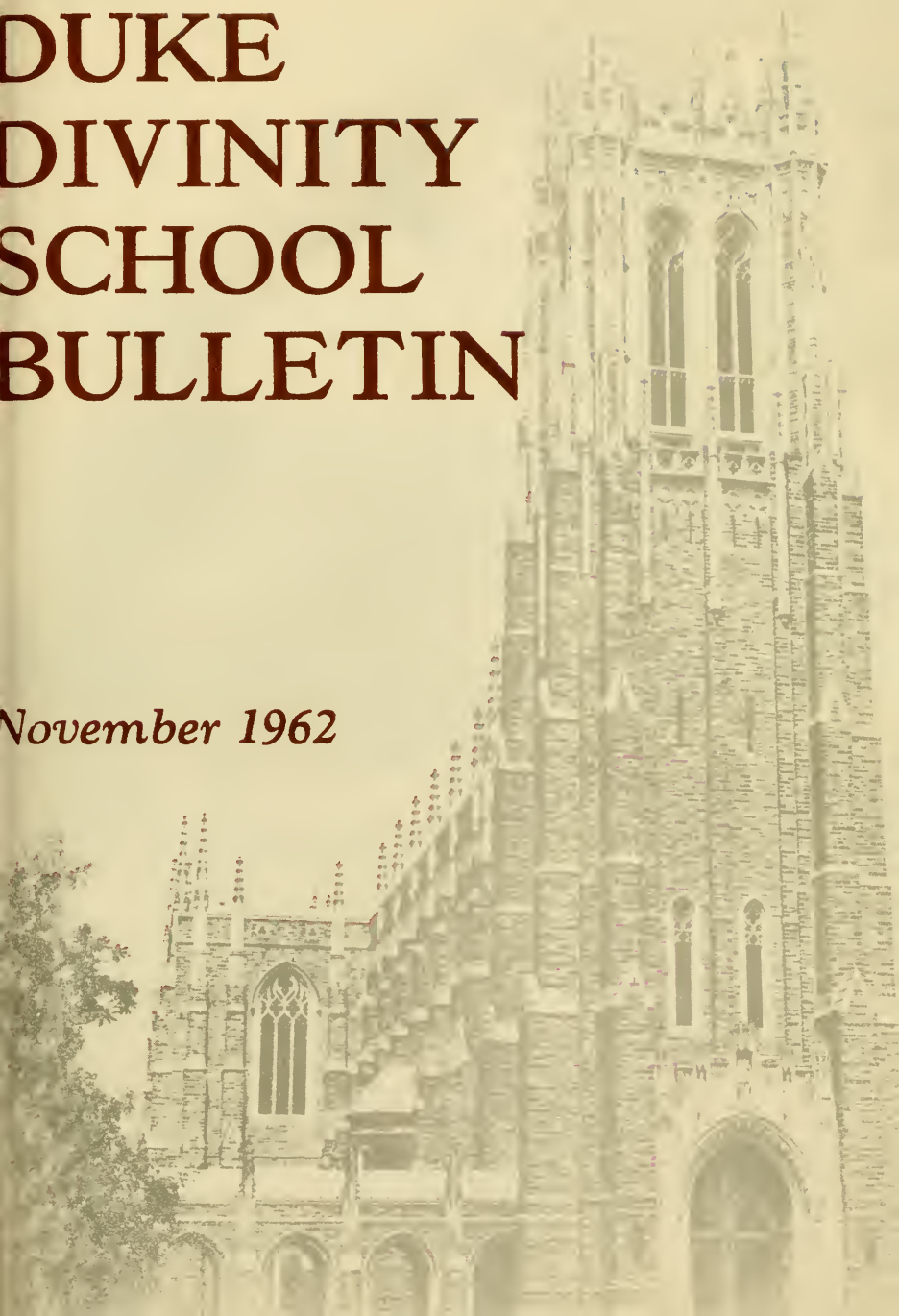


# THE DUKE DIVINITY SCHOOL BULLETIN

*November 1962*



## “Thou Hast Bid Us Come”

Almighty and Eternal God, whose praises are sung by the works of Thy hands far beyond our comprehension, we add our feeble voices, not because Thou dost need our praise and adoration, but because it is well pleasing unto Thee, and Thou hast bid us come.

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O Thou who hast called us to minister unto Thy starving people, we confess that we have not always been faithful to our task. We have rebelled against the constant taking-apart, examining, and putting-back-together of the Faith. But teach us that these things must needs be done and that Thou hast called us—poor creatures that we are—to do them.

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Almighty God, in whose hands are all the powers and knowledge of man, grant us the strength of mind and body, the firmness of hand, and the dedication of spirit to perform worthily the task which Thou hast set before us. Grant us the courage to be faithful servants of Christ Jesus. So let us live and labor during this learning time of life that when the last day comes—as come it must—we shall be able to look back upon all its days without shame or regret, and know that no child of Thine shall ever want for bread because of our unworthy stewardship.

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Fount of all truth, we ask for wisdom, not that we might parade it before the world as a badge of our own accomplishment, but that we might hold it up as a shield to protect the weak. Give us only that measure of success that is in keeping with Thy divine and eternal purpose.

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O Thou who hast given us all that we possess, we count our lives as nought before Thee. Take us and use us in Thy kingdom. Only give us the calm assurance that we labor in a cause that will ultimately be victorious. Walk with us all the days of our lives; then when the shadows lengthen and evening comes, and the working tools of life drop out of our tired hands, pass them on to someone strong in the faith. In our weakness we cast ourselves upon Thee, confident that as Thou didst bring us into this world Thou wilt also take us out of it—that Thou wilt not leave us in the dust, but wilt raise us up even as Jesus Christ our Lord in whose victorious name we pray . . . (The Lord's Prayer). Amen.

—PARKS TODD, '63

THE  
DUKE  
DIVINITY  
SCHOOL  
BULLETIN

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Number 3

## “World Without Hope?”

This is an hour of crisis! At the exact moment of writing, President Kennedy's proclamation of “quarantine” against Cuba goes into official effect. The Divinity School is undertaking a 48-hour Prayer Vigil—and there will be need for many more in the months ahead. And this editorial must be turned over to the printers. No longer can it be postponed in the hope that clouds on the horizon will clear or that the hapless writer could foresee the state of the world a month hence, when this BULLETIN appears. Yet a backward look is not always an escape. It may be a glance at some fixed compass point, an assurance of eternal values and eternal goals.

Thus, it may be of interest to BULLETIN readers to know that nine students and two faculty members of the Divinity School spent six days last September at Camp Chestnut Ridge in an intensive Devotional Life Retreat. We set aside periods for Morning Watch (individual and corporate), for Bible study and worship based on Ephesians, for discussion of *A Testament of Devotion* by Thomas Kelly, for intimate sharing of religious experiences and needs—and for a splashing game of water volleyball in the pool each afternoon. The rest of the time was devoted to private prayer and meditation, the reading of spiritual classics, and the practice of the presence of God.

The experiment was deeply meaningful for the participants, who drew widely diverse benefits from the Infinite Resources they sought to tap. They themselves have been amazed at the continuing enrichment of their personal devotions. There are evidences of expanding influence in the prayer life of the Divinity School community. But this report is made to our readers rather in the nature of a common quest: that you pastors engaged in the support of cell groups, Twelves, class meetings, and similar projects, may add your prayers to ours for the deepening of such fellowship, vertical and horizontal.

Even in the ministry, especially in the ministry, it is easy to neglect the deepest springs of peace and power. Yet foundations laid, in serenity and confidence, may provide an unshakable dwelling place in time of tension or of tempest. In this present crisis many would echo St. Paul's judgment: “Your world was a world without hope and without God.” (Eph. 2:12, NEB) Yet because we believe with the Apostle that “Christ Jesus . . . is himself our peace” (Eph. 2:14, NEB), because we believe that “it is better to light a candle than to curse the darkness,” we join with all those who, out of the depths, cry to a God of mercy and of love.—C.L.

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# A Word of Welcome

DEAN ROBERT E. CUSHMAN

York Chapel, September 20, 1962

On the occasion of our Opening Convocation for the academic year 1962-63, it is once again my happy privilege to bid you, one and all, welcome.

The word *welcome*, often glibly spoken, means *well come*. That is, it means, "it is well you should be here." Therefore, when we say welcome to the faculty, we mean to say: it is well they should come—some of them, indeed from long distances. It is well, because they have both our approbation and thanks for prior well-tested services and for what they are. It is well they should come, since we have need of their continuing services in the year ahead, and they are themselves mindful in coming that "he who endures to the end, the same shall be saved!"

In like manner, returning students and upper classmen are *well come*. They have unfinished business. Of them, the words of Jesus suitably apply and, therewith, his admonition: "He that putteth his hand to the plow and turneth back is not fit for the kingdom of God."

But, also, the entering students of the Junior year are welcome. This welcome is especially keen and warm. This is because we are very hopeful concerning them, and as yet they have done nothing to dim our hopes or deface the luster of our great expectations. It is true they have done nothing at all here, although it is to be ungrudgingly admitted that they would not be welcome had they not behind them a record of achievement and a declaration of purpose upon which to build here. Thus, it is well they should come. God alone knows whether, if they study diligently to make their calling and election sure, He will not raise up from among them great men of the Spirit to unloose showers of blessing upon the parched and cracked ground, the wasteland areas of the sometimes barren Laodicean church of our day.

I venture to say that it is with such a hope as this that the Divinity School resumes its work this fall; and all are welcome. It is well we should come or return, but the real justification of our coming or our returning—that which alone justifies utilization of vast resources—is the undying hope of the Israel of God that, through our earnest corporate study and learning, our disciplining and self-disciplining, our common worship of God, and our strenuous effort to

gain a clear-eyed view of the world, with which the Church has often made ignominious peace, God will raise up of these stones and dry bones that *we* are, living children unto Abraham and unto Christ His Son.

This is neither the place nor the time for exhibition or delineation of the defects and obliquity of the children of Abraham according to the flesh—I mean the conventional church of our time. It is not the place to pick dry bones; it is enough to say that the widespread sterility of American Protestantism in this revolutionary and needy epoch is mainly attributable to seeking its own life, its own material enhancement and social acceptance, rather than seeking first the kingdom of God and His righteousness.

In our day, after a vast and intensive deal of experimentation, it is becoming apparent that it is quite as true of the Church as of individual Christians that it is not possible to serve two masters. The Church cannot have the patronage of the world, either within or without, and be free to *be* the Church. It cannot be careless and indifferent respecting the tests of membership and present a united front for Christ and a clear witness to His Spirit in the showdowns. The Church cannot grow at the *same* rate as the suburbs without acquiring the mind of suburbia. Those who expect church membership to keep pace with the growth of population have long since ceased to attend to our Lord's word that the "*little flock*" is *in* the world but not *of* it. The spiritual impoverishment and moral impotence of present-day Protestantism is that it is too much but a specialized configuration of the culture of which it has become a part. Therefore the salt loses its savor and is henceforth good for nothing. Where in the church today is it taken as an axiom that in the world the Church shall have tribulation in so far as it seeks first God's kingdom and His righteousness?

If we do not study both to teach and to learn these elementary but imperishable truths of the Christian faith in this Divinity School, we are not *well come*. It is not well we should be here either as teachers or as students. It is not well because it is worse than useless. If we are here simply to tool or to be "tooled up" for smooth and successful management of a parish church and a lifetime of more or less skilled if pious irrelevance in the pulpits, then it were better a millstone were put about our neck, for we shall be not only futile but an occasion for the stumbling of the little ones. It would be better to pump gas, sell refrigerators, or become morticians of the body. The latter is less hypocritical than becoming inept and spiritless, if graceful, morticians of the soul.

This leads me to say that the wisdom both of the Bible and of the

Greeks agree in this, that the hallmark of an educated man is the disciplined ability to distinguish between appearance and reality and to cleave to reality rather than to be confounded and lost among appearances and seeming.

In our day, in the Church as well as in the world, nothing is so much needed as the discrimination of truth from its appearances. We need to distinguish between essential Christian faith and its pleasant counterfeits, between authentic masculine Christian life and its phony substitutes, between vibrant Christian love and its sentimental and often cunningly rationalized alternatives, between the imperishable and living Body of Christ, the Church, and its visible institutional embodiments, between concern for enlarging membership and the nurture of sainthood, between the sweat of earnest prayer and refinements of liturgy, between an annual routine of revivals and faithful instruction and nurture of young and old in the core truths of the faith, between serving men and serving God, between wise forbearance and capitulation to unchristian pressures, and, above all and fundamentally, between self-seeking and seeking first God's kingdom and His righteousness.

If we could learn the grounds and principles of such discrimination and, then, if, in a strength not our own, we could cast our weight on the side of righteousness and truth and against appearances and seeming, and if we could persevere to the end, we might look for a ministry tomorrow with powers equal to the heavy tasks of tomorrow. If we could begin that learning and doing here in the Divinity School before the acids of pre-mature experience corrode away the incentive, then, indeed, we would have made it true that we are *well come* to this place.

The plain fact is, don't you see, that while I can, as we say, *give* you welcome to this school, it lies with you, each of you, to determine whether you are *well come*. It lies with you, and like Jacob, your wrestling with the angels. You are deceived if you suppose, contrary to St. Paul's warning, that your wrestling is with flesh and blood. But you are *well come* if, entering into the strife of truth with falsehood, you at length are found on the side of truth. You are *well come* if, in probing the ancient struggle of right with wrong, you learn to distinguish the one from the other in the tangled and baffling warp and woof of human relations of your day and have the courage to take up the breastplate *only* of righteousness. It will be well you should come if, in coming, you are liberated from bondage to some of the seemings and appearances which parade under the guise of piety

or Christianity but are in fact its pale, emaciated, and sometimes malodorous substitutes.

On the other hand, if you have come here to better learn a role, tidy up an image, or ply a trade, I say we have already among us enough spiritless and forthright workmen. We have among us already enough professionals who serve God for a price. We need amateurs, those who participate for love of the contest.

You come, and some return to the Divinity School, in a time of dire human need. It is not necessary to rehearse the ways in which "the times are out of joint." We are, I think, living in a dispirited age despite the day by day disclosure of new technological achievements and despite the brilliant facade of an affluent and materially resourceful society. The triumphs of technology are ominous; the brilliant facade of our society is precariously fragile and may crumble any moment into dust. In such a time there is the added note of dreadful pathos that man has become fearfully unsure both about his origin and about his destiny.

The message of Christianity to modern man is very old but, for all that, not any the less true, though it has been obscured. It has become obscured because modern man set himself three centuries ago to forget it, and he has been, on the whole, more successful even than he wished. But we have no word for modern man unless first we probe the riches of the Christian faith for ourselves. If you will do that, you are *well come*. For unless, in the study of historic Christian faith, we grasp its inner wisdom—that man becomes man only in personal encounter with God, that only through confrontation of God does man attain to morally serious existence and acquire dignity and vocation and an end—we shall have no word for a dispirited age. We shall not even know the real grounds of the meaninglessness with which it testifies it is afflicted. We shall mouth nostrums which are powerless to cure because they conceal truths we ourselves have never taken the trouble to probe and to unpack.

So I give you welcome, you who come for the first time and those of you who return. I bid you welcome in hope that by your diligence, your purpose, your patience, and your perseverance you yourselves will make it true that you are *well come*.

