-

tive in a lively theological community and promptly puts it to work for Christian education. The book abounds with apt quotations (including some excellent lines from Bushnell which may surprise some detractors) and valuable digests of current materials, and some of the best statements and summaries are the author's own. Theological students may wish that such an eclectic treatment could be more critical and coherent, less atomistic and interrupted by frequent excursions. Other readers may appreciate just such inclusion of valuable and relevant materials. It is gratifying that the Religious Book Club gave wide currency to this seasoned, enriched understanding of Christian nurture today.—McMurry S. Richey.

A Theology of Pastoral Care. Edward Thurneysen. Knox. 1962. 343 pp. \$5.50.

Pastoral care, which at least in this country has developed in close association with the psychoanalytic movement and at a distance from theological seminaries, is becoming increasingly aware of the necessity for careful examination, for pondering of its *raison d'être* as part of the total caring ministry of the church. It has sought conversation with theological faculties, is now a respected part of the divinity school curriculum, and is only now beginning to set down in writing its distinctive theological emphasis. Thurneysen's book is an attempt to set the activity of the pastor in pastoral care within the framework of theology, in particular the theology of Barth.

As a practicing psychiatrist and only amateur theologian, I cannot but admire the seriousness, the scope, the careful reasoning of this book. All is clearly set forth, beginning with uncontested principles and leading to inevitable conclusions. The result is architectonic and awesome. It is also chilling and forbidding. We agree with the necessity for discovering the uniqueness of pastoral care, we agree

with the inevitable relation of pastoral care and the communication of the Word, we agree with the great emphasis on the forgiveness of sins and prayers to the glory of God. We cannot agree with the total otherness of God, we cannot agree with the essential meaninglessness of man's efforts on the road to salvation, we cannot believe in a Word which is totally alien and descends as it wills in one direction only.

Pastoral Care, in this country at least has developed out of the necessity of taking cognizance of and making meaningful use of modern psychological and psychoanalytic discovery. As these two disciplines have developed they have shown man to be in process, to be understood in terms of what has gone before, what is now happening and, to a degree, what is to be. Pastoral care has been able to find its home in theology because of its discovery there of systems of thought which speak not necessarily of ultimates, of unapproachable perfection, of sacred and profane unduly separated, but of parallels, analogies between the *condition humaine* and the being of the divine.

The spirit of Thurneysen's book is that of the totally other, the unapproachable ultimate. In the face of this book I, with man, would declare, "He knows not of me."—Robert E. Smith.

Counseling: A Modern Emphasis in Religion. Leslie E. Moser. Prentice-Hall. 1962. 354 pp.

It is always refreshing to read a book of rather than *about* psychology in the general field of pastoral psychology, and it is particularly refreshing to read a book on counseling by a psychologist rather than one by a pastoral counselor who has read about psychology. Leslie E. Moser is professor of psychology at Baylor University and presents, as a behavioral scientist, the theoretical and therapeutic contributions of psychology and psychiatry to counseling in the religious setting. In addition to his solid professional

training it is apparent that he understands the theoretical and practical issues involved in counseling in a religious context. This book is one of the few reference texts that have appeared in the past four or five years worthy of consideration for the minister's library in the field of counseling.

Chapters I and II deal with counseling within the Church (pastoral counseling, the Church-related clinic, relationships with other professional counselors) and the relationship between psychology and religion (compatibility of aims and methods, counseling positions on healing, and the knotty problem of determinism versus freedom of the will). Chapter III discusses practical issues of diagnostic or information type interviewing, rather than counseling, in the religious setting. Chapters IV and V deal, in turn, with non-clinical or non-formal and clinical approaches (testing, the case history, decision-oriented counseling) to "surface-level" personal problems. Chapter VI covers premarital, early marital adjustment counseling, and marital counseling with extended conflicts, including the relative merits of individual, joint, and group counseling procedures, and preventive measures in the parish program. Chapter VII and VIII move beyond surface-level and problem-centered to "depth" or extended counseling approaches with two of the best single chapters available anywhere on psychoanalytically oriented therapy and client-centered therapy. The final chapter on the application of group work to religious settings describes not only various group therapy approaches but also the dynamics of group interaction. In addition to all this, two cases of approximately twenty pages each are presented, one illustrating a personal-problem counseling interview and another an experience in group counseling.

