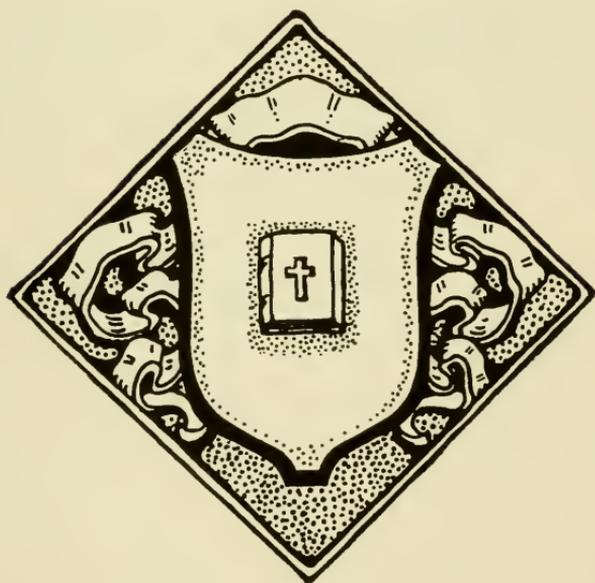


THE
DUKE DIVINITY SCHOOL
BULLETIN



Volume 26

February, 1961

Number 1

A Prayer for Our Missionaries

Our Father, we thank Thee for our missionaries. Help us that we may not only hold them close in our remembrance but realize, more fully, how much they are a part of us and we of them. Through their eyes of compassion we look upon the peoples of the world and see them as our brothers; through their sensitive hearts we feel the hungers, physical and spiritual, of mankind; through their resourcefulness and good cheer we have insight into the resources of our Christian faith; through their consecrated hands we minister to sick bodies and hopeless spirits; in their unflinching courage we see the fulfilling of the promise, "I am with you always."

Bless Thy workers, we pray Thee, with strength of body, clarity of mind, and warmth of heart. Enable them to be faithful and convincing witnesses for Christ. May their devotion and undiscouraged hope inspire us to unselfish living and fuller commitment to the will of Christ, in whatever land we live and serve. Amen.

—Bishop William C. Martin
President, Division of World Missions
(from *Prayer Calendar, 1959*, page 41)

THE DUKE DIVINITY SCHOOL BULLETIN

VOLUME 26

FEBRUARY, 1961

NUMBER 1

Objectives of Theological Education—and Impediments

*A Paper delivered at the Divinity School Seminars
in November and January*

DEAN ROBERT E. CUSHMAN

I

The objectives of theological education have recently received extensive study under the leadership of the American Association of Theological Schools. Professor H. Richard Niebuhr and associates have published the results of this study in two volumes. The first, entitled *The Purpose of the Church and Its Ministry*, appeared in 1956 and was followed in 1957 by a volume of detailed findings and recommendations under the title, *The Advancement of Theological Education*. While much that I shall say on this occasion will presuppose my own dependence upon this literature, the point to be stressed is that the Niebuhr study at mid-century reflects a conscious need on the part of churchmen and theological educators in America to take a second careful look at the nature and direction of theological education with a view to the appraisal of its validity and adequacy in this time of the world's life and this day of the Church's task.

What, therefore, we are venturing openly to probe in this seminar is but a species of the question being generally aired among persons concerned for theological education everywhere. "Ministerial education in a changing South" is a species of the general question about ministerial education in a changing world. And, while we are well advised to keep an open eye to our own region, we ought to realize that the import of "a changing South" for ministerial education today

is closely related to the import of a changing world for that same enterprise everywhere.

The topic, "Objectives of Theological Education and Impediments," poses two questions: First, what are the objectives, and, second, what are the impediments? To the first question many of us presume to have a ready answer. The objectives of theological education, we have supposed, are to provide suitable training for those looking toward a ministry in the Church. Well and good, but, when examined, this answer, which seems clear and cogent, actually contains a nest of further questions. What is "suitable training"; what do we understand by the word "ministry"; and what do we mean by the "Church"? The point is that the meaning of none of these terms is immediately transparent. Their meaning changes through the inevitable alterations of time, practice, perspective, and usage. What the ministry actually is, how it is practiced, what its functions are in 1960, is quite changed from what it was, how it was practiced, what its functions were one hundred, or fifty, or even twenty-five years ago.

Evidently, then, the "suitable training" for this ministry is not identical with what was suitable when both the conception and practice of the ministry were different. Accordingly, in point of fact, the curriculum of theological studies has been greatly altered, especially in the past twenty-five or thirty years. In actual fact, the theological curriculum does plainly reflect changing conceptions of the ministry actually represented in the Church.

But the word "Church" itself does not convey either a clear or a defined meaning that is generally accepted or understood. If this fact escapes us, it is because so much of the time we are content to use words without bothering ourselves about what they do or do not denote to others, and we often presume on a common understanding which does not exist. A great part of the task of education is to clarify the meaning of words. A great part of the task of theological education is to articulate, clarify, and exhibit the various denotations of words and phrases which are current in the ordinary church community, but are really understood by few.