And be not anxious for the morrow. For I can promise you fruitful fulfillment of your time and efforts expended here if you will heed one admonition of Jesus to his first and to his latest disciples. Here in this school as elsewhere in your subsequent service in Christ's Church you will find amplest reward, with no occasion of repentance or regret, if you study to seek first God's kingdom and His righteous-

ness and, so far as in you lies, keep your eye single to His service. It is this which will make you the faithful steward in your studies that you aspire to be at length in your practicing ministry. From the bottom of my heart I wish you *well come*.

Let us pray—

Remember all them, O Lord, who once were our fellows in this school, who now have gone forth to take up the work of the ministry in Thy Church. Give them, we beseech Thee, O Father, great gifts and great holiness, that wisely and charitably, diligently and zealously, prudently and acceptably, they may be guides to the blind, comforters to the sad and weary; that, in Thy gospel, they may strengthen the weak and confirm the strong; that in all their deeds and ministrations they may advance Thy purpose in the earth, serve needy man, and honor Jesus Christ, our common Lord. Amen.

# The American Post-Liberal Protestant Mind

H. SHELTON SMITH

By 1920 some type of liberal theology dominated most of America's foremost centers of Protestant theological education. Liberalism also prevailed in many leading Protestant pulpits. In spirit, it was self-confident and aggressive. Nevertheless, Christian liberalism during the next decade had to weather a threefold current which left it battered and exhausted.

One of these currents was self-styled fundamentalism, a brand of rigid orthodoxy which defied all forms of modern thought, pre-eminently organic evolution and Biblical criticism, and propagated the famed "five points," including an infallible Bible, the virgin birth, and the second coming of Christ. For some ten years (1918-28) fundamentalists endeavored to purge the churches of "modernism." In the end they failed of their objective, but at least they forced the liberals to use their energies in self-defense rather than in constructive theological effort.

A second current, also running strong in the mid-twenties, was a nontheistic humanism, of which John Dewey, then America's most influential philosopher, became a leading exponent. For the religious humanist, liberalism was far too conservative to satisfy the modern mind. If men like Harry Emerson Fosdick were the victims of fundamentalist harassment, they were also the butt of humanist criticism. Once again, therefore, the Christian liberal was forced to employ his energies defensively rather than creatively.

Near the close of the decade, a continental current known as "crisis theology" began flowing into America. Its force proved more irresistible than either fundamentalism or humanism, and by the advent of the 1930's many liberals were becoming alarmed over the future of their movement. Some began to ask, with Professor John Bennett of Union Seminary, "After Liberalism—What?"<sup>1</sup> By 1940 liberalism in its traditional pattern had "gone with the wind."

Post-liberals sometimes characterized their new pattern of thought as "neo-orthodoxy" or "realistic theology," but neither those nor similar terms did justice to the richly protean nature of the Protestant theological mind. Thus I shall here undertake to sketch the post-

<sup>1</sup> "After Liberalism—What?" *Christian Century*, L (1933), 1403-6.

liberal perspective in terms of its dominant accents or characteristic marks, rather than in terms of any catch-word or single phrase.

## 1

What, then, are the major marks of the American post-liberal Protestant mind? Unquestionably one of them has been a renewed emphasis upon the sovereignty of God.

Negatively, this involved a strong protest against what is often called anthropocentrism, or the tendency to magnify man and the works of his hand. The spirit of anthropocentrism was nourished by many intellectual factors. The doctrine of divine immanence, for example, inclined the liberal theologian to lay stress upon God as the indwelling presence of the soul rather than as the transcendent Other upon whom the soul depends. Not infrequently this emphasis was accompanied by an exaggerated faith in man as the determiner of his own destiny. Thus in 1919 the distinguished Arthur C. McGiffert of Union Seminary urged that a religion favorable to American democracy "must first of all be a religion of faith in man." It must not, he added, foster "the delusive belief in supernatural agencies and dependence upon them."

A second factor which stimulated anthropocentrism was the psychology of religion, a discipline which in the first two decades of this century became so popular that it rivaled theology in some theological seminaries. Its prestige was revealed by Walter Horton of Oberlin when, in 1931, he declared: "Theology must . . . agree without reservation to alter, amend, or cancel altogether whatsoever there may be in the dogmas of the past that is flatly and decisively contradicted by any new facts that psychology may reveal."<sup>2</sup> In other words, psychology should hold veto power over theology. This trend of thinking necessarily reinforced anthropocentrism, for the psychology of religion focused its attention primarily upon the mental functions and valuations of the human subject, not upon the ground of being.

From both "psychologism" and immanentism the post-liberal Protestant has sharply recoiled. He believes those emphases encouraged man to become overpreoccupied with his own subjective feelings and desires. Reporting in 1936 on the views of a group of prominent younger theologians who were then in various stages of retreat from the old-line liberalism, Dr. Samuel Cavert observed that what concerned those thinkers most was "the objective structure of things—a structure to which man must conform, whether or not it satisfies his

<sup>2</sup> *A Psychological Approach to Theology* (New York, 1931), 23.

own desires and interests and values."<sup>3</sup> In other words, theocentrism had replaced the older anthropocentric emphasis.

An important corollary of the new theocentrism was a strong revival of interest in revelation. Whereas the older liberalism generally emphasized human search, and human discovery, the post-liberal theologian has prevailingly stressed God's initiative in self-revelation. Consequently Christian thought has experienced a dramatic reawakening to what Barth called "the strange new world of the Bible." In all the numerous volumes pouring from the press on "Biblical religion" one fact is made abundantly clear: religious faith is the result of the divine initiative, not of man's search. Typical of this trend is Professor Ernest Wright's vigorous book, *God Who Acts* (1952), in which God is viewed as a covenant-making being, as one who by a series of "mighty acts" has decisively and once-for-all revealed himself to man. This revelation, and this alone, is man's saving hope.

Not unsurprisingly, therefore, Biblical theology has flourished in recent decades, and has speedily outmoded the history-of-religion approach to the Bible which was so highly esteemed by an earlier generation of Protestant liberals. Thus the Old Testament is no longer the antiquarian's happy hunting ground, but is the source of some of the ablest treatises in Biblical theology. Of particular interest is the fact that the Old Testament is once more being closely related to the advent of the Christian movement. Thus the Swiss Scholar, W. Eichrodt, contends that the essential truth of the Old Testament is grasped only when it is seen in the light of its fulfillment in Jesus Christ.<sup>4</sup>

The pervasive influence of the new Biblical scholarship is further indicated by its impact upon dogmatic or systematic theology. In some quarters theology is almost equated with Biblical theology, and a premium is placed upon kerygmatic theology in contrast to apologetic theology.

## 2

A second major mark of the post-liberal mind has been a strong reaction against an optimistic interpretation of the human situation. The most superficial aspect of all forms of religious liberalism was a romantic faith in the expansive goodness of man. As Reinhold Niebuhr has reminded us, "the belief that human brutality is a vestigial remnant of man's animal or primitive past represents one

<sup>3</sup> "The Younger Theologians," *Religion in Life*, V (1936), 524.

<sup>4</sup> Cf. James D. Smart, "The Death and Rebirth of Old Testament Theology," *Journal of Religion*, XXIII (1943), 135.

of the dearest illusions of modern culture.”<sup>5</sup> With the savage events of the First World War beating him in the face, even the usually realistic George Albert Coe could soothingly observe that history was “an evolutionary process in which we are working out the beast.”<sup>6</sup> Already in 1884 the Darwinian-Spencerian enthusiast, John Fiske, had widely popularized that socially contagious notion, saying: “Man is slowly passing from the primitive social state in which he was little better than a brute, toward an ultimate social state in which his character shall become so transformed that nothing of the brute can be detected in it.”<sup>7</sup>

The sword which pierced that vapid sentimentalism was forged not chiefly in any academic hall but in the volcanic catastrophes which have turmoiled mankind since World War I. Significantly it was that war which shattered Harry Emerson Fosdick’s belief in progress. The guns of that conflict had hardly cooled, when he began to warn his generation against its fatuous assumption that all was well with the world. A few years later, in his Cole Lectures at Vanderbilt University, he passionately argued that faith in progress had “blanketed the sense of sin” and nourished a false complacency. “In spite of the debacle of the Great War,” said he, “this is one of the most unrepentant generations that ever walked the earth, dreaming still of automatic progress toward an earthly paradise.”<sup>8</sup>

After Fosdick there came an American Amos in the person of Reinhold Niebuhr, who, viewing the human situation from the perspective of the Great Depression, passed through a mental ordeal which undermined the liberal synthesis with which he launched his ministry in the great industrial city of Detroit in 1915. Though the first stages of his new outlook were reflected in his *Does Civilization Need Religion?* (1927), the book which marked the decisive re-orientation of his mind was *Moral Man and Immoral Society* (1932). That polemic ran a “bulldozer” through the structure of social and religious liberalism, leaving little intact of the optimistic doctrine of human progress.

Niebuhr did more than any other American theologian to sensitize his generation to the radical dimension of sin. His *Moral Man* inspected the social source of evil, but his great Gifford Lectures movingly explored the roots of sin in the self. Not since Jonathan Edwards had any American churchman ever probed so profoundly

<sup>5</sup> *Faith and History* (N. Y., 1949), 10.

<sup>6</sup> *A Social Theory of Religious Education* (N. Y., 1917), 167.

<sup>7</sup> *Studies in Religion*, Vol. IX: *Miscellaneous Writings of John Fiske* (Boston, 1902), 72.

<sup>8</sup> *Christianity and Progress* (N. Y., 1922), 171.

"the sin of pride." Niebuhr startled the unchastened liberals by reaffirming the fact of original sin. "The utopian illusions and sentimental aberrations of modern liberal culture," said he, "are really all derived from the basic error of negating the fact of original sin."<sup>9</sup>

As a result of the anti-romantic thrust of Niebuhr and other post-liberals, Americans entered the Second World War with a realistic sensitivity to the moral ambiguities of the human situation that was entirely absent in the First World War. This new realism has also been an important factor in morally arming America for her task as a major guardian of the "free world" against the upsurge of international communism.

## 3

A third major characteristic of the post-liberal mind has been a renewal of interest in Christology. Recently Professor John Knox of Union Seminary declared that "Christology is the most important area of Christian theology."<sup>10</sup> That was certainly not the view of liberal scholars of the previous generation. Indeed, almost no American-born scholar published a major Christological treatise during the whole first third of the twentieth century.

But if that period represented what Professor Walter Horton has called "the moratorium on Christology," it was noted for a plethora of books dealing with the life and teachings of Jesus. Those books usually skirted all metaphysical questions concerning the person of Christ and focused their attention upon "the personality" of Jesus. It was "the manhood of the Master" that quickened the mind and inspired the loyalty of the Christian liberal. Many liberals recoiled from the older Christological mode of thought, believing that it tended to divert the mind from the more immediate task of applying the message of Jesus to the burning questions of society. The great theologian of the social gospel, Walter Rauschenbusch, favored the new attitude, saying: "The speculative problem of christological dogma was how the divine and human natures united in the person of Christ; the problem of the social gospel is how the divine life of Christ can get control of human society."<sup>11</sup>

Since the year 1940 there has been a notable revival of the Christological question. The renewal of the question is evident in such New Testament scholarship as John Knox's great trilogy—*The Man Christ Jesus* (1941), *Christ the Lord* (1945), *On the Meaning of*

<sup>9</sup> *The Nature and Destiny of Man* (2 vols., N. Y., 1941-43), I, 273-n.4.

<sup>10</sup> *On the Meaning of Christ* (N. Y., 1947), 2.

<sup>11</sup> *A Theology for the Social Gospel* (N. Y., 1917), 148.

*Christ* (1947)—Floyd V. Filson's *One Lord, One Faith* (1943), and John W. Bowman's *The Intention of Jesus* (1943). Meanwhile theology has reflected a similar accent, as in Norman Pittenger's *Christ and Christian Faith* (1941), and in Walter Horton's *Our Eternal Contemporary* (1942). The second volume of Paul Tillich's *Systematic Theology* is entitled *Existence and the Christ* (1957). In many of Reinhold Niebuhr's writings will be found much fresh probing of the Christological problem. Thus, in sum, evidence multiplies that the doctrine of Christ is once more at the center of Protestant theological reflection.

Of this current Christological thinking, two observations may be made. One is that the ontological dimension of Christology is receiving increasing attention. The Ritschlian counsel against dabbling with the metaphysical side of Christ's person is no longer heeded. The second is that the full humanity of Jesus is generally insisted upon in the new Christological thinking. Taken together, these two tendencies indicate that neither the divine nor the human side of "the Word made flesh" can be ignored in an adequate Christology. Consequently the old problem represented in the two-nature tradition is once more to be reckoned with, no matter how frustrating may be the attempted solutions.

#### 4

A fourth mark of much post-liberal Protestant thinking has been a growing endeavor to discover the basic nature of the church. On the whole, American theology has treated ecclesiology as something more or less secondary, although a few strains of thought—e.g., early New England Puritanism, Mercersburg theology, and High-Church Anglicanism—have reflected a deeper interest. One must recognize, of course, that all Protestant bodies have constantly concerned themselves with the church in the pragmatic sense; that is, as an agency through which to realize Christian objectives. But this is an instrumentalistic conception of the church; it does not approach the church in terms of its essential being as manifested in the Christ.

This judgment applies also to Protestant liberalism, even to evangelical or Christocentric liberalism. For example, liberalism's two most influential treatises in systematic theology—William Newton Clarke's *Outline of Christian Theology* (1898), and William Adams Brown's *Christian Theology in Outline* (1906)—took only the slightest notice of ecclesiology as such. This is surprising, since both of these great Christocentric liberals were warm friends of the ecumenical movement within Protestantism. Leaders in the social-gospel

wing of liberalism were notably indifferent toward a churchly accent in Protestantism, for they believed that such an emphasis tended toward a priestly rather than a prophetic type of religion. Rauschenbusch, for example, insisted that the original Christian movement soon lost its prophetic character because it allowed Jesus' consciousness of the Kingdom of God to be absorbed in an interest in the church.<sup>12</sup>

Within the last twenty-five years, however, ecclesiology has claimed the attention of many Protestant thinkers. Charles Clayton Morrison's provocative *What is Christianity?* (1940) has been followed by numerous other studies of the church, such as Theodore Wedel's *The Coming Great Church* (1945), Clarence T. Craig's *The One Church* (1951), and J. Robert Nelson's *The Realm of Redemption* (1951). An analysis of these and other works reveals a twofold preoccupation. First, every writer seeks to develop a doctrine of the church in terms of a deeper understanding of Biblical faith, one result of which is to relate Christology and ecclesiology more intimately. Second, all the writers recognize the essential unity of the church, and are therefore deeply troubled by the divided state of the historical churches.

In sum, then, the American post-liberal movement has been characterized by four interrelated emphases: (1) the accent upon theocentricity; (2) the recovery of a realistic view of man; (3) the renewal of Christological concern; and (4) an awakening in ecclesiological thought. Still other tendencies are discernible in current Protestant theology, but most informed observers would probably agree that those four have been predominant.

## 5

On the whole, these post-liberal accents have been intended to correct certain one-sided emphases in traditional liberalism. The revival of the idea of divine sovereignty, for example, was designed to rectify an over-emphasis upon the idea of divine immanence rather than to deny the validity of the latter. Significantly this corrective process was largely the work of those who had formerly waged a major battle for Christian liberalism, and who in fact have retained many of the basic insights of their liberal heritage. Thus it is no surprise that these very same men of late have been revealing a growing displeasure over the tendency of "neo-orthodoxy" to lose its dynamic character. "When I find neo-orthodoxy turning into sterile orthodoxy or a new Scholasticism," said Reinhold Niebuhr in 1960,

<sup>12</sup> *A Theology for the Social Gospel*, 132-37.