The reader will be impressed with the author's coverage, both in breadth and in depth, of counseling as an em-

phasis in the ministry.—R. A. Goodling.

The Pastoral Care of Families: Its Theology and Practice. William E. Hulme. Abingdon. 1962. 208 pp. \$3.50.

This book, by the author of *How to Start Counseling*, provides both a theological basis for action and the pastoral care and counseling action itself in the common areas of life as these center in the family. He presents, in turn, chapters on the theological and pastoral care approaches to premarital guidance, marital crisis, parent-child relationship, youth, mid-life, and older-age.

With theology as his unifying center the author provides the necessary safeguard against a purely sociological or psychological approach to family life. For Hulme, theology "... develops out of reflection upon the function of pastoral care—the dynamic of meeting human need via the ministry of the gospel." While the earlier chapters bear the stamp of systematic reflection, the later chapters engage less in structuring a theological approach and more in the physical, economic, social, psychological, and religious characterization of the age group. On the other hand, over half of the chapter on "Pastoral Care in the Parent-Child Relationship" belongs in the previous chapter on "A Theological Approach."

Although the author states that "Pastoral counseling centers in problem solving," he does not, fortunately, hold to such a narrow and immediate goal, but sees counseling in its broader learning and growth implications.

The book needs to be expanded by as much as a third to complete the theological treatment, life-stage characterizations, and appropriate pastoral care activities. In spite of its gaps the book does provide a meaningful integration of pastoral care activities within a theological framework together with valuable resource aids and programs, always within the context of the overall program of the Church

to the whole person in his crucial family relationships.—R. A. Goodling.

Casebook in Pastoral Counseling. Newman S. Cryer, Jr., and John Monroe Vayhinger (Eds). Abingdon. 1962. 320 pp. \$4.95.

The editors have collected 56 pastoral counseling case studies originally appearing in the "Counseling Clinic" of *The Christian Advocate*, *The New Christian Advocate*, and *The Pastor*. Methodist ministers are undoubtedly familiar with the procedure whereby reconstructed counseling experiences are submitted by pastors for evaluation by "specialists" in pastoral care and counseling. Other than collecting and grouping the cases and providing cross-references to the re-occurring emotional and personality patterns, the editors contributed an introductory paragraph for each case, including, much too briefly and incompletely, comments on any "dynamic structure" the evaluators overlooked. Nevertheless, the book is a rich source of relatively unsystematized evaluative comments on actual pastoral counseling experiences. For the reader interested in a similar approach illustrative of the ways in which psychotherapists from different persuasions handle crucial therapy situations, *Critical Incidents in Psychotherapy*, edited by Stanley W. Standal and Raymond J. Corsini and published by Prentice-Hall, 1959, is recommended.—R. A. Goodling.

The Advocacy of the Gospel: A New Approach to Preaching. Donald O. Soper. Abingdon. 1961. 120 pp. \$2.50.

Many books reviewed by me become gifts to others; this one stays on my shelf. I read it twice in one day. Why? Because of the man who wrote it; he is Mr. Methodism, G. B. Because of what he says; it is a newer approach to preaching than most homiletical volumes. Because of the way in which he says it; it is—well, listen to him. "A young doctor I

know is at this moment undertaking research in the field of neurology. He is now experimenting with a drug which he says produces penitence" (p. 49). "I must confess that of a number of people who have told me they were converted, I liked many of them a good deal better before it happened" (p. 53). "Now I am still a teetotaler, though I do not regard alcohol as the devil in solution, and I am prepared to find a place for it, or at any rate for light wines, in the Kingdom of Heaven" (p. 54). He has more sympathy for Goliath than for David (p. 37). He says of fundamentalist authoritarianism that "it is unchristian and cannot be reconciled with the spirit of Jesus" (p. 109). Just before that, he comments: "If today any kind of totalitarianism in religion is to succeed, it will be more likely to do so when grounded in a papal theory of infallibility than in a sense of the indefectible quality of Scripture" (p. 104). Do you see why I am going to keep this book? It is full of stimulus and excitement, of the shocking and the unexpected and the disturbing. Read what he says about the sense of doubt which has replaced the sense of guilt (I); about the valid materialism of Christianity (III); about open-air preaching (IV); about four different kinds of evangelism (V); about the three marks of love (VI). Yale was lucky, or wise, to lay hands on Soper for the 1960 Lyman Beecher Lectures.—James T. Cleland.