One of these words is the word "Church." What is the Church? Everybody conjures up some image for the word, thinks he knows; but nobody can quite say what the Church is to the satisfaction of the rest. When we speak of the Church, are we referring to "the little brown church in the wildwood," are we speaking of a local church, or a denomination, such as the Methodist Church, or Protestant Christianity, or the Church universal, the *corpus Christianum*? Are

we speaking of the *institution*, or the *community* of believers? Are we speaking of the diversified and world-wide historical Church, or are we speaking of the Body of Christ, including the Lord of the Church, who is the "Head" of the Body? And what place are we giving to the Holy Spirit whose presence to the company of believers is often taken, since the Day of Pentecost, to be the indispensable condition of there being a Church at all? Thus, one of the "Affirmations of Faith" in our Hymnal begins: "Where the Spirit of the Lord is, there is the one true Church, apostolic and universal, whose holy faith let us now reverently and sincerely declare."

In determining the proper objectives of theological education, therefore, and deciding upon "suitable training," it is necessary to find some general agreement on what the Church is, for it is the ministry of the Church we would train. Richard Niebuhr is, thus, mainly right in asserting that "without a definition of the Church it is impossible to define adequately the work of the ministry for which the School is to prepare its students" (*The Purpose of the Church and Its Ministry*, Harper & Bros., N. Y. 1956, p. 18). Accordingly, Niebuhr assayed the problem and set about upon a definition of the Church and the ministry, offered not as final but as provisional, keeping in mind the empirical church of our present-day Protestantism as well as the essential Church.

I can neither report Niebuhr's analysis nor venture upon one of my own in this discussion; what, however, I have wished to bring out is that there are really formidable impediments in the way of an easy statement of the objectives of theological education. These impediments have to do with a very widespread fuzziness on the part of Protestant Christians about the proper nature of both the Church and the ministry; but we can hardly be clear about the objectives of ministerial education unless there is a prevailing clarity among churchmen about the real nature of the Church and the real business of the ministry.

It may be in order, then, to characterize briefly aspects of present confusion about the Church and the ministry that not only give trouble in defining the objectives of ministerial education but also discourage young men from pursuit of the ministry, for there is increasing evidence that the number and quality of pre-ministerial students is today perceptibly in decline. Moreover, there are strong reasons to believe one explanation lies in the progressive blurring of the image of the minister in contemporary American Protestantism. In all of this, my contention is that we can clarify the objectives of

theological education in the measure that we strenuously undertake a clarification among us of the real nature of the Church and the real nature of the ministry.

II

However puzzling the fact may be, the history of Christianity reveals that the various facets of Christian faith and life are always tending to fall out of focus, or are becoming obscured and distorted, not merely to the world's understanding but to Christian understanding itself. As the pearl of great price, Christian faith is always in process of being lost by its very possessors. Therefore, unless, in every age, a counter-process of recovery and renewal of understanding is vigorously prosecuted, organized Christianity moves toward vitiation and decay.

(1) Decay and decline are always in the direction of allowing Christian faith to be assimilated and accommodated to the mind of the world to which the Gospel is preached or conveyed.

(2) Or, secondly, decay and decline are always in the direction of allowing the essential Gospel to be diluted and obscured in the interest of promoting and consolidating the institution, considered as the instrument of the propagation of the Gospel.

(3) Or, thirdly, decay and decline are always in the direction of adopting as the public image and official expression of the Christian faith the lowest common denominator of consensus about the faith as it is held among the constituency.

(4) Or, fourthly, decay and decline are always in the direction of subordinating the claims of God upon the Church to the claims and demands of men upon it; not what God requires of men but what men require of God tends to become acknowledged as paramount in the Church.

These four ways of describing the perennial tendency toward decay and decline of faith in the church may be identified and named as follows: (1) The tendency toward accommodation to "the mind of the world," to use St. Paul's phrase, is acculturation. (2) The tendency to subordinate ends to means is institutionalism. (3) The tendency toward obedience to men rather than to God is idolatry. (4) The tendency to subvert and distort the service of God by transforming it into the service of man is a kind of religious utilitarianism. It reverses the order of the commandments, placing the love of man above the love of God. It is "worshipping and serving the creature rather than the Creator" (Romans 1:25). In its non-ecclesiastical form, it is called humanitarianism. Since it inclines to accept the rule of man

rather than that of God, I shall coin a word and call it *anthropōnomy* as contrasted with theonomy, the rule of God. Thus, *acculturation*, *institutionalism*, *idolatry*, and *anthropōnomy* specify four ways, and there are others, of describing the temptations to which the Church is always subject and which, insofar as it yields to them, account for the perennial tendency toward decay and decline of the Christian faith. They also account for loss of clear and defined understanding of the Christian faith on the part of its nominal adherents. And we can say at once, in the light of this, that the objectives of theological education are at least to assist the ministerial student to clarify his understanding of the faith in the interest of really laying hold of it and being grasped by it.

III

But let us, now, attend to the import of these causes of decay and decline for the present-day conceptions of the church and the ministry which have a tendency, it is said, to become blurred among us.