"I find that I am a liberal at heart, and that many of my broadsides against liberalism were indiscriminate."<sup>13</sup> In that same year the late H. Richard Niebuhr published a remarkable autobiographical essay in which he declared: "I believe that the Barthian correction of the line of march begun in Schleiermacher's day was absolutely essential, but that it has become an overcorrection and that Protestant theology can minister to the church's life more effectively if it resumes the general line of march represented by the evangelical, empirical, and critical movement."<sup>14</sup>

Sentiments of a similar import have been expressed by other influential theological figures, including Wilhelm Pauck, Walter Horton, John Bennett, and Paul Tillich, all of whom seem to favor a revival of some of the neglected or undervalued principles of the classical liberal tradition. This would involve, among other things, a critical re-examination of the movement which emerged under the leadership of Schleiermacher and Ritschl, and which influenced such American Christocentric liberals as Horace Bushnell, Lewis French Stearns, Egbert C. Smyth, William Newton Clarke, William Adams Brown, Harry Emerson Fosdick, and Walter Rauschenbusch. The revival of interest in this movement does not mean a desire to reactivate the older pattern of Christian liberalism, for that would be both futile and undesirable. Rather, the motif is to revive the empirical and critical spirit of the liberal tradition so as to induce a vigorous dialogue within theological circles, the end result of which could be a mode of Christian thinking more relevant to the present situation than either "neo-orthodoxy" or the older liberalism.

If a genuine dialogue were instituted, many issues would doubtless speedily emerge. I shall mention two likely ones in concluding this lecture. One would arise over the present tendency to concentrate upon a kerygmatic type of theology to the neglect of an apologetic type. Despite Tillich's warranted protests over the years, this kerygmatic tide has seemed to gather increasing force. The kerygmatic emphasis is rooted in the revival of Biblical studies, especially Biblical theology. Though entirely healthy within limits, this kerygmatic concern now threatens to isolate theology from other disciplines, such as philosophy, psychology, and sociology. The logical result is to create a cleavage between religion and so-called secular culture. Symptomatic of this trend is the low ebb of philosophy of religion. If the empirical theology of a generation ago compromised the Chris-

<sup>13</sup> "The Quality of Our Lives," *Christian Century*, LXXVII (May 11, 1960), 578.

<sup>14</sup> "Reformation: Continuing Imperative," *Christian Century*, LXXVII (March 2, 1960), 250.

tian message by subserviency to the values and thought-forms of the era, the present kerygmatic current can result in a loss of theology's contact with the cultural vitalities which are fundamentally shaping the mind and destiny of mankind.

A second problem which could well arise concerns the relation of Christianity to other religions. The present kerygmatic theology, which is based solely upon Biblical revelation, commonly denies or minimizes God's self-manifestation in the non-Christian traditions. Thus it is not surprising that the study of non-Christian religions has been relatively neglected throughout the post-liberal period. This indifference is unfortunate at any time, but it is especially deplorable when the various cultures of the world are undergoing intensive interpenetration, and when the peoples of the world must find some cohesive structure of values or perish together.

These two issues are illustrations of the fact that a new ferment will be introduced into the current theological situation when "neo-orthodoxy" is forced into conversation with some of the greater thinkers of the classical liberal tradition. What the ultimate outcome would be is of course unpredictable, but such a dialogue could well be the means of stimulating a new advance in theological thinking.

# “A Policy of Giving”

FRANCIS PICKENS MILLER

“Our foreign policy must be a policy of giving,” said Dr. Francis Pickens Miller, a special assistant in the Department of State.

Speaking to a packed York Chapel audience as the first guest lecturer in the Duke Divinity School’s fall series of public events, Miller gave a layman’s interpretation of the contemporary situation in America.

“We must give generously,” he said, “so that the underprivileged nations, viewing us enviously and often contemptuously, may be convinced that we are better neighbors than the Communists.”

He indicated that one of the greatest problems facing our nation today is the complacent attitude we have toward the *status quo*. Dr. Miller believes our “mass society” tends to produce a “spiritually disturbing conformity.”

Further, he said, “The nation as a whole is crying out desperately for a Christian ministry which proclaims a consciousness of the Kingdom of God in the daily lives of its people.”

Citing basic assumptions that there are definite purposes in history—meanings of deep significance in the world’s great historic events—Dr. Miller expressed his belief that “the Kingdom of God, as we know it in the life of Christ and the Church, is the “ultimate reality” for all mankind. “The appalling things we have witnessed in the world during the past 50 years,” he said, “are indicative of Man’s rebellion against that Kingdom.”

Dr. Miller said the country is fast growing into a “mass society” in its speech, thought, and action as compared to the “rugged individualism” of previous generations.

“Nonetheless,” he added, “we are a society deeply committed to justice for all, with the overwhelming majority favoring every man’s basic entitlement to share in the rights, privileges and bounty of the land.”

“We are now in the midst of an amazing renaissance in the arts—at grass roots level—which may be an indication of a creativeness born of divine discontent,” Miller said. “We also are a part of a society in which the Christian church continues to occupy a unique place in the hearts of the people.”

Calling the United States a “terrifyingly powerful nation—more

heavily armed than any in history," Miller stated that the rest of the world eyes us as the most generous.

"Whether or not we individually agree that our generosity is in the national interest," he said, "this is the first time in history any nation's 'national interest' is being interpreted as 'mutual aid' rather than as sharp practices in relation to its neighbors."

To thwart the aims of the Communists—forever ready to exploit the nations of Latin America, Africa, Southern and East Asia which have themselves recognized the significant disparity between our high standard of living and their bare existence—Dr. Miller believes Christians in America are faced with two major tasks: (1) to revive a sense of our Christian mission in the world—that of giving generously, and (2) not to be led into measuring our accomplishments in terms of profits but in terms of the yardstick of conscience.

EARL W. WOLSLAGEL

*Bureau of Public Information*

## The Eccentricity of the Clergy and the Priority of Ministry

### I

Christian clerics are eccentrics. We are off-center for most people. We are peculiar in speech, action, passion, and purpose. Whether we wear gaiters or phylacteries, we are self-established and publicly accepted as "queers." Wearing business suits in the pulpit and going to all the ball games cannot absolve us. Our magisterial tones and professional discounts betray us. Our facility in speech, when silence would be golden, gives us away.

At one point, however, our estimate of ourselves converges with others' evaluation of us. We have an uprightness all our own. Christian laymen and non-Christians confess it. We do not deny it.

We scan the Beatitudes as if they were our private mirror. "How blest are those who know that they are poor . . . sorrowful . . . of a gentle spirit . . . hungering and thirsting to see right prevail . . . showing mercy . . . whose hearts are pure . . . peacemakers . . . suffering persecution for the right. . . ." To this we make antiphonal response: "We are indeed God's sons. The kingdom of Heaven is ours."

The irony of this is all too clear. We are unquestionably upright—most of the time! We are an upstanding profession. We stand to prophesy, to teach, to pray, and sometimes to judge. Our robes fall free from erect shoulders. Our trousers are sharply creased at the knees. As rabbis, we are not seated with the learners. We are free-standing—even when our altars are not.

Yes! We are an uplifting profession. Yet we do all too little lifting up. Jesus spent much of his time on an eye-level with sinners, sitting or standing. He even craned his neck to pick out those snagged in trees. He stood to read the sacred scrolls. He usually sat, reclined, or inclined to teach or dine. Here, we are customarily on our toes—intoning or invoking.

Sinners were seldom an eyelash away from the Master. "If I be lifted up," he said, "I will draw all men unto me." He promised status to a thief—a fellow sufferer on the cross. When his head dropped on his breast at the last, an observer spoke in eloquent pathos: "He was innocent—an upright man!"

Today, as throughout all our yesteryears and Eastertimes, we are among people—all the time; yet *with* them scarcely any time at all. Most of the blessings we bestow originate from our own eminence and travel downward. Sometimes we feel so God-centered as to displace humanity and Divinity alike, by one freestanding monolith.

Is all of this to disparage clerical eccentricity? What would a disheartened laity and our impoverished world do, if deprived of our debonair probity?

Assuredly, there is a place for true clerical eccentricity! God needs eccentrics, whether lay or clerical: people who will keep off the center reserved for Him alone, yet be forever referable to His center, rather than to any other! But these will not be self-consciously ranged over against the “plebs” or “laici”; not solidly upthrust where God alone should be, and where servants never are.

There is an eccentricity that only the clergy can know: a vocation and a center of reference peculiar to ourselves. Who can match our addiction to self-centered righteousness? None can outpoint us on our softly purring trips to hew the Lord’s wood and carry holy water—just for *Him*. Therefore, we must be frequently summoned to the Lord’s woodshed for face-to-face encounter and fundamental discipline. Sitting on our hands and backing ourselves up with books will not avert the downsweep of His counseling rod. How cramped indeed is the Lord’s penitential closet! How rumpled do we appear upon emerging—we who are the freshly pressed, self-justifying proponents of the Lord’s *agape*!

Perhaps we say: “Truly the Lord chasteneth whom He loveth. We could not be selfish. Let Him lavish some of His embarrassing affection upon less fortunate men!” But He knows us like the palm of His hand—the one that constantly reminds Him of us. Where else could He find men of our eccentric distinction? What other professionals are given to such affectation? such bouts with chronic melancholy? such a propensity for booming fraternity? such artfully devised self-abnegation?

How could men such as *we* ever be saved?—let alone be used in saving others? This is the rub of it and this is the beauty of it! We are God’s big test and we are no match for Him! After us—all others are easy marks for His grace. We are not set *above* the laity. We are uniquely humiliated for serviceability *unto* them.

Nothing quite breaks down a layman’s resistance to salvation like seeing what God has been able to do for us clergy.

Pride and shame such as ours when once redeemed put us on the line as messengers of God’s good news to all the despairing. No other

sinner could ever need forgiveness quite so fully as that which a redeemed cleric has already been granted.

As a medieval preacher suggested, Peter was, indeed, the right man to head the church. No sinner could ever stand in need of prayer quite like Cephas. Peter was always ahead in everything that set a man back. He had the readiest tongue, the most agile footwork, the watch most nicely synchronized with cock-crow. God could safely put him in charge of the Department of Sinners Anonymous. Whatever derelictions they might turn up, Peter had already sought out, named, catalogued, tried and been forgiven for.

Not even Saul, called to become Paul, could unseat Peter as the most bolt upright of sinners and the sittingest of all the apostles. Nothing could humiliate either Peter or Paul like calling him a second-place sinner. Roman tradition, in a tizzy of hagiographical indecision, cast a tie-vote for them. Theirs was declared a dead heat in the race to Christian ignominy.

Michelangelo has characteristically depicted their separate descents into a shared primacy. The eccentricity of a cross finally set Peter apart, after his death, for a rulership of Christians such as he had never known during his life. His chin only came up when he went down head first into cruciform obloquy. Surveying the scene dispassionately from his inverted position, Peter finally knew after all his ups and downs which end was really up; he discovered that coming up meant going down.

Saul actually learned to ride out his destiny as Paul when he went back, heels up, off the tail-piece of a horse. Michelangelo may have taken a few liberties with the book of Acts. That account simply insisted that Saul finally saw the light. Michelangelo hinted that Saul's horse saw it first, and then helped provide the groundwork for his rider's illumination.

Here, then, are prototypes of clerical eccentricity that a true cleric may profitably cherish. Only one who is habitually first with the least, up to the very last, can know how to track down the lost. For the Lord's clergy to sniff out where sinners may be found is for these eccentrics simply to remember where they have just been. The realism of outlasted despair is the surest invitation to hope.

A sinner and a clerical eccentric unerringly recognize each other. Both have been "offbeats" and, frequently enough, "deadbeats." The Lord's true cleric, however, is no longer a "beatnik." The chief difference between the cleric and other sinners is that the others are still running up strike-outs against the Lord's grace. The true cleric has already been passed home free. No cleric is safe apart from other

sinners. All a sinner needs is to meet a genuine cleric. Then things begin to look better for both—right away. First things become least, and last places lead to first things for each—all the way home.

The authentic eccentricity of the clergy leads to "The Priority of Ministry"!

## II

What is all this talk about "The Eccentricity of the Clergy" and "The Priority of Ministry"? What sense can a Christian cleric make of such scrambled speech? Jesus confronts us all with an embarrassment of paradox, if not the painfulness of downright contradiction. Out of the most fanciful idealism he fashioned the starkest realism. He concerned himself little with the sleight of hand that the Christian institution has long since come to associate with ministry. For him, lastness made firstness. The right losing guaranteed the proper winning. Dominance must be washed out with submission. The only priority consisted in the fullest ministry. He left things as deceptively simple and as brutally complicated as that.

A cynical historian may scoff at the way our age behaves. It whips up first things and last into one soggy batter of meaninglessness. Was there ever before such an orgiastic display of minute men, ministers of State, miniscule details, scientific minutiae, minority rights, mini-cars, and the large-scale ad-ministration of small things? Did ever so much littleness add up to such a status-seeking bigness?

Recently, a financially substantial friend took me to lunch in his "little-leveler," his "Plebscycle"; you know—his "Volkswagen." He boasted so much about his mini-car that I finally said: "To hear you talk, one might take it for a Cadillac." He replied: "Oh, my wife has one of those." Then I said: "Which one gives the better prestige mileage?" He got red and I felt good. After all, my car was quicker than either of his; in addition to being bigger than his little one and smaller than his big one. St. Francis, himself, could not have experienced a more roseate glow of spiritual health than I did, in the rich satisfaction of meritorious poverty.

The "Little Poor Man" knew enough Latin, of course, to keep his eyes inflamed and his conscience clear. He loved to belabor a dead horse as much as he delighted to ride high on "Brother Ass." He gloried in reminding his brethren that there is no place for a Prior among those who are all Minors. The only true "Magister" refused all titles but "Minister." A servant does not outrank his Lord. The only way to supreme mastery is through consummate ministry.

Francis became incensed to learn that another had outscored him in poverty. This riddled his pre-eminence in humility.

Francis was humbly proud of his share in conducting the Lord's farm system. Where could the great Manager have recouped players for the Majors if not from Francis' Minors? He that is the greater (*maior*) among you, let him become as the lesser (*minor*); and he that is the leader (*praecessor*), as he that serveth (*ministrator*). Of whom was the Master speaking—if not of the Franciscan Minorities—when he said: "As long as you did it to one of these least brethren you did it to me. As long as you did it *not* to one of these least (*uni de minoribus his*) neither did you do it to me." And again: "If any man desire to be first (*primus*) he shall be the last (*novissimus*) of all and the minister of all." A little Greek might have ruined Francis completely for the Lord's work, but I doubt it. It is not far from *primus* to *protos*, from *novissimus* to *eschatos*, and from *minister* to *diakonos*.

Francis' theory was sound, even if his practice was sometimes shaky. He could have warned us that a mini-car is not always a simple matter of basic transportation. It may boast as nasty a tail slap as an ichthus symbol. The clergy have always been hard pressed to say at what precise point a fin is no longer a fin.