Christ and the Meaning of Life. Helmut Thielicke. Harper. 1962. 186 pp. \$3.

If you are a reader of Thielicke, there is no need for you to be advised to lay hands on this volume. You will buy, borrow, or steal it. If you are not acquainted with Thielicke, let me introduce him to you. Helmut Thielicke is rector of the University of Hamburg, a respected theologian, and popular preacher, extraordinary, to one of the largest visible congregations in the world. He is one homiletician whom it is stupid to ignore and

salutary to know. You may wish to start with an earlier volume than the one named above: *Our Heavenly Father* is a series of sermons on the Lord's Prayer; *The Waiting Father* is subtitled *Sermons on the Parables of Jesus*. Read him for his penetrating, relevant addresses, so conscious of God and man set down as friends, or enemies, in 1962. This particular collection is a pot-pourri of meditations and sermons: some tied to the Christian Year; some completing his work on the parables; all appearing in English before being published in Germany. Tremendous applause is due John W. Doberstein, the editor and translator.—James T. Cleland.

The Art of Worship. Scott Francis Brenner. Macmillan. 1961. 112 pp. \$2.75.

This book pays no attention to the influence of the Synagogue on early Christian worship or to the reaction of American Methodism to Anglicanism, or to any such questions. The author just starts talking about the inside of the church, and how it should be furnished, and what goes on among the furniture—at the beginning, in the middle, and at the end of the service. It is, as the sub-title says, *A Guide in Corporate Worship Techniques*. There is a careful, sensible chapter on the Lord's Supper, with particular stress on the double-offering: food and money. Attention is also given to Baptism, as a sacrament; to Confirmation, as a conscious follow-up to Baptism; to Marriage and to the Funeral, in an attempt to make them Christian. The Appendix contains "The Order of Worship;" "Vestments in Worship" (all white!); "The Christian Year" (in a Trinitarian form); "Music in Worship." The book concludes with a thirteen-page glossary of liturgical terms. It is a shuddering thought to have to pay \$2.75 for ninety-five pages. Yet, it is less than three cents a page. Buy it. Share it with your folk. Then work out an Order of Worship, worthy of God and "under-

stood" of His people.—James T. Cleland.

The Baptismal Sacrifice. George Every. S. C. M. Press (Distributed in the U. S. A. by Allenson of Naperville, Ill.). 1959. 112 pp. \$2.

The Student Christian Movement Press of Great Britain has been bringing out a series entitled "Studies in Ministry and Worship," of which the above title is No. 14. In these glorified pamphlets converge three contemporary interests: Biblical theology, the liturgical movement, the Ecumenical Movement. They converge on an interdenominational and international plane. *The Baptismal Sacrifice* is both erudite and readable. It is at home with the ecclesiastical authorities, and it knows the pragmatic arguments about having the baby "done." If we were puzzled about infant Baptism, about the relation of Baptism to Holy Communion, about the place of sacrifice in religion, about a proper liturgy and ceremonial for "the Public Baptism of Infants," then here is an Anglican view of the matter, with which we probably won't agree even if we do understand it. But we shall be tentative, if not Christian, in our assertions after we have read it.—James T. Cleland.

The Christian as Communicator. Harry A. DeWire. Westminster. 1960. 198 pp. \$4.50

What does one do about reviewing a book which makes no appeal to him? Should he return it to the editor? Should he ask that a colleague also make estimate of it? My Calvinistic conscience says: "Do what you are expected to do—review it!" So, here goes. This should not be a bad book: the publisher is reputable; the author is academically knowledgeable and pastorally competent; the subject is a valid one. There is a worthy understanding of the communication of the gospel as the responsibility of all Christians; there is a careful

awareness of how this fact should be accepted, assimilated, and implemented so that one individual may talk with another about the things of God and His Christ.

Why, then, does the book made no appeal to me? It is dull, deadly dull. It may not be so for you. But, if this book on the Christian as communicator is an example of communication, then the wires are crossed or the tubes are out in my receiving set.

Yet, maybe, that is an unfair conclusion, unfair to both writer and reader. This is *not* a book on communicating the gospel, but on the technical *how* of doing it. The author does know a lot about the *how*. But he didn't even get that over to me. Perhaps he didn't expect to, in two readings. This may be a book for a study class. That's it! The volume can be a useful primer for group discussion on a very important matter.—James T. Cleland.

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