A. How does *acculturation* affect the understanding of the church and the ministry? It means, in general, that whatever the church and the ministry are or were in their New Testament essence, in the understanding of Jesus Christ and the Apostles, church and ministry tend to acquire new meanings and lose others in virtue of the moulding power of the historical and cultural situation to which the Gospel is brought and addressed.

On the American frontier, "church" tended to mean, and with primitive New Testament simplicity, "the church in thy house" or the church at Seth Pattison's, or the church at Shallow Ford. The emphasis fell upon the small gathered community of believers, baptized or unbaptized, and visited, it may be infrequently, by an itinerant preacher authorized, or possibly not authorized, to administer Baptism and the Lord's Supper. There was a primitive New Testament authenticity about the conception of the church engendered in this cultural historical context. Stress was placed upon the *community of faith*. The church was local, the church *in that place*. Condition of membership was rather undefined, but it was usually by either birth or conversion or both. It is not strange that on the ever-expanding frontier of nineteenth century America, the independent conception of the Church, as a self-determining community of faith, should have enormous development save as it was modified by the Methodist itinerant preacher having connection, through the Annual Conference, with a larger establishment. But even this, within Methodism itself, did not decisively alter or check the predominance

of the conception of the church as the *local* community of believers. The very non-existence of the conception of the Church universal contributed to foster proliferating sectarianism throughout the 19th century. And only the ecumenical movement of the past thirty-five years has put a check to the almost completely particularistic or local conception of the church hitherto greatly prevailing in American Protestantism.

A part of the blurriness about the nature of the church today among us is that we are actually in the process of correcting the great imbalance between the conception of the church *as local* and the church *as universal* which prevailed for more than a century in America. Doubtless acculturation of the church to the American frontier was in a measure inevitable by virtue of historical circumstances; but, once those circumstances are transcended, it is both timely and necessary to reassert the complementary truth about the church; namely, that it is both *local* and *universal*. For there are great dangers in the unchallenged dominance of the local conception of the church.

First, it tends to divisiveness and sectarian division, since the only acknowledged source of authority is within the congregation. This means, in principle, that where there are disputes, resolution is not by appeal to a more universal authority, but by a division of the community of faith. Secondly, the local conception of the church tends to foster an idolatrous possessiveness: "This church is *our* church!" It may end in the manifestly absurd but nevertheless frequently represented claim: "This church is *my* church!" This happens both overtly and covertly, and it is not only absurd, it is blasphemy, for it denies in principle that Christ is Lord of his Church. As a variation of this possessiveness, I recently heard a prominent Methodist layman assert that, since the laity constitute and support the church, it is properly their church. Here is a dangerous misplaced literalism, a literalism that identifies the Church with its local, material, and institutional embodiment and not only thoughtlessly ignores the Lord of the Church and the Holy Spirit but also gives only condescending and half-contemptuous recognition to the ministry of the Church.

And this leads to the third consequence of the unchallenged primacy of the "local" conception of the Church: it is always tending to be highly ambiguous about the authority both of the *tradition* and of the *ministry* in the church. Insofar as tradition, or what is handed on, is ignored, historic continuity with Christ, the Apostles, and the Church universal is ignored, and the ministry tends to be both

authorized and vindicated mainly by its works. Insofar as it does a "good job" according to current standards of efficacy or fruitfulness, it is held in esteem and honor. Here is an "effective" minister whose effectiveness is often gauged in terms of statistically measurable enhancement of the local institution. Such a minister is not given but wins his authorization and authority by his *materially determinable* institutional achievements. The conception of the minister as divinely charged and authorized man of God declines and tends to recede proportionately. This is not an attractive fact to young men contemplating the dignity of their calling, or the indignity of it.

Such, then, are some of the consequences to the conception and image of church and ministry when the tendency toward acculturation gives ascendancy to the purely local conception of church and ministry. And this, I may say, happened among Protestant churches of the South in the nineteenth century and still is a powerful leaven in our situation. Plainly, the objectives of theological education in such a circumstance would seem to be the training of men in the skills which would make for a statistically measurably effectiveness in the ministry.

B. The second tendency toward decay and decline in the life of the church was identified as *institutionalism*. Institutionalism was described as the tendency in organized Christianity to subordinate *ends to means*; that is, to subordinate the essentials of faith to the means of propagating it in the world. The means of propagation are the structures of organization, communication, and finance which commend themselves as instruments for a more effectual and wider-ranging dissemination of the Gospel to the world.

Great spiritual impulses of the race have a way of taking to themselves instrumentalities for their propagation. The implementation of "The Great Commission" calls for organization (Matthew 28:19)! After Pentecost great numbers were added to the small Apostolic community. The structuring of the community began when seven *diakonoi* were set apart to minister to the needy of the community and thus to resolve murmuring and contention among differing elements of the multiplying assembly (Acts 6:1 ff). A structuring of the ministry appeared as the Apostles decided upon a division of labor and themselves elected to continue steadfastly in prayer and in the ministry (*diakonia*) of the word (Acts 6:4). Such was the very early beginning of institutionalism in the Church. It was a response to experienced need. It was for the implementation of the essential task of the Church, that of propagating the Gospel. Soon what is an

association or company of people, united by powerful spiritual insight and impulse, becomes an organized community diversified according to ranks and orders—each responsible for discharging faithfully some function representative of its basic purpose.