Obviously, the only safe priority is in minority. Children and other least ones come first at the last. Leading the little flock, the *pusillus grex* can make cowards of us all. We may become *pusillanimous*. The only safe righteousness consists in being attendants, waiters, servants, towel-wearers. Peter preferred making a big splash to having his feet washed. Jesus was adamant. Peter had had a bath. All he lacked was a little dampened self-esteem. It was the towel or nothing.

Francis could hardly have gotten the Lord's point better than he did had he known Greek. Every man who tried out for the Majors, Francis promptly sent down to the Minors. To all his friars the Poverello said: "Now go and beg." If they said, "Gladly," he replied, "You needn't—except in a budgetary pinch." If they protested, he insisted, until they went.

Things were roughest of all, however, when Francis went all out as a mendicant himself. He was so homely that he got crumbs, if anything at all. Brother Masseo was such a photogenic hunk of man that the girls turned the whole pantry over to him—crunchy crusts by the armload. Whereupon Francis sucked in his poor crumbs quite ostentatiously and picked his empty teeth with true, exhibitionistic gaiety. Meanwhile, poor, frustrated Masseo all but choked on his affluent crustiness. It was indeed a tough road for the brethren to

hoe in the Priority of Ministry when Francis really got down to cultivating his Minority. The only thing that could bring him out of his gleeful precedence in self-abasement was the sodden thwack of a wet towel on his spiritual retrospect; if not, indeed, a laying on of the back of God's hand.

A cleric bent on eccentricity can still stand out if he is prepared to stoop a little to the wrong feet, if he is equipped to read the fine print pertaining to himself in the Lord's interlinear New Testament.

Francis and many others have learned what cost the disciples dearly. "Good" is a "bad" word if it is self-fitted to one's Mastery before it is broken in through "Ministry." The Poverello was sure that his "Minute Men" were the Lord's precision units of humble expendability in time. They were especially designed to serve the "minuto popolo." They were to gird on the towel, to wash and dry the feet of the Master's "little kin-folks."

Actually, it takes a boldly modest man, not a *pusillanimous* one—to lead the *pusillus grex*, the little flock. Men who seem off-center for the times may be ringed about with eternity as they trudge in the van of those on penitential pilgrimage to the Fatherland.

There is a solecism dear to the hearts of young ministers. This barbarism involves "pastoring" a church while "doing time" in the Divinity School. Perhaps there is one therapy that might redeem us all from such ungrammatical presumption! Let us seek pasture for a little flock made up of professing clerics—including both students and professors. This could turn all concerned into "Confessors" of a pristine, Christian stamp. Such witnessing could probably not result, however, without a reciprocating ministry of the foot-wetted towel.

It was my lot as a college freshman to wash the feet of my Greek professor at a Brethren Agape service. This was almost immediately after my first quiz in his class. To this day, I don't know what my subsequently recorded mark of 99% on the test really represented. After almost forty years, Greek is still a penitential exercise for me.

Long before my college days, as a Dunker boy in a rural church, I dearly loved to wash the feet of one large-hearted, big-footed, old brother. It took me longer with his feet than he required with mine. But he was as lovingly deliberate then as he was in measuring out a generous length of unleavened bread that he broke for me. In the misty reaches of my boyhood memory, he still sits before me as I wash his feet; even as he bows humbly while washing mine. He remains for me the perfect picture of a truly upright man.

He who would be a predecessor must come in last. The primacy of ministry is in its *eschaton*. Ministration, alone, spells precedence.

RAY C. PETRY

## Auspicious Achievements

Without hesitation I report an auspicious beginning for the academic year 1962-63. No small part of this is the admission of a promising entering class of Juniors, seventy-four in number, showing perceptible improvement in overall percentile scoring on educational testing. While the number of entering Juniors is less by four than the previous year, the decline is relatively small. The overall enrollment for this year, counting returning students in all three degree programs is 264, as compared with 277 for 1961. This decline is attributable in part to a falling off of M.R.E. admittees as compared with the previous year. Candidates for the Th.M. degree are this year fourteen as compared with seven for 1961.

While publications of our faculty, periodical and otherwise, over the past few months have been numerous in the several fields, I feel it especially pertinent to call attention to distinguished publications by our two church historians, Professors Petry and Hillerbrand. Dr. Petry's long awaited *History of Christianity*, dedicated to the Junior Classes in Church History of the Divinity School and published by Prentice-Hall, Inc., has appeared in truly sumptuous and impressive format and binding only last month. Representing Dr. Petry's encyclopedic grasp of the historical documents and art forms of ecclesiastical history and devotion, it is a wonderously discriminating exhibition of salient readings from the classical material to 1450 A.D., cojoined with cogent introductions and telling commentary. Here is a timely chance for former Junior Classes to restock a failing memory.

After several years of research, begun under the inspiration of the late Dean Harold S. Bender of Goshen College, Dr. Hillerbrand has seen his exhaustive and definitive *Bibliography of Anabaptism 1520-1630*, completed and published under the Institute of Mennonite Studies, Elkhart, Indiana. At the same time his monograph *Die Politische Ethik Des Oberdeutschen Taufertums* has been published by E. J. Brill, Leiden. Holland. In both works Dr. Hillerbrand has vindicated his indubitably high achievement as a student of 16th century Anabaptist movements.

The Divinity School has for eleven years been greatly supported by the exemplary services of its able librarian, Mr. Donn Michael Farris, B.A., B.D., Assistant Professor of Theological Bibliography.

Both the Divinity School and Mr. Farris have been highly honored by his election to the presidency of the American Theological Library Association. For nine years Mr. Farris has edited the important *Newsletter* of that Association, and for the past two years has served as a director of the A.T.L.A. Library Development Program financed by the Sealantic Fund. The Divinity School is participating fully in this program of matching money whereby our library purchases will increase by \$6,000 per annum over the next three to four years. While our library holdings now exceed 103,222 volumes and have more than doubled during the librarianship of Mr. Farris, I further report that under his administration the circulation of books has increased 151%.

At the moment, we are looking forward to an excellent Convocation October 29-30, prepared for us by the Pastor's School and Gray Lectures Committees, under the managership of Professors Richey and Cleland. The Gray Lecturer is Professor Gibson Winter of the Chicago Divinity School, author of the much discussed book, *The Suburban Captivity of the Churches*. Dr. Carlyle Marney, minister of the Myers Park Baptist Church, Charlotte, is Convocation preacher. The two special lecturers are Rev. George W. Webber, of East Harlem Protestant Parish, and our own Dr. Stuart C. Henry, Associate Professor of American Christianity. Dr. Charles P. Bowles, minister of the West Market Street Methodist Church, Greensboro, N. C., and trusted trustee of Duke University, is the stated Alumni Lecturer for the current year.

ROBERT E. CUSHMAN

## On The Ministry

One of the most perplexing and yet profound questions confronting the theological student, theological administrator, and bishop alike is the recent, yet consistent, trend of men deviating from the parish ministry. The nature of this phenomenon is two-fold: numerically, fewer men are entering the Clerical Fold, and a larger percentage of the men engaged in a theological discipline are ultimately not destined for the parish setting. Some Parish Seeds fall by the wayside of Professorial Ranks; others to Campus Ministries, Clinical Psychology, Journalistic Endeavors, or a host of less specifically definable areas of service.

One hastens to interject a point of clarification: by no means should these respectable and necessary professions be slighted; the strength and quality of the parish ministry itself depends ultimately upon the existence and proficiency of their functioning. But the reality and veracity of the present phenomenon is still existent. The temptation arises at this point to lay the burden of the existent situation squarely on the shoulders of three obvious participants: the Institutional Church, the nature of the theological discipline itself, or the seemingly apparent cleavage between the two, which is a point of frustration for both. But to sustain this temptation would be to oversimplify the phenomenon and underestimate the complexities of the contributors to the present pressing deviation. Among these contributors one would pause to mention the impact of social expressions toward the "clothdom" by society at large; the psychological hesitancy to be deposed from the throne of detached criticizers of "Churchianity" and to become identified with the "disease" *per se*; the reluctance to move from the realm of philosophical speculation to the arena of practical and practicable faith and the acceptance of insecurities not encountered in the fortress of academic disciplines well performed; and the ever increasing challenge of secular disciplines whose importance mounts with the rise of technology as the deliverer of man from labor and the necessity of technology to keep man from annihilating himself by the same discipline.

One could explore the phenomenon *ad infinitum*, but this is not the purpose of the present article. One then is confronted with the purpose at hand:

1. To bring this problem to the attention of parish minister, theological student, theological administrator, theological faculty, and ecclesiastical authority.
2. To elicit cogent expression and critical investigation of all aspects of the complexities involved within this disturbing and frustrating trend.
3. To attempt to explicate the manifestly larger disease(s) which give rise to these infectious symptoms; and offer treatment as well as a cured case study if this lies in the realm of possibility.
4. To make known to the readers of this publication that the Divinity School Student Government Association of Duke University is attempting through an essay contest and community forum on this subject to compile and elicit such response and information from the student body as the above formulations request.

The problem at hand is a real one and the challenge lies before each of us as confessing theologians who are existentially involved: to speak frankly and boldly with cogency and penetrating insight in order that through God's grace and power—and that alone—the calling of the Christian Ministry may stand in a more clarified perspective.

HAROLD WRIGHT, '63

*Chairman, Student Council*

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THOR HALL, Assistant Professor of Preaching and Theology :

When I am asked to look back, from the vantage point where I am now, and give some biographical and 'confessional' remarks about my life and views, there is one thing which springs into view immediately ; namely, how dependent the pattern which in retrospect appears in my 'evolution' has been on apparently insignificant little things—or even pure chance. To call it 'insignificant little things' or 'pure chance' is, of course, to use the language of a secular environment. As a religious person, I am more satisfied to view these happenings as the gracious hand of God guiding my life. And I do not regard it as presumptuous to commit myself to such a belief. On the contrary, it is the 'self-made' man who is presumptuous. The believer humbly commits himself to the fact (*i.e.* what in faith he considers to be a fact) that Almighty God has a purpose according to which He guides this world, that He has included all things and everyone within some aspect of His plans, and that by many gracious means and many gracious men He desires to lead everyone to where they may fulfill His purpose and find their fulfillment within His purpose.

Looking back, then, I have no trouble seeing God's grace at work.

I can remember early years in my home town of Larvik, Norway. There was a fad at that time for girls and boys to crowd the local Salvation Army 'temple' for some special weekly evangelistic services, and I went. I know I was at the mourners' bench several times, kneeling and praying and having a kind uniformed lady lay her arm around my shoulders and pray with me. And I was serious about it. Three or four boys among us began to meet regularly for prayer and Bible reading. We met in each other's homes, and we also went to the homes of people who were sick, singing and reading and praying for them. A religious revival swept the city at the time ; it was during the depression. I can remember how different everything became in my home when my parents became Christians. Rather than going to his guild's bar and pool room my father (who is a 'master builder' or contractor) went with mother to church. My sisters and I were forbidden to go to football games, read weekly magazines, and play cards. Whatever we thought about that, we could not help but

recognize the new spirit in our home. After a while, even business became better. We moved into a new house and got one of the first combination radio and record players in town!

After a while things changed with me too, but in the opposite direction. I was expelled from a Sunday School class because I constantly 'disappointed' the teacher. (After I entered the ministry I met this man one day, and I asked if he remembered having thrown me out. He certainly did, and asked what I was doing now. When I told him, the poor man nearly cried; he had rejected one who was destined for the ministry; he had caused his denomination to lose a pastor!) I became more interested in sports than in religion, and in my community one made a sharp alternative out of such things. Movies were more interesting than prayer meetings. I had joined the boy scouts, a Methodist group, and that was as close as I wanted to be to the church. I wasn't bad; I was just bored with long-faced religion.

Then came the war. Sports were nazified, so no good patriot participated. Movies were sheer nazi propaganda, so no true Norwegian went. Uniformed groups were '*verboden*,' so boy scouts had to disband or meet on a different basis. The Methodist Church began a Junior Boys' Club, and I joined with all my scouting buddies. Since then the Methodist Church has been my spiritual home. My parents were Lutherans, but when I came to make a conscious Christian commitment—and such a commitment came naturally in the warmly religious yet highly youthful atmosphere of the local Methodist church—I also decided that the only meaningful church relationship for me was in the church where I had found the faith. Gradually, almost naturally, through the activities in the Junior Boys' Club, the Youth Fellowship, the Church Choir, and through the experiences as Sunday School teacher, the conviction grew strong within me that I should give my life to the ministry of Christ. (My father, in order to test me at first, called me a dreamer and asked if I thought God was going to send fried chicken through my windows, free of charge and ready to eat. On a visit home after four years in North Carolina I had the pleasure of reminding him of this remark and telling him that I had probably eaten more fried chicken in the last four years than he had all his life!) So when I finished my *examen artium*—Norway had only begun to find its way back to normalcy after the war then—I had no difficulties whatever deciding what to do; I was going to be a Methodist minister, not an architect as my father had hoped, not a banker as I had wanted earlier.

In retrospect I cannot but consider it a gracious gift of God that

I should be introduced to the values of deeply personal and pietistic religion so early in my life. That I should also be rescued from its limitations and be brought in contact with a form of piety which does not condemn man just because he is a man but sees the positive values which are there in man's natural life, and which is realistic not only with regard to the seriousness of sin but also concerning the possibility of man's being raised from sin to sanctity, I consider grace above grace. A starkly negative, hopelessly pessimistic view of man's God-relationship has therefore no particular attraction for me. And by the same token, a Christianity which is nothing but churchianity and expresses itself in little more than a superficial respect for Christian moral principles does not appear to me as particularly satisfying either.

My schooling is another area where grace has been at work. Not that I have relied on grace rather than work (education is one area where the Protestant gospel does not apply!), but in many a decision I find that I have been graciously guided. In fact, it was on a passing remark from a friend of the family that my interest in further education was awakened. I had finished the required seven grades and was ready to begin work as apprentice to my father. In four years I was to be a fully taught carpenter. But then a friend of my father suggested that I should go on to high school and college; I could become an architect or an engineer, well prepared one day to enter into full partnership with my father. Somehow the thought appealed to us, and I enrolled in high school a week before the term started. I went on to the *gymnasium* (a strange name for a fine educational institution) and majored in mathematics and physics according to plan. It soon became apparent, however, that mathematics and physics were not my fields. I was much more at home with Norwegian literature, language and composition, and as the commitment to the ministry came into greater clarity in my mind it was in these areas that my greatest interest and best work became evident.

When I graduated with the *examen artium* and an 'Academic Citizen's Diploma' (the first one in my family on both paternal and maternal sides) in 1946, the question where to go for my theological studies had to be decided. Between the theological faculty at the University of Oslo and the Methodist Theological School there was no possible comparison academically, but I was eager that my theological pursuits should not be detached from the life and situation of the local church, and so I chose our Methodist seminary, which operates in very close cooperation with local Methodist churches and assigns its students to certain local responsibilities. After one year in Oslo I transferred to the Scandinavian Methodist Seminary

in Gothenburg, Sweden, where I graduated two years later. Then followed a year of special studies in England. These were four rich years, opening new vistas of thought, new depth in the understanding of the faith, and a new grasp of the Church's task. I knew at the end of them that this was not all I wanted to do in theology, but other matters had found room in my mind.