So the great spiritual dynamic appropriates to itself a vehicle and becomes embodied. St. Paul was not wrong; the Church becomes the body of Christ, and Christ is the head of the body. Or, as body, the Church is a temple of the Spirit of Christ. It has many members with differing functions, but there is the same Spirit. There are diversities of ministrations (*diakonias*), but the same Lord (I Cor. 12:4-6). Already Paul knows that the Church is like an organism with diverse functions. It is possessed of structure and is well on the way to becoming an institution. Yet this is no threat if, like an organism (to be distinguished from a mechanical structure), it is animated by a common life and spirit, not its own, but the Lord's.

And just exactly here is the problem: With what life and what spirit is the institution, the structured organism, animated? If it is animated and indwelt by the spirit of Christ, then it is well. If, however, it is animated by a spirit of dawning self-awareness and gradually swelling pride in its own articulated structures, orders, ranks, and offices, then it is on the brink of exchanging self-love for the service of God, Christ's kingdom for its own serried empires. It is on the verge of domesticating deity and making itself divine as was the case with unreformed Romanism in the sixteenth century. It is in danger of blasphemy; that is, of making itself the *end* rather than always and only a *means* that God may both use and abuse to magnify His glory and establish His community with men. The church is always in decline and decay in the measure that it exalts itself rather than its Lord by calling attention to itself rather than its Lord. Conversely, it is saved and saving only insofar as it accepts its election as an opportunity to serve rather than as an excuse to be served. Only so is it transparent to its Lord and the relatively unresisting medium of grace to men.

Institutionalism is inordinate self-love on the part of a corporate body. It is, in the church, spiritual imperialism. It is preoccupation and engrossment with the structures and their functions. It is a love of their growth and of their manipulation. It is the most subtle temptation of the churchman because it is so easy to identify institutional enhancement with the real advancement of God's kingdom in the world. But the buttressing of the *means* simply does not guaran-

tee the fulfillment of the *end*. This is the deceitfulness of ecclesiasticism to which Christians always are succumbing in some measure.

One consequence of institutionalism is denominational empire building and consequent sectarian divisiveness. As if God cared whether there are more Roman than Baptist churches, Baptist than Methodist, or Methodist than Presbyterian. But we may believe that He does care whether men are induced to depart from their sinful isolation and are brought into living community with Himself.

Another consequence of institutionalism is its subordination of godliness in laity and ministry to effectiveness in institutional promotion. Less stress falls upon preaching of the word, worship, and fellowship in the building up of one another in love; and more stress falls upon services to the measurable structures of the institution.

The minister tends to become accomplished solicitor, architect, and building contractor, rather than preacher of the word or pastor of the flock or priest of the parish. The work of the ministry tends to become that of functionary, public relations manager, and organizer-promoter, even, perhaps, "pastor-director." The minister's manifold functions threaten to deprive him of a sense of the identity as well as of the dignity of his office. As a servant of the organization he is threatened with loss of consciousness of who or what he essentially is. He becomes ridden by the *means* through which the church proposes to fulfill its end, but he loses a clear understanding of the end, through his preoccupation with the means. At length he has misgivings that he is a pawn in a vast chess game somebody else is playing.

What is "suitable" theological training for such a man with such a calling? It would not be jesting to say that, for such a calling, such a man would be helped to make adjustment to the realities he must face, if he were instructed slightly in the Gospel and got about the business of learning the skills of "winning friends and influencing people." This would be true if institutionalism were the unresisted and unchallenged fact about the Church, which, happily, it is not. Yet it is a tendency having powerful impulse and alarming manifestation among us. And it is an objective of theological education today to alert would-be ministers to the growing peril of this fact in the life of the Church.

C. The third index of decay and decline in any age of the Church is the tendency to obey man rather than God in adopting as the public and official expression of the Christian faith the lowest common denominator of consensus among the constituency as to what is the faith. The impulse to do this derives, as another consequence, from

institutionalism. To accept the consensus as the norm of what is essentially Christian issues from the defensiveness of institutionalism. The spirit of the latter is the preservation of the institution at all costs, because institutionalism has exalted the institution so as to make it an end-in-itself rather than, first of all, a means to God's ends.

Where institutionalism flourishes, salvation will often be understood as a private transaction between Christ and the believer, albeit mediated by the Church. The transaction may be sacramentally channeled or may come through personal experience of conversion. In either case, stress will be upon "getting right with God." Accordingly, institutionalism will accent the first of the two great commandments, at least for the individual believer; but it will make less of the second or at least make some concessions respecting love of neighbor. Institutionalism will do this by not readily recognizing the neighbor when it sees him. This self-induced blindness is well represented by the Levite in Jesus' parable—the priestly aristocrat who passed by on the other side in haste to fulfill other ecclesiastical business—proper sacrifice and worship of God.