During the second year of seminary life a strange enlargement came into the understanding of my calling. I had thought only in terms of being a Methodist minister in Norway, but now the whole world opened up before me, and particularly the needs of the younger churches on the African continent. So, instead of the geographical designation 'Norway' I began to substitute the designation 'Africa'; I became a candidate for the mission field. When I returned from England, however, to begin the two years of service required of missionaries before being sent out, I found that my appointment constituted a mission field in itself. It was a rural charge thirty miles in diameter, with two chapels and ten regular preaching places; I preached almost every day of the week, in homes or schools or prayer houses, discovering the power of the preached Word among those who are hungry for it. In the second year of my ministry there, I informed the Mission Board that I considered myself a missionary already and that I could see no need for changing mission field at the moment. Another change had taken place in the understanding of my calling; no more could I designate any specific geographic area. Such a designation represented in reality a limitation. The call was a call to give myself fully in God's service; it was in the crossing of the need as it presented itself and the full use of any capacities that are given me that the place and type of service would be defined. And this is still my view.

The following June a new area of service pointed itself out quite clearly. The Norwegian Conference nominated me for the position of Conference Director of the church's youth work and Sunday school program, and for four years I traveled up and down our long land, preaching in youth conferences, evangelistic campaigns and church services, instructing youth leaders, leading teacher training conferences, directing camps and assemblies, and in between trips editing the monthly youth magazine and developing curriculum and teaching materials for the church schools. If I had been looking for a place where my capacities could be used to the fullest, here was a position where I could not possibly fulfill the demands and the needs at all. Personally I became more and more convinced that the church and its youth need men to be leaders in depth, not just in program. They

need to be the best educated and widest informed men of our time, not merely in the matters of this world, but especially in the understanding of our faith. I wanted to go back to school. But how, where?

In a Methodist Youth Caravan from North Carolina visiting Norway during the summer of 1955 there were several Duke men, and one in particular sold me on America *in toto*, the South in general, and Duke in particular. By way of a Crusade Scholarship from the Methodist Church the Halls (three by now) came to Durham in 1957. The two years in the M.R.E. program were followed by three more years toward the Ph.D. degree, altogether five wonderful, happy, busy years of growth, clarification and maturation. Besides the practical interests in the preaching and teaching of the Word, I was again able to pursue the systematic and apologetic concerns which I had left unsatisfied six years before. Looking forward, theological teaching became 'the crossing' where I found needs and capacities to meet in a definition of my personal responsibility to God. So the *type* of service was becoming clear, even though the *place* was under discussion. Then, when the appointment to the faculty of the Duke Divinity School became a reality, I considered it—in the unpretentious attitude of faith—as another step in God's graceful plan for my life.

Two more points must be mentioned, for they have also contributed to the pattern of my life. First, that in God's gracious guidance I have been kept close to the local church throughout my academic pursuits. I was youth leader in a small Methodist church in Oslo; organist and choir leader in St. Peter, Gothenburg; held a similar position in a newly established Methodist church in Durham; served as week-end minister of the Ansonville charge in Western N. C. Conference one year; and was Assistant to the Minister of the First Presbyterian Church in Durham for nearly three years. All in all these 'practical' activities have kept me from strict academic detachment, and as a result I guess it is not unfair to say that what I lack in sophistication is made up for in part by plain common sense.

Lastly, I have no doubts when I speak of grace as the source of my meeting and finding Gerd, my wife since 1950, my love long before then. She says she is glad she met me before I decided to go into the ministry, for she doesn't like the idea of running after a minister. Nevertheless, she is a good one for looking after a minister. Our son, Jan Tore, now 11, born in England, only adds to our gratitude for what our life together has become.

When this is written I am in the first week of my first course at the Duke Divinity School. Looking forward there are tremendous

responsibilities; looking back there is a tremendous debt, to God and many men. It is my prayer that I shall never forget either.

FREDERICK HERZOG, Associate Professor of Systematic Theology:

In 1925, when I was born, the "roaring twenties" had passed their heyday, and their doomsday, the Big Crash of 1929, was already looming on the horizon.

Little, however, of what was then the pulsebeat of American life touched my existence when I began to explore my world in the sheltered German community on the windswept prairies of the Dakotas where I was born. The manse in which I grew up was almost a world of its own: memories of the homeland, German books and songs, and the wisdom of the Old World culture. The gap between my own world and the world around me is still part of me.

In 1935 my parents, who had only been "on loan" to the Reformed Church of Ashley, North Dakota, returned to Germany. Much of my experience there, the war and the post-war years, became a trauma. I know what it means to belong to a people responsible for the murder of six million Jews.

I must single out three factors of destiny that have especially contributed to the shape of what I am. My forebears were Westphalian peasants until my parents broke the tradition. In my theological endeavor I see myself doing little more than plowing one furrow next to the other, as a peasant of a different order.

Another factor was the experience of space in the prairies. "There's a wideness in God's mercy, like the wideness of the"—prairie. Suffice it to say, it did something to my thinking.

Significant was also my training in European schools: the sense of history ever-present, the radical questioning and the demands of scholarship all-pervading.

The milestones of my theological education are quickly enumerated: Kirchliche Hochschule Wuppertal, Bonn University, Basel University and, upon my return to this country in 1949, Princeton Theological Seminary. The latter institution conferred upon me the Th.M. in 1950 and the Th.D. in 1953.

In the fall of 1950 I became pastor of the same parish in North Dakota my father had served for thirteen years. In 1953 I accepted a call to the professorship of systematic theology at Mission House Theological Seminary of the Evangelical and Reformed Church in Plymouth, Wisconsin, to whose constituency the parish I served belonged.

Denominationally I thus come out of the Reformed segment of the United Church of Christ. This does not mean, however, that I am a Calvinist. Calvin is my friend, but a greater friend is truth. Calvin has taught me that the clarity of theological thought results from disciplined listening to the God of the Bible and that the steel of conviction is a gift of this God. Where Calvin, according to my lights, misinterprets the Bible, our ways part. Most of this, *mutatis mutandis*, I can also say of Karl Barth, the twentieth-century Calvin of many Reformed.

Another Reformed (though of a peculiar stripe!), Friedrich Schleiermacher, impressed on me the vast dimensions of theological responsibility for modern culture. Ernst Troeltsch imbued me with a sense of the relevance of history for the Christian faith. H. Richard Niebuhr helped me to weld history, cultural responsibility and Biblical theology together.

My chief theological tutor, however, has been the author of the Fourth Gospel. As grandson of peasants and born of the prairie I was perhaps predestined to look at things "naturally" and thus to heed the light "which enlightens every man born into the world."

Preaching and teaching from the Fourth Gospel since the beginning of my ministry, I stumbled upon the dereligionizing its author is engaged in. He interprets his former religious beliefs and his world-view in terms of God's manhood in Jesus. In applying the method of dereligionizing to the American environment I noticed that it implies the deglamorizing of the organization church with its spiritual beauty culture. It disentralls us, making us face our true self in bare manhood, in suffering and dying Man, free from the props of the cult of reassurance.

In my study of the Bible the historico-critical method has become increasingly important to me. Only by way of historical thinking can one grasp the true humanity of the man of Nazareth. Furthermore, the fact that the "monkey trial" fell in the year of my birth (in 1925 John Thomas Scopes stood trial in Dayton, Tennessee, for teaching evolution in the county high school) reminds me of how much the tension between scientific and Biblical faith still impinges upon our generation. While I cannot see why Bultmann's program of demythologizing and his concept of the Christian faith have to be completely encased in the existentialist straitjacket, I am convinced that his intent of rethinking the historical foundations of our faith relative to the modern world-view will prove inescapable also for the "Bible Belt."

Since my biographical sketch has become at least in part a "pro-

fessional credo," I perhaps should add a few words about my relationship to philosophy. The history of philosophy is for me a moving testimony to the light that shines in darkness. Among my teachers in this field Karl Jaspers has influenced me most. But I learned equally much from Martin Heidegger in his writings. Both have provided me with important conceptual tools for relating the Christian faith to the modern quest for meaning. With no more, however, than conceptual tools!

And now the last fling of destiny hitherto: Duke since January, 1960. Here I am, in the land of Billy Graham, tobacco, and white lightning! Teaching at Duke has been a delight in company with truly questing colleagues and students. And North Carolina is becoming less and less of a puzzle, though in some ways remaining a paradox.

The world around me has been intruding upon me more strongly than ever. Current events and a more diligent study of the New Testament have led me to affirm a pacifist position. The lessons of the Kohler strike near our seminary in Wisconsin, I find, have not been lost on me as I face the plight of labor in the South. Work in the North American Commission of Worship of the World Council of Churches and in the ecumenical commissions of my denomination has drawn me ever more into the tasks of the world-wide church and the family of man. The quest of how man can find a gracious neighbor with whom he can live together on this shrinking globe seems to me to be as pressing as the Reformation question of how to find a gracious God. In this context the thought of Abraham Lincoln has become crucial for my understanding of man's destiny. He has become my mentor especially in race relations, the foremost theological problem of the South: "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right."

The human fulcrum about which my days turn is the home with my wife, Kristin, whose unstinted assistance in my theological workshop and otherwise is a constant source of joy, and our daughter Dagmar, born in December, 1961, who brightens our days.

Seeking to recapture the years of my life, I strongly feel the tension between the outer and the inner history. In recording external data and influences the inner story seems to fade. Its essence has been that I, too, was not spared "the razor's edge":

*The sharp edge of a razor is difficult  
to pass over: thus the wise say the  
path to salvation is hard.*

(KATHA-UPANISHAD)

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*A History of Christianity: Vol. I. Readings in the History of the Early and Medieval Church.* Edited by Ray C. Petry. Prentice-Hall. 1962. 561 pp. \$9.95.

The historian is always something of a fraud, for he pretends to write history when everyone knows that it has already been written. If he is more modest, he offers to draw from those tiny portions of the past now embalmed in documents a story of "great" events which can do little more than hint at the life which once pulsed beneath them. If he wishes to bring us still closer to the mind and heart of another age, he will plunge more deeply into its literary and plastic remains and will invoke their aid in such a way that as nearly as possible its people may speak to us in their own words about the things that were really their concerns.

This is the course which Professor Petry has followed. Instead of the dry bones which purely secondary treatments often give us, we find something much nearer the flesh and blood reality of those long dead saints. Through the readings we can hear a bishop offer the eucharistic prayer, Urban II preach the first crusade, an emperor lay down rules for the church. We are present while Polycarp and Justin win their martyr's crown, a monk dies in the bosom of his brethren, an architect plans a cathedral, and a great mystic relates a supernal vision. There may even be a few dry bones, for the medieval church collected them. Indeed, we may watch while the putative remains of St. Dionysius the Aeropagite are transferred to a new location in his abbey under the watchful direction of the incredible Abbot Suger.

Still, the reader needs guidance if the series of impressions, however interesting, is to issue in understanding. To that end the readings are carefully organized in ten chapters, each with several sub-groupings. The chapters, which trace sets of related themes, succeed one another in roughly chronological order, and where possible the selections themselves are chronologically arranged. Each chapter is provided with an interpretive introduction, the divisions of which correspond to those in the text. Frequently there are brief explanatory notes at the heads of selections, and at the end of each

chapter are a chronological table and lists for further reading. In his general introduction the editor weighs the merits of short versus long source readings and concludes that the former are probably no more misleading than the latter. Most of the selections are short, though a few longer ones are included.

An important question to ask about such a book of historical readings is, what are the principles by which the selection has been guided and what elements in the continuum are to be thrown into relief? Here we may see the unique contribution of Professor Petry's sourcebook. Church history for him is not just a succession of great names, events, dates, doctrines, and councils. It is rather the story of the people of God, who have a source of life which is not of this world but who themselves are very much in this world; it is a rich-textured moving picture in which the white light of the Truth can be seen refracted in the multifarious forms and activities of human culture. We must see great churchmen in their not-so-great moments, and we must live with little people long enough to discern that faith and life which they truly shared with the great. Conciliar decrees and theological treatises do not provide enough data; we must also study the church's liturgy, architecture, iconography, music, poetry, drama, and its popular devotional and educational writings. Further, these must all be studied in close relation to one another, no matter how confusing this may be, for the ancient and the medieval church, at least, did not departmentalize religion, learning, or life. This kind of historical study cannot be encapsulated and administered in easy doses; both its method and its content call for careful, insightful, *historical* thinking.

These principles are illustrated in the structure of the book. The basic theme of each chapter is some manifestation of the dialectical relation in which the church stands to the state, to the heretic, to worldliness, to all the cultural forms in which her life is cast. A high degree of conceptual unity is thereby introduced into what might otherwise be a kaleidoscopic multiplicity. As to specific foci, it is to be expected that the institutional development of the church and church-state relations should loom large, and that Christian social ethics should be examined frequently. Chapter IX stands out, however, as a distinctive application of the editor's conception of form and content. Under such general themes as education, the arts, symbolism, and liturgy, the readings and pictorial illustrations are so selected and organized as to demonstrate the unity of all aspects of medieval culture in the one common life shared alike by scholars,

bishops, nobles, and peasants. There is really nothing quite like this chapter anywhere; it alone would be worth the price of the book.

It is perhaps ungrateful, at such a feast, to complain of missing dishes. However, there is one area which seems somewhat to have been slighted, namely, history of a theology and Christian philosophy. For example, such items as the Trinitarian contributions of the Cappadocians, the Pelagian controversy, the Christological controversies (except for the creed of Chalcedon), and the *via moderna* are totally unrepresented. It ought to be remembered, though, that theological and philosophical problems usually require fairly long and involved texts for their exposition, and that such readings are generally available.

A few technical notes. The volume, which is well bound, is printed on fine textbook paper in very readable double columns, and the pictorial illustrations are beautifully reproduced. For the most part the translations are taken from works and collections already in print, but a number were made by the editor. In addition to the helps at the ends of chapters—those for Chapter IX, by the way, contain an excellent list of phonograph music and record catalogues—there is a detailed index at the end of the book, whereby persons, topics, and texts can be easily located.

Those who have studied church history with Professor Petry will meet old friends on almost every page of the text and will remember many an exciting class session while reading the editor's introduction. We commend this new history to generations of Juniors as yet unbaptized into the "Petrine" tradition. We also welcome it as a significant contribution to Christian historiography and to the teaching of church history at every level in our schools.—Thomas A. Schafer, Duke Ph.D., Professor of Church History, McCormick Theological Seminary.

*Oxford Bible Atlas*. Herbert G. May, ed. Oxford. 144 pp. \$4.95 (paper \$2.25).

This is an outstanding book. With the publication of this book, Oxford Press has provided a much needed tool for Bible study within the local church at a reasonable price.

The content of the atlas is divided into four parts: 1) an "Introduction" by Herbert May, 2) a series of twenty-six maps together with a facing commentary on the history of the period covered by the maps, 3) an article discussing "Archaeology and the Bible" by R. W. Hamilton, and 4) a twenty-six page Gazetteer. The article by Hamilton is especially good. It does not attempt to present a detailed listing of archaeological discoveries, but rather it is designed to show what sort of evidence the archaeologist has at his disposal for answering questions concerning the physical, intellectual, artistic, and religious dimension of the cultures within the Biblical world. The Gazetteer also deserves special praise for its completeness. The heart of the book, however, is the introduction and commentary provided by Professor May. His vigorous style of writing is put to good use in providing a concisely stated panorama of Biblical history.