Institutionalism is quick to sense who belongs and who doesn't belong. Hence it commends love of neighbor by rather carefully restricting the neighbor to be loved. So by a kind of common consent about the definition and description of the neighbor, it makes out passably well and keeps the constituency content and of the same general type and status. Thus the church tends to become a company of the like-circumstanced, a people united quite as much by a common class consciousness as by their commitment to the advancement of the kingdom of God, perhaps more so. The stability of the institution is preserved at the price of compromise with certain clear but unacceptable implications of the love of God and neighbor. So the Gospel is sifted down to the level and texture which make it palatable, and the integrity of the institution is preserved even if Christian truth and life are distorted and fragmented.

In such a church, the proclamation of the gospel is inevitably progressively irrelevant or slanted so as to be inoffensive. The voice of prophecy is muted in the pulpit; and, indeed, preaching itself not only declines in quality but is covertly regarded as of third- or fourth-rate importance in the over-all work of the ministry. The minister himself becomes more and more a kept man. He is little by little divested of the authority conferred upon him by ordination to interpret the Holy Scriptures and to preach the Word. The silent power of the consensus, the hands of those who hold the purse strings,

and the ever insistent demand for institutional harmony are unnerving if not completely overpowering to the ordinary preacher of the Word.

D. Consider, now, the fourth symptom of decay and decline: Where men will not hear the whole Gospel, they are sure to get a pitiful substitute. Since preaching is demoted, the pastoral functions become promising alternatives. In our time, with the help of psychology, they have been given a new and not unuseful direction and application. But the pastoral office, enhanced at the expense of the preaching office, invites the people to think of Christianity as a "sop" and the minister as one who dispenses it. So the primacy of the service of God is lost and with it the vigor and virility of faith, and the church becomes an elaborate dispensary of various kinds of consolations and helps for better living.

What has been described represents the fourth kind of decay and decline to which the church is perennially subject. This was the tendency to subvert and distort the service of God by subtly transforming it into the service of men. I called it *anthropōnomy*, since it reverses the order of the two commandments and places the love of man above the love of God. But precisely because it does not derive the love of man from a prior love of God, it has no sound roots and is not healthy or stable. Consequently, the love of man is soon secretly transformed into the love of self; and the Church, the ministry, the word preached, the sacraments, and the fellowship are made instruments of self-service. Faith and church membership tend to become justified by their utility and are patronized for their benefits.

There is a tremendous range of such patronage in the constituency of the American Protestant Churches, as there has always been in Roman Catholicism. Yet it is a complete misunderstanding of Christian faith insofar as the New Testament teaches that only in losing life do men truly find it, and only in seeking first the kingdom of God and his righteousness is the true and essential need of man's existence fulfilled or capable of fulfillment. For this inverted kind of Christianity, there can be no "crown" just because in it there is no acceptance of the cross as the way of ultimate victory. Instead, the very religion of the Cross is utilized as a way evading and escaping the demand of the Cross, and, instead, making a demand upon it.

Insofar as churchmen accede to and comply with this interpretation of Christianity they contribute to the decay and decline of the

Church and to a denaturing of the ministry and, indeed, to the very dissolution and loss of its distinctive meaning. For, if the New Testament may be trusted (*sic!*), the ministry is just exactly the overcoming of the temptation represented by anthropōnomy. It is the utter and complete acceptance of God's gracious acceptance, not for self-enhancement, but for entire self-giving in the service of man out of gratitude to God. Or more simply, our ministry is always an image of the servanthood of one who "came not to be ministered unto but to minister." Or, again, the ministry is the acceptance of God's election, not to the end of making claims upon God, but to the end of accepting God's claims upon us for His service.

IV

These four tendencies and their consequences—acculturation, institutionalism, obedience to man rather than God, and anthropōnomy—undoubtedly have alarming representation in the church of our day and place. They are signs of inner decay in the midst of apparent vitality. They are operative in every age of the Church, and their infectiousness is always latent if not critical. Sometimes it is so critical as to make reformation inevitable. At other times, the forces of health are sufficiently resilient to maintain the stability of the Body, the Church. But for churchmen too easily to suppose that the latter is the case in their church in their time can be a treacherous self-complacency.

Our analysis of these four tendencies has indicated that they contribute to the blurring of both the conception of the Church and the conception of the ministry. Acculturation in the American churches fostered the primacy of the "local church" and obscured the universal Church. It encouraged sectarianism, possessiveness, ecclesiastical paternalism, lay-autocracy and has both engendered and encouraged a utilitarian conception of the minister as a man-pleaser and a kind of spiritual handyman to the congregation.

Institutionalism in the Church calls attention to itself rather than God; makes itself an end rather than a means and solicits men's loyalty to itself. Rather than being the transparent vehicle of its Lord and his saving and reconciling grace, it invites men to take "the cure" in its keeping or to find fulfillment by total engrossment in its multifarious programs and functions. Its ministry becomes distracted and dispersed, while trying to preside over and direct the ever-multiplying functions, and loses a clear conception of its own distinctive role and dignity.

Where the lowest common denominator of consensus is the silent

but reigning power, as in the class-structured congregation, the church becomes a club of the like-cultured. It may mediate a kind of salvation and be devoted to spiritual experiences, but it will not abide the whole Gospel. Its ministry is retained at a price and on condition of good behaviour. It has lost consciousness that the Church is the Body of Christ, that Christ is the Head, and that the ministry is answerable at last to God alone.

Where the Church is viewed as a dispensary of helps, consolations and aids to confident living, we have seen that an impoverished conception of church and ministry tends to result, indeed, an inverted and distorted image of the true Church and ministry. And now, of course, it is to be said that, while these tendencies do exist and their consequences and outcomes are manifest today in the Church, indeed in our church, yet what I have described is not to be taken as the truth without qualification. These tendencies are in the Church, but the Church is not without authentic and health-giving powers; and the Holy Spirit, the Spirit of Christ, is also at work informing, enlightening, and guiding His Church; and here and there, now and then, in this man or that congregation the Spirit does have his restorative and sanctifying work; and this is the leaven that leavens, and this is the salt which preserves.

Nevertheless, these tendencies toward decay and decline cannot be ignored. They are having their destructive and dissolving effect in our very midst both upon the current understanding of the Church and upon the understanding of the ministry. There is restiveness and anxiety among the ministry. There are misgivings about it among the young who eye it cautiously in prospect. Numbers of practicing ministers in the thick of life are threatened with a loss of comprehension of their distinctive identity; and so insistent and so manifold are the demands, so diverse the expectations and requirements, that they are often plagued with the frustration of unfulfillment. On the one hand, they are so much the promoters of the institution or so much its servants, that they lose clear awareness of being, first of all, servants of God. They are so frequently encouraged to be men of the world that they forget to be men of God.

V

Under these conditions and in the light of these impediments, what are the objectives of theological education? If these tendencies I have described are realities in the Church today, as I firmly believe they are, then the objectives of theological education are clear. On the one hand, the objective of theological education will be to alert young

men and fully to inform them concerning the nature of the tendencies to decay and decline in the life of the present-day church in the hope that they will avoid such pitfalls in their own ministry and contribute to the forming of a more authentic Christian understanding of the church and the ministry. On the other hand, to this end the objective of theological education will be thoroughly to immerse students in the literature of the historic Christian faith so that the prophets, the apostles, the saints, and the Christian thinkers of all ages will be their familiar companions, and above all, to encourage in them the mind of Christ. The objectives of theological education will be primarily to help young men to see that the ministry is not so much what one *does* as what one *is*, not doing but *being*.

Here, indeed, is the objective of theological education tomorrow as the necessary antidote to the dissolving tendencies within the Church today. Theological education is never really to be calculated solely by reference to the functions, even the essential functions of the ministerial task. To be sure the curriculum will have to remain flexible and thus responsive to the altering circumstances and responsibilities that emerge as the Gospel confronts the world and the world the Gospel. But the aim of theological education—perhaps of all education properly conceived—*is not function but an integral being who can function appropriately*. It is not preparing men to do something, even to do something well, but to *be* something. It is only from fullness of being—Christian being—that we can anticipate a ministry competent to withstand the tendencies to decline and decay within the Church and with inner resources capable of application to the altering functions enforced upon them in their vocation.

It is time to affirm that theological education undertakes more than the disciplining of minds for discriminating understanding of the Faith—although it must do that—more than the inculcation of skills and refinement of functions. It is time to affirm that the prime objective of theological education is so to surround the student with the riches of faith of the past in a community of faith of the present that he cannot easily evade the “either-or” of faith for himself. So the school may assist the student to avoid the self-deceit that, in equipping himself for *doing*, he can escape the far sterner vocation of *being*.

A Study in Redemptive Love

A Divinity School Lecture delivered on November 16, 1960

KELSEY REGEN

An eminent American preacher was visiting a mission field. During the question period that followed his address to an audience steeped in a proud and ancient religious culture, he was asked: "What new thing does Christianity offer?" The speaker hesitated momentarily, then replied: "Christianity offers a new and unique person—namely, Jesus Christ. And Christianity offers a new and radical idea, a new and radical principle for life—namely, redemptive love."

Of all the things that speaker might have said, I suppose there is no truer or simpler answer he could have given. For redemptive love—incarnate in Christ—is the heart of the Christian gospel. It is the new thing—the new idea and the new principle which Christianity adds to life.

That speaker was in excellent company. For Christianity has one supreme affirmation to make to the world—that is, "God is love." "God is love, and he who abides in love abides in God, and God abides in him. . . ." "He who does not love, does not know God, for God is love," says the New Testament. The very nature of God is love. If you could drive an exploratory shaft to the moral and spiritual core of reality, if you could peel off the superficial coverings of life as you might peel off the layers of an onion, you would find at the center of the universe not a great mechanical mainspring but the beating heart of a loving Father.

"As the Father hath loved me, even so have I loved you. . . . Continue ye in my love," said Jesus. The attitude of God is not an indifference or a hostility, but an active beneficence, an outgoing love toward the object of his love. It is God's nature to love his creatures.