The considerable praise which this work deserves, however, should not blind the reader to certain obvious facts about the production of historical maps which make the use of a *single* atlas hazardous to scholarship. Because of constant warfare between the small nations occupying the area of Palestine and Syria, cities were continually being destroyed and rebuilt. As a result, it would require a separate map for almost every year of history to portray the changing scene with strict accuracy. The writer is aware of the difficulty and attempts to relieve it by inserting the names of successive kingdoms in special print. The device is so subtle, however, that it would readily escape anyone without considerable knowledge of history or archaeology.

A second difficulty in mapmaking is the writer's commitment to both archaeology and the Biblical narrative. Is the writer obliged to describe Joshua's conquest of Ai in agreement with the Biblical view when he is aware that archaeological evidence points to the destruction of Bethel instead? The writer must decide early in his work whether he is describing and mapping Biblical history or the history of Israel; the two are not always synonymous. May tends to follow the Biblical history, and the reader must keep this in mind when he finds the coastal route from Egypt to Canaan marked in Biblical terms as the "Way to the Land of the Philistines" on a map of the Exodus which took place nearly a hundred years before there were any Philistines in the land.

A third difficulty which confronts the cartographer is the manner of listing sites which are in dispute. When several possible locations are suggested, the mapmaker may list each of them with question marks, or he may simply list what he considers to be the most probable location, with or without question. The present atlas is very sparing in its use of the question mark, a feature which adds to the appearance of the maps but which may also obscure some real scholarly difficulties.

Some of the difficulties mentioned above will vanish if the reader takes the time to consult more than one atlas. Many churches already possess the well-known *Westminster Historical Atlas*. The works of Grollenberg and Kraeling are also worthy of consideration, but the price and quality of the present work should make it a familiar sight in the libraries of ministers and churches in the future.

It should be noted that twelve of the maps are reproduced in the back of the new *Oxford Annotated Bible*, a work which was also edited by H. G. May together with Bruce Metzger. Alumni will be interested to know that the annotations for I-II Samuel, I-II Kings, and I-II Chronicles were contributed by Professor Stinespring.

Although this is not the proper place to review it, it may be noted that this, too, is a work of high caliber, presently being introduced in the undergraduate courses at Duke, and a worthy companion for the atlas in church school teaching and study.—Orval Wintermute.

*The Old Testament: Its Formation and Development.* Artur Weiser (translated from the fourth edition of Weiser's *Einleitung in das Alte Testament* by Dortha M. Barton). Association. 492 pp. \$5.95.

There is a familiar advertising slogan which advises, "If you don't know furs, know the furrier." A similar suggestion is relevant to the selection of an Old Testament Introduction. The reputation of such an extensive undertaking depends upon the author's ability to survey the whole range of Biblical studies and judiciously report on the present state of scholarly opinion.

Artur Weiser, professor of Old Testament theology at Tübingen, is a man with the necessary credentials. He has published considerably; among his best known publications are commentaries on Psalms, Job and Jeremiah. His work is perhaps not as original or influential as that of Alt, Noth, von Rad, Eissfeldt, or Eichrodt, but originality is not the most desirable trait in the writing of Introductions. Weiser is thoroughly familiar with the finest contemporary German scholarship and reflects a middle of the road position with regard to some of the more adventurous theses of his fellow scholars. One may note, for example, his sharp and extensive criticism of von Rad, who sought to separate the conquest tradition from the Sinai tradition and to interpret the conquest traditions as the heritage of a postulated festival at Gilgal (p. 83 ff.). He is less severe in his caution with regard to Mowinkel's interpretation of the enthronement psalms: "Perhaps Mowinkel assigns to the theme of Yahweh's enthronement at the autumn festival

too much space and significance" (p. 34).

Because the volume is written with wisdom and restraint, it will provide the English reader with a trustworthy introduction to contemporary German interpretation of the Old Testament. Within the library of the local church, it will provide a respectable companion to the already familiar Introductions by Driver, Bewer, Pfeiffer, and Oesterly and Robinson.

There are several factors, however, which will limit its popularity. Because it was written for German students and scholars, it will not begin to appeal to the average layman with the same force as Anderson's *Introduction to the Old Testament* or Gottwald's *A Light to the Nations*. The scholar, on the other hand, will find its greatest failing in the fact that it is not completely up to date. The German fourth edition was published in 1957, but a glance at the bibliographies provided with each section indicates that many of the chapters have not been seriously revised since 1948. The chapter on Dead Sea Scrolls, most certainly added in 1957, is outdated by the very nature of the fast moving Qumran research. For example, the contents of the copper scroll were not yet known at the time the chapter was written, and the Genesis Apocryphon is still referred to as the "Lamech scroll" in the text although the author was able to introduce some later studies in the footnotes.

A brief tabulation of items appearing in various bibliographies throughout the book will serve to underscore its weakness for the purposes of laymen who are bound to English and for scholars who demand the most recent coverage. The bibliography on page 23 contains twenty-three items; only three are in English. The bibliography on page 25 contains ten items; the latest item cited was published in 1938. The bibliography on pages 56 and 57 contains twenty-one items; all items are German except one, and that is a French article by Jacob. Only one item in the list was published after 1948. The list of examples could

be multiplied many times.—Orval Wintermute.

*Israel's Prophetic Heritage: Essays in Honor of James Muilenberg.* Edited by Bernhard W. Anderson and Walter Harrelson. Harper. 1962. xiv, 242 pp. \$5.

This is a *Festschrift* without any special *Fest* being mentioned, though friends of Professor Muilenberg will know that he has been teaching Old Testament brilliantly for more than a quarter of a century, that he has passed his sixty-sixth birthday, and that it is most fitting that he should be honored in this way.

It is not possible to review in detail a book like this, consisting of fifteen essays by as many writers, treating a diversity of subjects; for the term "prophetic" is used here in its broadest sense, embracing the whole field of Old Testament studies. The authorship is international, six of the essays coming from foreign scholars (all in English, with no credit given to translators—an unfortunate omission).

The American contributors include some of the better known names among Old Testament scholars and teachers, speaking in tones with which most of us are familiar. Most notable is the concluding essay, "Prophecy and the Prophets at Qumran," by Miller Burrows, in which this author adds to his already illustrious contributions to the understanding of the Dead Sea Scrolls. The two British contributions are excellent articles by H. H. Rowley on the Samaritans and N. W. Porteous on cultic traditions among the pre-exilic prophets. From the non-English-speaking world come articles by Walther Eichrodt on Creation, by Martin Noth on the cultic connections of the image in Judges 17-18, by T. C. Vriezen on the theology of First Isaiah, and by Otto Eissfeldt on grace in Second Isaiah (all very good, especially the last). In a word, this book is not just another potpourri; it is rather a real contribution to Biblical

studies that will be useful for years to come.—W. F. Stinespring.

*New Testament Apologetic: The Doctrinal Significance of the Old Testament Quotations.* Barnabas Lindars. Westminster. 1961. 303 pp. \$6.

There are few persons who have read the New Testament and have not been puzzled by the manner in which the Old Testament is quoted therein. Here is a work which attempts to explain the use of the Old Testament in the New.

Barnabas Lindars argues that the "... use of the Old Testament quotations belongs primarily to the apologetic element of the early preaching" (p. 19). He stresses the thesis that the event of the Resurrection is the focal point in the formation of the Christian apologetic. Originally the Old Testament quotations had an apologetic purpose, answering some objection to the primitive kerygma.

The author thus deals with the sequence of thought between the Resurrection and the writing of the New Testament. The method, as he admits, is very close to that employed by the discipline of Form Criticism, and it suffers from the same weaknesses as that particular method, namely the disposition to delegate too much importance to the Resurrection alone and to the mind of the early Church. Lindars is very cautious, however, and makes an admirable effort to strike a balance between the extreme views of Bultmann on the one hand and traditionalism on the other (cf. p. 220, n. 1).

Lindars suggests that the most primitive argument for the messiahship of Jesus is based on an argument from *literal fulfillment*. This argument is used only with reference to the Resurrection, proves Jesus is the Messiah, and presupposes no objection to the kerygma. The pertinent passages involved are: Pss. 16:11; 68:19; 110:1; Hosea 6:2. (Cf. Chapter II.)

Thus the establishment of this "fact" raises other questions: Why did the Messiah suffer? Was He recognized

as Messiah during His lifetime? What were His origins? These questions are discussed in detail in the subsequent chapters. Additional chapters on the "Quotations in St. Paul" and "The Use of Scripture in the Early Church" conclude the discussion.

Because of the detailed nature of this work its appeal will be limited to those who have a special interest in this particular area of study. In addition a knowledge of Greek and Hebrew is almost pre-requisite for the reading of this book. There are rewards, however, for those who can and will persevere to the end, for there are many insights embedded in the work. One especially good point could be noted: "It is surely significant that, in spite of the numerous objections to the Messianic claim about Jesus, there is no sign that the *fact* of the Resurrection was questioned in the earliest period. This only comes in slightly later, in the missionary situation at Corinth (I Cor. 15) and in the legend of the soldiers in Matthew's Resurrection narrative (Matt. 27. 62-66, 28. 11-15), which is manifestly an afterthought. The Resurrection is the vital historical fact for research into the origins of Christianity. The history of Christian doctrine begins with the debate concerning the interpretation of it" (p. 286).

Lindars' work reminds us again that there is no substitute for careful and painstaking examination of the New Testament text, nor is there anything more rewarding and exciting.—James M. Efrid.

*The Epistle to the Romans.* Howard Rhys. Macmillan. 1961. Pp. vi + 250. \$3.50.

*The Letter to the Romans.* Walter Lüthi. John Knox. 1961. Pp. xi + 221. \$4.

These books were written with different purposes in mind: Rhys' volume is a commentary; Lüthi's, a sequence of expository sermons. Yet both

books are addressed to the intelligent, serious-minded Christian reader and both succeed, according to their intentions, to show the relevance of Paul's great epistle to the human situation. For persons whose habits of Bible study have been influenced by the editorial plan of the *Interpreter's Bible*, these two books will be seen as complementary and can be studied together with pleasure and profit: Rhys ably assists the non-specialist in the exegesis and interpretation of Paul's message to his first readers; Lüthi gives a complete exposition of Paul's letter and, by comment and pertinent illustration, relates its leading ideas to the needs of churchmen today.

The reviewer ranks Rhys' commentary among the best in recent years. In its plan and composition the book is noteworthy. A brief introduction is followed by sixteen chapters, one devoted to each of the chapters of Romans. Translations of sections of the text preface lucid discussions of their contents. The volume has an appendix, which contains brief essays on important topics (such as "original sin," "predestination and free will," etc.), and an excellent glossary of the principal terms used by Paul.

Rhys' translation of the Greek text deserves special commendation. Modern versions of the New Testament have placed a premium upon felicity of expression and an elevated style commensurate with its themes. These aims are worthy, but for serious study one wishes above all else to be faithful to the original. Rhys' almost literal translations preserve the jerkiness of Paul's style and often bring the English reader quite close to the form of Greek text.

Rhys allows himself "only an occasional glance" at Paul's message for the modern world; however, the reader is grateful for the suggestive excursions and essays which this book contains. In these the author shows himself thoroughly conversant with the theological discussions which *Romans* has evoked, throughout the history of the Church as well as in

the modern period. Rhys states his own views on controversial issues clearly, often convincingly, but he also presents alternative positions fairly and indicates where the reader may find their most forceful statement. Ministers and Bible class teachers will find in this volume much to assist them in understanding and appreciating Paul's Letter to the Romans, and its usefulness should prove long-lasting.

Lüthi's exposition of Romans is divided into four major sections: Salvation (chapters 1-4); Renewal (5-8); Selection (9-11); and Commission (12-16). Each of this book's twenty-four chapters is prefaced by a section from Paul's epistle, and contains an expository sermon written in the style of its oral delivery. Since 1946, Pastor Lüthi has been minister at the Münster, Bern, Switzerland, and, as one would expect, these sermons are representative of the finest preaching in the tradition of the Swiss Reformed Church. Moreover, the reader of this volume can easily see why Lüthi is hailed as one of the foremost preachers in Europe today.

There are times when the language of these sermons may seem too flowery, its aphorisms hackneyed, yet in the midst of such passages one confronts a man who seems to know intimately the life-situations of his parishioners and the conditions of their world. His rhetorical questions are direct, personal, and often quite disturbing. Here is a minister of the Gospel who shares Paul's convictions without reservation, and who is fully persuaded that they are urgently relevant to the Church of today.—James L. Price.

*The Missionary Nature of the Church.*  
Johannes Blauw. McGraw-Hill.  
1962. 182 pp. \$3.95.

*Upon the Earth.* D. T. Niles. McGraw-Hill, 1962. 270 pp. \$4.95.

For the past four years the Department of Missionary Studies of the World Council of Churches has con-

ducted a series of consultations on "Foundations of the Christian Mission." The first two "Studies in the Gospel and the World" have appeared this year, with eminent significance for the Church's understanding of its mission.

Johannes Blauw, secretary of the Netherlands Missionary Council, has produced a masterful "Survey of the Biblical Theology of Mission." Combining thorough Biblical and theological competence, Blauw does not hesitate to present new and sometimes disconcerting perspectives. For example, he reminds his readers that there is a great difference between recognizing the *universal* message of the Old Testament and claiming for it a *missionary* message. Or, as he puts it more vividly, the Chosen People thought of God's purpose as centripetal, bringing the nations by divine action or divine gift *into* a Covenant relation. On the other hand, "the New Testament brings us something totally new . . . the commission to proclamation to the nations, to mission in the centrifugal sense."

This concept puts responsibility on the Church not only for the *fact* of mission, but for the *method* of the sowing, the *condition* of the heathen, the *commitment* of the Christian to witness. The author sounds almost iconoclastic when he rejects, with the support of other prominent theologians, the visible measurements of evangelism. "All ideas of a gradual actualization of the Kingdom of God in this world, or of a Christianization of the world, have been banished to the area of illusions." (Walter Freytag) "It is not true that the coming of the Kingdom depends upon the *result* of this preaching; rather upon the *fact* of the preaching." (Oscar Cullmann) This leaves the motivation for mission primarily in eschatology (but not apocalypticism); some Americans prefer to find it in the present, rather than future, purpose of the Church. In either view, Blauw opens up some fresh vistas in mission theology.

Not long ago a friend remarked that

D. T. Niles reads almost nothing except the Bible, supplemented by keen observations and probing conversations. Would that all of us could make such use of such resources. The well-known chairman of the World Student Christian Federation and general secretary of the East Asia Christian Conference is a brilliant apologist for The Faith (Part I). Seldom has the nature of the Church and the task of Christians (I started to say "individual Christians," but for Niles there are none) been more convincingly expressed in simple Biblical terms. "The incarnation is not just a revelation. It is what it means—the entrance of God into human life in order to be a part of it." No wonder this former secretary of Evangelism for the World Council of Churches has given one set of Lyman Beecher lectures at Yale (*The Preacher's Task and the Stone of Stumbling*) and is regarded by many as the outstanding evangelist (as contrasted with revivalist) in the Church today.

But D. T. Niles is also an apologist for The Enterprise (Part II). Delving superficially into this section may give the impression that here is a handbook for missionary policies and practices which need not concern others. But this is precisely to miss the point: namely, that the mission of the Church is of inescapable concern to every committed Christian, and that its problems and challenges confront us all. For, finally, Niles is an irresistible apologist for The Encounter (Part III). By this he means not only our attitude toward other religions, but our involvement—theologically imperative—in secular life. "The heart of Christianity is not concern for the soul but concern for the world; not . . . in terms of religious practice or moral behaviour . . . in order to attain to God, but a way of life in the world consequent on being possessed by Him."