"A new commandment I give unto you, that you love one another as I have loved you," said Jesus to his disciples. In their capacity to love God's people share the very nature of God. And the exercise of that divine gift is the inherent obligation of those who claim sonship to God.

"By this shall all men know that you are my disciples, if you have love one for another." The hallmark of the Christian, the distinctive characteristic that should set him apart, is the active

presence of the principle of love in his life. Love is the measuring-stick of the Christian's behavior.

"Though I speak with the tongues of men and of angels, but have not love, I am become as a sounding brass and a clanging cymbal. . . . Now abideth faith, hope, love—these three; but the greatest of these is love," said St. Paul. He meant that love is the Christian's elemental and crowning virtue. Jesus himself said that "love of God with the whole self" and the "love of others as we love ourself" is the summary of the law.

So the visitor to the mission field was right in his answer to the inquirer. Verily, redemptive love is the one new thing, the unique idea, the fresh and radical principle in Christianity. Other philosophies and other religions may have their systems of laws which a believer must obey. Other religions may have their schemes of salvation which a believer must follow scrupulously. Other religions may have their instruments of coercion and compulsion by which they seek to control their followers. Other religions may even have their doctrines of the power, or the wisdom, or the justice, or the majesty of God—which they preach with varying emphasis. But Christianity has as its one new and distinctive idea and principle the idea and principle of redemptive love, symbolized by a cross and the Son of God voluntarily dying upon it. It contends that the hope of man, the salvation of man, the leverage by which man is lifted from earth to heaven, the miracle by which he becomes godlike, is redemptive love. In that affirmation Christianity is unique. So it has been rightly called "the religion of love."

When we say that love is the new idea and the new principle which Christianity offers, we have in mind a threefold newness.

First, Christianity believes and affirms that the very nature of God is love. Though He is also characterized by wisdom and power and justice, his essential characteristic is love.

Second, man's proper relationship to God is love. Man is to love God with the whole self. He is to be related to God not in craven fear or unwilling obedience, but in positive, trusting love.

And third, man is to be related to his fellow man in terms of love. Suspicion, fear, distrust, hostility, enmity, hatred—these are not the proper grounds of human relations, says Christianity. The proper ground of human relations is mutual love. All of this adds up to something that is new and unique and radical in the history of mankind.

This morning I want us to look at this new and unique and radical

thing in Christianity and ask some questions which may help us better to understand it and to release its power in our life and in our ministry.

First, what is redemptive love? What does Christianity mean by love? When the New Testament and the Christian church use this term, do they mean the same thing the secular world means by this term?

According to the dictionary the word "love" came into our language by the road of two classical words. One was a Latin word, "libet"—meaning, "it pleases." Thus we get our word "libertine"—meaning one who seeks the satisfaction and pleasure of his physical appetites. The other was a Greek word, "eros"—meaning erotic or passionate or sexual gratification.

Both of these words have colored the meaning of our word "love," so that in the hands of the secular world this word "love" has come to mean almost anything and everything: romantic infatuation, sentimentality, a passing attraction, indiscriminate indulgence, passion restrained or unrestrained, and even lust.

Now we need to remember that when the Christian church began to write the New Testament it had both of these words—"libet" and "eros"—at its disposal. Yet the writers of the New Testament found these words inadequate to express what they meant by "redemptive love." So they rejected these words, along with certain Hebrew words that carried the same meaning, and they chose or coined a new word to say the thing they had in their mind. This word was "agapé." From this we can only conclude that by love or redemptive love, which characterized the nature of God, which should mark the relationship between men, and which was Christianity's new idea and new principle, the Christian writers meant something new and unique, something which these other words did not mean. They needed a new word to represent a new idea and a new kind of love.

What was the nature of that new kind of love? Well, if you will go to a Greek dictionary and inquire, you will find among other meanings of "agapé" these: goodwill, benevolence, to take pleasure in, to desire the best for, to be full of goodwill and exhibit the same, to have a preference for, to wish well, to regard the welfare of, to be unwilling to abandon, to refuse to give up. All of that and much more like that is implied in the word "agapé." And all of that and much more like that is meant by the New Testament word "love."

So if I were asked to define Christian love in a single sentence, I know of none better than this: "Christian love is voluntary, active,

and undiscourageable goodwill." It is voluntary in that it is not coerced; it is freely given. It is active in that it seeks ever to express itself and manifest itself positively in attitude and actions, in words and in deeds. It is undiscourageable in that it never gives up, it never abandons the object of its love. It cannot be turned into non-love by indifference or hostility or failure to respond.

We need ever to remember that when Christianity uses the word "love" it does not mean now, and never did mean, what Hollywood normally means by love, or what the writers and publishers of salacious magazines mean by love. Indeed what Christianity means by love is a spirit and power that can take even that kind of prostituted love and redeem it.

Second, what was and is the purpose of Christian love? The simplest answer to that question is: "The purpose of Christian love is to be creative and redemptive."