These two "Studies in the Gospel and the World" are exciting to cut your theological teeth on. Let us hope that the series on "Foundations of the Christian Mission" will maintain this

high caliber. (And McGraw-Hill is to be congratulated for publishing these two volumes in the wake of Gerald Anderson's *The Theology of the Christian Mission*.)—Creighton Lacy.

*Grace and Reason. A Study in the Theology of Luther.* B. A. Gerrish. Oxford. \$6.75.

Original monographs on Luther published in this country are few and far between. Here is one of the best of recent years, exhibiting not only gift of style—rare in scholarly writings—but also remarkable facility with the Luther corpus—and its many problems.

The essay, originally a dissertation at Columbia University, addresses itself to Luther's view of reason with the obvious intention of correcting one of the more misunderstood (if such is possible) aspects of the Reformer's thought. As Jacques Maritain's widely read little volume, *Three Reformers*, tellingly illustrates, critics of Luther refer usually to his Occamist background and the disparaging, indeed naughty comments about the "devil's whore" or "Madam Hulda with the waxen nose" to point to his blatantly negative attitude toward reason. Though no one will quarrel that the Wittenberg Reformer used these and other descriptive characterizations, serious Luther scholars have repeatedly suggested that such is not the whole story. A full and detailed analysis, however, has been lacking, and it is to Gerrish's credit that he has successfully presented one here.

The book analyzes the problem in threefold fashion: Part I scans Luther's utterances on reason in several of his mature writings; it also examines the Reformer's attitude toward philosophy and scholasticism. Part II, the heart of the study, uses the Larger Commentary on Galatians of 1535 to elucidate in some detail Luther's basic attitude and its theological presuppositions. Part III, treats the related problem of Luther's views of philology and Humanism.

The findings of the book appear sound and well-balanced. Gerrish admits that not all of Luther's comments on the subject can be neatly harmonized. Nonetheless, he contends—and, in this reviewer's opinion, rightly so—that Luther distinguishes three concepts of "reason": There is, first of all, "natural" reason ruling within its proper domain of worldly matters. There is, secondly, "natural" reason in the realm of spiritual matters; and there is, finally "regenerate" reason as tool or instrument adopting the presuppositions derived from the Word of God. The first understanding might also be called practical reason or plain "common sense"; Luther has no bone to pick here. His denunciations are directed against the second use—when man employs natural reason "to find a gracious God." Thus Luther repudiates man's religious self-sufficiency and thereby the legalism which ensues. Luther's attack upon such use of reason thus aptly defends what was dearest to him: *sola gratia*.—Hans J. Hillerbrand.

*The Reformation and Its Significance Today.* Joseph C. McLelland. Westminster. 1962. 238 pp. Paper \$2.25.

Dr. McLelland, who is Professor of History and Philosophy of Religion and Christian Ethics at Presbyterian College, Montreal, and Associate Professor of Religion at McGill University, is a well-known expert in Reformation thought. In 1957 he published a brilliant study in the theology of Peter Martyr, *The Visible Words of God*. The present work consists of two parts. The first tells the story of the Reformation in 106 pages. Obviously, there is not too much place for details, but the author seems to succeed remarkably in presenting a clear and over-all impression of what actually happened during the Reformation. Of particular note is the fact that he deals not only with Luther, Zwingli, and Calvin, but also with the significant contributions of Peter Martyr, John Knox, and Thomas Cranmer.

Moreover, Dr. McLelland, without overlooking the need to describe the personalities of the reformers and their contemporary conditions, makes very clear that here we are reading not merely about an interesting period in history, but about an age when the depths of the Christian faith were brought to light with admirable clarity and persuasion. Originally delivered as lectures, the work has preserved much of the original directness. In fact, the book reads so well that it is difficult to put it down.

In many ways just as interesting, if not more so, is the second part of the study, entitled "Continuing the Reformation Today." Here is a definite and well thought out pattern to show the genuine relevance of the basic ideals of Reformation thought for today. Considered are such issues as liturgy, the space age, the "Negative Protest—Beatnik and Neatnik," the Christian witness in this world, and ecumenicity. Although the author writes with more attention to the problems arising within the Reformed tradition of Protestantism, the applicability of his suggestions is certainly general. And because it is addressed to the intelligent layman, it would seem that at least one of the many uses of this book might well be within an adult study group in any denomination. The well-informed minister will not want to neglect this work.—Egil Grislis.

*Reformation Studies. Sixteen Essays in Honor of Roland H. Bainton.* Franklin H. Littell, ed. (with a Biographical Appreciation by Georgia Harkness). John Knox. 1962. 284 pp. \$5.50.

Professor Bainton retired from Yale last spring and among various other tributes was honored with these Reformation Studies. The appropriateness of this presentation could not be overstated. Almost singlehandedly in this country Professor Bainton is responsible for not only a general appreciation but also a better understanding of the Protestant Reformation. His books have sold more than a million

copies, and for those who cannot read there is the Martin Luther film, which depended largely on the research of Professor Bainton.

Georgia Harkness in her biographical appreciation claims that "few if any have ever studied closely with him without feeling themselves not only better informed and better instructed but better men and women for his outgoing friendliness and the warmth of his personality" (p. 18). If any proof for the truth of this claim were needed, these Essays would abundantly supply it. They are highly relevant, clear, and, though dealing with various themes, nevertheless unified in purpose. Five essays deal with Luther, two with Calvin, and the remaining with other important men and movements of the period. Duke alumni in particular will be gratified to know that Professor Waldo Beach has contributed an essay entitled "Sectarianism and Skepticism: The Strange Allies of Religious Liberty."

Without a doubt, anyone who wants to be better informed about his Protestant heritage ought to be found among the readers of this important volume. This can be said without any qualification, unless it were the observation that the reviewer does not know of any other study which, in a broad scope and yet thoroughly, pays such an impressive attention to the origins of Protestant thought.—Egil Grislis.

*Paul Tillich and the Christian Message.* George H. Tavad. Scribner's. 1962. 176 pp. \$3.95.

In this book we have a serious effort to take on the imposing task of analyzing the thought of Paul Tillich and a willingness of the author to "put himself on the line" as an interpreter of Tillich. There are at least three reasons why this book is significant: 1) it is the first extended critical study of Tillich's thought by an established theologian; 2) it is written by a Roman Catholic who discusses Tillich's position from an equal-

ly comprehensive doctrinal commitment; 3) it lays upon Tillichian interpreters (and especially defenders) a new obligation to assess his place within the tradition of Christian theology.

Tavad's main theme is that Tillich's theology is fundamentally an ontology, and the implications of this ontology are heterodox (p. 137). It is no secret to those who have studied Tillich that he drives every idea or doctrine to "its ontological ground." What is more distinctive is Tavad's effort to "unlock" the Tillichian language and expose the consistency and extensiveness of his categories of thought. Thus, Tavad indicates the thoroughness of Tillich's "ontologizing" of faith (pp. 38, 50-1), original sin (pp. 40-1), the cross (p. 79), the church (pp. 104, 112) and Christ (p. 124). On the whole I think that this analysis of Tillich's intention and statement is correct.

However, as a negative comment, it must be admitted that Tavad does not give enough weight to the dynamic element in Tillich's thought. He does see what, I would agree, is the most fundamental tendency of Tillich's system—the priority of essential being over existential being. But here we are at the most crucial crossroads of Tillichian interpretation. Everything hinges upon the decision made at this point. If one understands Tillich to begin at the point of existential being, then his discussion takes on dynamic qualities which give to them an importance and a "reality" which those who insist upon the unitive, ontological nature of Tillich's thought tend to minimize. Methodologically, certainly, Tillich does begin at this existential point. But if methodology is not taken to be primary, and if one stresses the assumptions of essential unity and the priority of essential being, the dynamic element of his thought is easily devalued. Tavad chooses the second emphasis and interprets Tillich from the ontological point of view.

Another value of the book is its contrast of Roman Catholic metaphysics with Tillich's ontology and more

explicitly its challenge of Tillich's Christology from a commitment to the Nicene statement. Tavard too easily identifies essential Protestant thought with pre-Schleiermacherian positions, and this leads him to assume that he is also criticizing Tillich from a normative Protestant perspective. But even though recent and contemporary theological developments should also be taken into account, there is an instructive dialogue between the traditional doctrine of the Roman Church and a modern Protestant theologian.

This is a book which can help in the understanding of a central theme in Tillich's thought, and therefore in understanding the import of his entire system. It is recommended most favorably.—Thomas A. Langford.

*God Loves Like That! The Theology of James Denney.* John Randolph Taylor. John Knox. 1962. 210 pp. \$3.50.

If one were to ask the ministers of the Church of Scotland: "What theologian influenced you between 1900 and 1915?", the answer would be well-nigh unanimous: James Denney. If the second question were: "Why?", the answers would contain such phrases as: his passion for Jesus Christ; his doctrine of the Atonement; his professorial lectures; his belief in preaching. P. T. Forsyth, no mean theologian himself, said of Denney: "He has more important things to say than anyone at present writing on theology" (p. 9). Now an American has been captured by this man; he has written this book to tell us that Denney, being dead, yet speaketh.

Taylor was born to Presbyterian missionaries in China. He is a graduate of Davidson and of U.T.S., Richmond. He has a Ph.D. from Aberdeen, and is now minister of the Church of the Pilgrims in Washington, D. C. He writes with a tidy pen and with something of the passion of his subject. After a brief sketch of Denney's life, there is a plunge into his thought: "Theology at White Heat" (Chapter II). That keynotes the

book. Denney wanted a theology which was evangelistic, Biblical, whole and clear. He had it, and Taylor makes us see it. The cross is "The Diamond Pivot" (Chapter III) on which the system revolves. Yet the Resurrection is of supreme importance for the Cross (Chapter VI). Chapters follow on how the Holy Spirit, the Holy Scriptures, and the Preaching Church continue the work of the Atonement, which is still visible in the Biblical union of ethics and eschatology.

We may not accept all of Denney's theology. There is a sternness—a call to duty and self-denial—which tempers his confidence in grace. But he loved people, as his Master did. Thus his austerity is made radiant by the presence of Christ in his heart. A reading of this volume may drive us back to Denney himself. It could be a sound move. Do you know the last words on the plaque which commemorates him in Trinity College, Glasgow? They are: "to whom many owed their souls."—James T. Cleland.

*New Frontiers of Christianity.* Ralph C. Raughley, ed. Association. 1962. 254 pp. \$4.50.

This book brings together the writings of important figures from various disciplines of Christian life and thought. The list of contributors as well as subjects is representative, and areas covered include natural science, psychology, higher education, parish ministry, church and state, and theology. At the same time there are certain basic questions about the whole enterprise. First, there is uncertainty about who this book is written for. I would guess that interested laymen would find it helpful, but I doubt if the "able clergymen" to whom the book is addressed will find many *new frontiers* or startling prognostications. Second, there is an undue amount of attention given to analyses of how we got to where we are. All of these descriptions are too sketchy for an uninformed person and so broad as to provide no new insight for the "well-educated clergyman." Third, there

is too little to indicate broad movements of development. Each man only says what he is interested in—and it is doubtful that this consistently can be called “new frontiers.” Finally, I am disappointed that in such a collection there is not an independent chapter on the lay movement (several of the essays mention this) because this is perhaps the most significant *new* frontier in contemporary Christian life. Perhaps, also, more attention should be paid to the liturgical renewal and historical studies. The book does have some good individual essays which the minister might want to check because of his own special interest. But, on the whole, the newness of the contributions are not such as to warrant the cost. I would suggest that one might take the book out of a library (The Jordan Loan?) to pursue special interests.—Thomas A. Langford.

*Readings in Religious Philosophy.*

Geddes MacGregor and J. Wesley Robb. Houghton Mifflin. 1962. 424 pp. \$3.95.

It is always dangerous to review a book which is a rival to one's own, and yet it is instructive to assess carefully what someone else in your field has done and honestly attempt to determine its value. In this book of readings we have a collection of materials which have caught the imagination of the editors, but which can only very loosely be called “philosophical.” Some of the selections are quite interesting, such as those from Unamuno and Bruce Marshall, but there is no effort to “box the compass” of possible philosophical positions on the different topics listed and the weight is unduly heavy on English philosophy. Indeed, a first impression when one looks at the book is that it is composed of “snippets and Scots.” This is too careless a statement, however, even though both of these characteristics obtain. (There are many one- and two-page selections and at least seven selections from Scotsmen.) The use of poetry,

the failure to represent existentialism and mysticism (except by one secondary source each) along with no mention of contemporary German thought, as well as the insertion of irrelevant materials (for instance in the section on the “Knowledge of God” the first three selections and the last two do not even discuss this issue), distract from the overall strength of the book. Also the unevenness of the length of selections is puzzling (W. R. Sorley gets nine pages of space in one section while Aristotle, William James, Schweitzer and Buber get only a total of 23 among them, and the informal discussion between A. J. Ayer and Copleston takes 28 pages), and the failure to identify such people as David Cox and Thomas McPherson is disappointing. The book is valuable for a person who wants to peruse the gleanings of two editors who are in the field of philosophy, but it is not strong as a source book for a thorough, precise study of philosophy of religion.—Thomas A. Langford.

*Historical Atlas of Religion in America.* Edwin Scott Gaustad. Harper and Row. 1962. 179 pp. \$8.95.

This is the most important, most useful, and most welcome reference book to appear since this reviewer has been a librarian. It can truly be said to be an essential book for the library of anyone who professes an interest, either amateur or professional, in the religious history of the United States. No other volume in existence brings together so much historical and statistical information on the numerical growth and geographical movement of the various religious groups in this country.

To cite only two of the things it does, its maps provide a county-by-county and state-by-state account of the movement of each denomination from 1650 to 1960, and its 50 charts, graphs and tables furnish figures on membership and number of churches at forty-year intervals for each denom-

ination from the colonial period to the present.

In spite of the incredible volume of factual information which is presented by the maps and charts, more than half the book consists of text. Necessarily brief but well-rounded narrative histories of fifteen major denominations are included, in addition to summary chapters on the growth of American religion in its various periods, and sections on the Indian, the Negro, the Jew, Holiness and Pentecostal groups, and religion in Alaska and Hawaii. Excellent bibliographical notes are supplied throughout.

This book is a mine of information. It cannot be opened at random without revealing some fact which one didn't know before. It is a delight to browse in and to read. And it is a bargain at only \$8.95.—Donn Michael Farris.

*Methodism and Society: Guidelines for Strategy* (*Methodism and Society*, v. 4). Herbert E. Stotts and Paul Deats, Jr. Abingdon. 1962. 383 pp. \$5.50.

One is tempted to become rather jaded and little impressed with recurring attempts at critical self-examination and likely for the reason that, in the main, such studies tend to be either blandly superficial or morbidly pessimistic. Herbert Stotts and Paul Deats have offered us a book, however, that is a refreshing exception to this usually dependable inclination. Indeed, this is a volume that might profitably be "assigned reading," especially for every Methodist.

Because of the very nature of this work, the basic divisions of the book fall into four neat parts. Deats provides the theoretical framework of theological and moral norms in sections on "The Challenge of Methodist Social Action" and "The Strategic Response of Methodism to the Challenge." Stotts has responsibility for social analysis and the application of principles and goals in Parts III and

IV, which deal with "Methodism in its Social Situation" and "From Theory to Practice." The final chapter is an attempt to suggest some constructive guidelines for Methodist social action.

It is possible that readers other than "the people called Methodists" will find this volume of limited usefulness, but it could be hoped that other communions will discover this book (indeed, the entire *Methodism and Society* study) and be inspired by it to conduct a similar critical self-analysis.

The concern of the work, as stated by the authors, is "not to set forth another strategy, nor to produce a quadrennial program, nor to provide an organizational chart or handbook of committee procedures, nor even to blueprint 'goals for a decade.'" The purpose is rather "to enable the Methodist response to move from a casual and *ad hoc* crisis orientation to one which is increasingly self-conscious, deliberate, and long-range, yet flexible enough to meet crises as they arise" (p. 111). In this endeavor they more than modestly succeed.

Not only are the extensive data, acquired through the MESTA project, collated and analyzed, but certain positive and constructive directions for Methodist social action are formulated. One such position, derived from the theological and ethical frame of reference enunciated by The Methodist Church, "would seem to be that 'All discrimination and enforced segregation based on race should be abolished,' with the sanction that no benevolence funds shall go to discriminating institutions" (p. 157). Examples of this sort could be multiplied. They indicate that the authors have come to wrestle seriously with the moral problems which should be embraced by the contemporary Methodist witness. They suggest, moreover, that this is the work of courageous and sensitive men for whom controversy provides the context for pastoral community. There is no reluctance on the part of the authors to "speak the truth in love."

There is one additional word: this book exhibits an "insider's" knowledge

of the Methodist Church. That, in itself, should commend the volume to Methodists who are concerned about the Church in any of its manifold activities and relations. Together with this, however, the authors bring to their task a keen social sensitivity and an impressive scholarly devotion which will enhance the contribution of the volume for some time to come.—Harmon L. Smith.

*Christians and Power Politics.* Alan Booth. Association. 1961. 126 pp. \$3.

If you are at all concerned about the relevance of the Christian Gospel for the problems of contemporary international government, military technology, and emergent nationalism—or if you have been just a little uneasy with the blandly proposed alternatives of being either “red or dead”—you will want to read deliberately this little monograph by the Secretary of the Commission of the Churches on International Affairs in Great Britain.

Alan Booth has written, in a fresh and lucid style, a modest volume which can, at the least, be described as timely. But more than this, he has sought to apply, as the jacket blurb accurately states it, “the realities of the Gospel to the realities of international life.” If he has succeeded in no more than calling the Christian’s attention to the ambiguities of ethical decision amid such manifold chaotic forms, his work is well worth the while. This is not a book of easy answers; nor does it suppose to outline some program for a perfect international order and urge men, on whatever scale, to undertake its establishment. It is a brief treatment which attempts to confront the 20th century Christian with the larger existential reality of nations in conflict and to elicit from them a deep and penetrating commitment to the truth of the Gospel for this situation.

With appreciation for the real value of the book, and at the risk of being a bit pedantic, one would nevertheless wish to enter a caveat at the point of Booth’s method for approaching this study. The author might be included

among those frequently (and somewhat too privately, I think) called “contextualists.” By this term is generally meant those who approach questions of Christian moral decision with the claim that Christian ethics is not a speculative question of principles (derived from whatever source) but a practical question of behavior at any given moment within a specific context. Booth recurs to this theme, time and again, with the insistence that Christian ethics is more concerned with the divine “indicative” than with a divine “imperative.” One would want to say, simply, that his method seems to have the cart before the horse. And more defense than that one cut some of his theological teeth on Brunner can be offered as justification for such a charge. For, if doing does indeed proceed from being, it can hardly be otherwise than that what is primary in any given context for moral decision is *that* God commands obedience and not *what* the situation demands for solution. Of course, neither position may be allowed to become exclusive and imperialistic. What is perhaps most crucial in any methodological debate is the matter of priority and not the question of relative validity.

The book has genuine merit—a judgment not grudgingly given—and my “lover’s quarrel” with the author should not warrant the slightest proscription for the book’s usefulness and value. Every pastor with a concern to probe deeply into the problem defined by the book’s title (together with those hounded to left and right by the left and right?) will find this thin volume evocative and helpful.—Harmon L. Smith.

*Cities and Churches, Readings on the Urban Church.* Robert Lee, ed. Westminster. 1962. 366 pages. \$3.50.

In response to encouragement from the Department of the Urban Church of the National Council of Churches Professor Robert Lee, of San Francisco Theological Seminary, has brought together 36 previously published articles pertaining to many

facets of the urban church phenomenon. Utilizing, as he does, the genius of 36 specialists, he achieves a comprehensive and knowledgeable coverage of the church's urban problem. The book is designed to serve as a textbook in its field and comes as near qualifying as any book I have found.

*Cities and Churches* bears the scars of multiple authorship: repetition, especially in the first chapter, and a lack of unity and coherence. Leiffer, Winter and Kloetzli have analyzed the sociological impact of urbanism more effectively, and their works represent more sustained and orderly analyses. Nor does the book reflect the study in depth which results from more prolonged grappling with issues as do one-author books. Furthermore, it seems to this reviewer that some of the articles are of such general concern as to have little place in a book devoted to the peculiar problems of the urban church.

On the whole, however, the book should prove helpful. It is an impressionistic, rather than a scientific, series of jabs, flashes of insight and presentations of data which usually constitute samplings leading to tentative opinions rather than sufficient evidence to warrant the formation of conclusions. The book bears a refreshing quality in that much of it represents on-the-scene reporting from ministers creatively and usually frustratingly involved in the mission to the inner city.

The old standbys, *Effective City Church* and *Urban Church Planning, et al.*, should be discarded, but this book represents a rich and appropriate accompaniment for the study of the church's urban condition. Its scope is so broad that it is a worthwhile reference book on the urban church, except for the fact that it does not give guidance concerning research and survey techniques.

The usual books in this field proceed by defining the urban situation economically, socially and geographically, and describing types of urban churches for the purpose of prescribing programs calculated to enable the

churches to carry out their missions. Lee, on the other hand, sees urbanism as a complex psycho-sociological phenomenon whose impact on churches and persons should be understood and in terms of which understanding the church's ministry should be determined. Both approaches are helpful and any course in urban church should take both into account.—O. Kelly Ingram.

*Forgiveness and Hope: Toward A Theology for Protestant Christian Education.* Rachel Henderlite. John Knox. 1961. 110 pp. \$2.75.

*Parents and Religion: A Preface to Christian Education.* J. Gordon Chamberlin. Westminster. 1961. 102 pp. \$2.50.

*A Hard Look At Adult Christian Education.* John R. Fry. Westminster. 1961. 150 pp. \$3.50.

Though a delayed review loses the chance to commend a book in its pristine novelty, there may be a salvaging next best in insisting that last year's book is still especially noteworthy. *Forgiveness and Hope* seems to this reviewer the best job yet of working from the living witness of Christian faith to its appropriate educational expression. Dr. Henderlite is directing the new Presbyterian, U. S., curriculum development, and her book may be supposed representative of its theological foundations.

Christian education may be in its most creative period, Miss Henderlite believes, if it can accept ecumenical enrichment without sacrificing distinctive doctrine; if it can use the promising new developments in education and the sciences of man without being assimilated to secular thought; if the Christian faith and life can be guarded against temptations to reduce faith to intellectual belief, to obscure the depth of sin and the reality of new life, to turn ethics to moralism, to miss the high calling of the church. Those crucial *ifs* hinge on deriving the content, procedures, and spirit of Christian

education, and the life and work of the church generally, from the distinctive theology of the Protestant Reformation. The key Reformation doctrine of justification by faith therefore becomes the organizing principle of this theology for Christian education, as the author works through four main topics: the meaning of faith (epistemology), the nature of man (anthropology), the nature of the new life (ethics), and the meaning of history (eschatology).

The doctrinal content of these chapters is not novel—that would hardly be faithful to the intended renewal of Biblical and Reformation teaching—but it is presented in a remarkably effective way as related on the one hand to perennial threats to reduce the gift and claim of the gospel, and on the other hand to the content and work of Christian education. Moreover, it is a winsome, clear, authentic witness, with some gems of theological formulation. This reviewer would want a broader theological base than the doctrine of justification, and a consequently freer dialogue with the behavioral sciences and education; but such a demurrer from a differing theological position should not lessen appreciation of this excellent little book.

*Parents and Religion* invites parents "to consider new ways of thinking about the church, the Bible, theology, Christian education" (p. 8). Dr. Chamberlin headed the educational ministry of Riverside Church, New York, before joining the faculty of Pittsburgh Theological Seminary as associate professor of Christian education. In this book he takes a down-to-earth approach, endeavoring to meet parents where they are, interpret to them the meaning of what they are already involved in, and put responsibility on them to think. After dealing briefly with perils of popular, shallow religion, and with obstacles to faith, he presents themes of recent "Renewal in Theology," and proceeds to chapters on "God as a Teacher" (good!), "Choosing Our Ancestors" (our Biblical heritage and faith),

and "Introduced to the Church." He discusses what parents and church may expect of each other, what Christian education has been and is, the teacher and teaching, and finally, "Appraising a Church School." This is too much too briefly and sometimes too superficially (especially the reviews of representative theologians and Christian educators); and more realism about the depths of the human problem is needed; but the book still should prove a helpful introduction for many parents.

*A Hard Look At Adult Christian Education* is a provocative, iconoclastic, yet salutary questioning of our educational ideologies. John Fry, former pastor, lately editor of United Presbyterian adult publications, has come to take a dim view of adults, adult education, and adult educators. "The church will not be reformed or transformed by adult education no matter what its exponents claim or expect," he warns. "The church is not open to its 'future of grace' . . . The church is destructively, perversely, tragically, malignantly, willfully ignorant. Such ignorance, because it is willful, cannot be touched by knowledge or slyly converted by creative group experience. It is rebellious and defensive. Adult educators not aware (ignorant?) of its reigning power in the church either construct meaningless programs or give up on adult education in disenchantment" (pp. 5, 6). Probingly Kierkegaardian, dogmatically Bultmannian, with verve and Mort Sahl impertinence, Fry attacks educators' group dynamics, ideal of "person," concern for "change," and "churchcraft" generally. "Beyond disenchantment" he proposes a church like a "small university" with a high order of "contract groups" for study for the thinking few. "Christian education," he insists, "seeks not to give or to help or to save or to convert, but to teach the thinking man to think" (p. 107). One could wish Fry were less querulous, fairer to others' views he sometimes misrepresents, not so contemptuous of non-

intellectuals, less apt to roll his pearls down an inclined plane; indeed one could ask a more adequate theology and ethic; but Fry, like Peter Berger, may shock us to clearer perception and a more realistic teaching ministry.—McMurry S. Richey.

*Mindful of the Love: The Holy Communion and Daily Life.* Stephen F. Bayne, Jr. Oxford, 1962. xi + 132 pp. \$2.75.

A year ago, on World Wide Communion Sunday, the Sacrament of the Lord's Supper was celebrated in the Duke Chapel, according to the Methodist ritual, by a Presbyterian. The second person to receive the elements was an Episcopal Bishop. This probably delights the hearts of ecumeniacs. A strict denominationalist may feel that, while the act was probably well-pleasing to Almighty God, it really shouldn't happen again. The Bishop in question has written this little book, four of the five chapters having been originally delivered as addresses to clergy and laity.

It is not uncommon for letters to cross my desk asking for books to help a minister in his instruction of prospective communicants on the meaning of the Great Sacrament. I recommend this one. The chapters analyze, with scholarly insight and contemporary understanding, five phrases from the Liturgy, dealing with remembrance, sacrifice, offering, humbleness, worthiness. The author's purpose was to offset three tendencies in his own denomination: antiquarianism, irrelevance, and idolatry. Practical suggestions grow out of his analysis. Bishop Bayne opens up areas of the Communion service which some of us—to our loss—know nothing about.

The author is an American, presently the Anglican Executive Officer, with offices in Lambeth Palace. He wrote, hoping that his reflections "would be shared generally by all Christians" (xi). It is a valid hope.—James T. Cleland.

*Sign Posts on the Christian Way: A Guide to the Devotional Life.* Patrick Hankey. Scribner's. 1962. viii + 152. \$2.95.

Do you know what ascetical theology is? The Very Reverend Patrick Hankey, Dean of Ely Cathedral, does. He lectured on the subject at the General Theological Seminary in New York; now he has published his reflections. According to Webster, ascetical theology is "the science which treats of the practice of virtue and means of attaining holiness and perfection." It is an explanation of *why* we should seek to be in constant contact with God, and *how* we may do it. This well-printed, handy-sized volume is written for adults who desire to be "grown-up spiritually as they are physically and mentally" (p. v). It is a guide book for a pilgrim progressing to the City of God. All the chapters are helpful: on intention, self-examination, the difficulties of prayer, meditation, spiritual reading, sacrament, and the destination.

Quotations abound from authorities on the disciplined life, for the author knows the classics in this field. Yet he is neither a pedant nor an anthologist. He defines—and repeats his definitions—so that guide posts are both numerous and decipherable. His practical suggestions are sane, for he knows the resources of God and the manifold finiteness of man. For those of us who wish to do advanced work on the subject, he gives us a list of recommended books under three classifications: the writings of the saints (p. 111); instructive books by tried teachers (p. 149); the lives of heroic Christians (p. 150). This volume is, all in all, a bonny book.

Dr. Jowett once said that his greatest problem as a seminarian was to combine the study of theology with the maintenance of the spiritual life. Isn't that still true of most of us? Would we like help? The Dean of Ely is a good coach and a gentle companion.—James T. Cleland.

*Preaching Doctrine Through the Church Year.* L. Elbert Wethington. Union Theological Seminary, Philippines. 1961. \$1.

This is a Divinity School book, and an ecumenical book, for Elbert Wethington received our B.D. and Ph.D. degrees as a Baptist, became a Methodist to answer the missionary call to teach theology in the Philippines, wrote a series of popular articles on doctrine and preaching for all Philippine ministers, and now publishes them as the first volume of "The Christian Leaders' Series." Furthermore, his colleague, Daniel Arichea, Duke M.R.E., 1960, is again in residence with us, and Divinity Students contributed funds for the publication of this and similar leadership books.

Thus writing *out* of our common life, Dr. Wethington writes *to* our common needs. For the needs of the Evangelical church abroad are likewise our needs: to plan our preaching, to educate and build up the people for the work of ministry, to recover the Christ-centered life of service, witness and worship.

The format is simple but suggestive.

Expounding the classic seasons of the Christian faith and liturgy; Advent and Christmas, Epiphany, Lent, Eastertide, Pentecost and Kingdomtide, he provides brief backgrounds of each season, helpful Biblical passages, and dominant themes. All these are intended as "sermon starters," leading preacher and people back toward a more systematic exposition of the "whole Gospel," and a more intelligent participation in the "drama of our salvation."

Perhaps no task facing the worldwide Church is more crucial, or more difficult, and this small book is a too-brief and partial aid. Because doctrinal rather than cultural and liturgical, the style is bare and abstract. But studied with such a book as Gibson's *The Story of the Christian Year*, it could ground our faith in the Bible, and lead us back beyond the Catholic ceremonial Church Year to the ancient Jewish-Christian liturgical cycle, through which, promised Phillips Brooks, "the historical Christ is forever central, in whose presence we may perceive at once our imperfections and our hope."—John J. Rudin II.