"For God so loved the world that he gave his only Son that whosoever believes in him should not perish but have everlasting life. For God sent His Son into the world not to condemn the world, but that the world might be saved through Him." . . . "In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might live through Him." . . . "There is no fear in love; but perfect love casts out fear." . . . "And this commandment we have from Him, that he who loves God should love his brother also." . . . "And now I will show you a more excellent way. . . . If I have prophetic powers and understand all mysteries, if I have all faith but have not love, I am nothing. Love is patient and is kind. Love is not jealous or boastful. It is not arrogant or rude. Love does not insist on its own way. It is not irritable or resentful. It does not rejoice in wrong but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never fails. So faith, hope and love abide, these three: but the greatest of these is love."

From these words of St. John and St. Paul it is clear that the purpose of Christian love is to be creative and redemptive. Through love God purposes to fashion finite men into worthy sonship to himself. Through love God purposes to redeem back to himself those who are lost. Through love God purposes to save men from the evils which damn and destroy them. And through love God purposes that those who possess and practice this love should participate in his creative and redemptive purpose.

Moreover they both imply that love is the only instrument by

which this can be done. Where other agencies fail, love never fails, says St. Paul. Love entering any human situation can create a new situation and save the situation. Over and over again in human experience this has been proved. Knowledge and wisdom serve to throw light on the mystery of human life and can help find solutions to human problems. But they alone do not create and redeem. Power, whether physical or of some other kind, can solve some of man's problems of weakness and helplessness. But only love can create anew and redeem. Whether the trouble is bad feeling and enmity between two persons, or whether it is strife and warfare between two groups of persons, the entrance of Christian love can introduce a new factor, release a new kind of power, create a new attitude, and so redeem the situation. And this is its purpose: to be a positive creative and redemptive agency in the relationship of man with God and man with his fellow man.

Third, why should we concern ourselves with trying to understand the nature of redemptive love?

We have just finished saying that the purpose of Christian love is to be creative and redemptive. It needs now to be said that according to the New Testament and the Gospel this love was meant to be creative and redemptive in our hands as well as in God's hands. But if this is to be true of us and for us, it can become true only when we really understand the nature of this instrument and tool God has given us to work with. It is the Christian's main tool. Often he has nothing else to work with. Those early Christians had very little of earthly pomp and power. They went out with little more than the name of God on their lips and the love of God in their lives. And with that they were to carry on God's creative and redemptive work. This is still true.

It behooves us then—does it not?—to know and understand the nature of this power that belongs to us. It is our business to learn how and when love becomes creative and redemptive, and how to release its power through our lives. For our failure to understand the nature, the resources, and the limitations of redemptive love can undo us. Such failure will tempt us to misuse this power or to distrust the effectiveness of love as an instrument of human relations, and prompt us to resort to other methods and other tools. If we are to use it effectively, we must understand what it is and how it works. For it remains for us "the more excellent way." Indeed, it remains for the Christian the only finally effective way to achieve the will and purpose of God for human life.

Now I propose this fourth question: "What is the inner and dynamic nature of the new and radical principle of redemptive love?"

I shall try to suggest some helpful insights into this question by calling to your attention certain instances and certain words in the life and teachings of Jesus and in the New Testament where redemptive love can be seen in attitude and in action, and by trying to point up and underscore what those instances and words tell us about the nature of redemptive love.

Item 1: In every generation men have been imperiled by the deceitfulness of riches. So one day Jesus took advantage of an incident to give his disciples an object lesson. It is that familiar story of the rich young ruler as told in the Gospel by Mark. I need not recount it here. You have heard it a score of times. The single sentence I want you to remember is this: "And Jesus, looking upon him, loved him." Keep that in mind.

Near the end of his earthly ministry Jesus sought to prepare his disciples for the time when he would no longer be with them. As at the beginning of his ministry he had sought to outline the principles of the kingdom of God in what we now call the Sermon on the Mount, so during the last days with his disciples he sought to summarize his teachings and his spirit in what we call his Farewell Addresses recorded in St. John's Gospel. Among other things he said: "A new commandment I give unto you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love one for another."

From these and other similar intimations it is clear that redemptive love may be either *Spontaneous and Natural* or *Voluntary and Deliberate*. "And Jesus, looking upon him, loved him." There is a kind of redemptive love that is natural, spontaneous, very nearly irrepressible. It is automatically called forth when we see a lovely, lovable, attractive, winsome and admirable person. We don't have to try to love that kind of person. What we call human love—between parent and child, between a man and a woman, between mutual friends—is often like that. Nobody has to tell us we should love such persons; it comes naturally. It is what has been called "love at first sight." And that kind of love can be redemptive, though often it is not.

"A new commandment I give unto you: that you love one another; even as I have loved you, that ye also love one another." And elsewhere Jesus talked of "loving one's enemies" and allowed that this is harder than loving one's friends; or "loving a loathesome

leper," which is obviously harder than loving an attractive person with a winsome personality. Now obviously Jesus did not mean that his commandment was like a top sergeant's barked commands. Love does not come that way. You can't command love. You can't order love around. You can't compel love. There is no such thing as coerced love, for love and coercion are mutually self-contradictory. What, then, did Jesus mean by a new commandment? I think he meant a new principle of deliberate, willful, disciplined, voluntary love. Just as there is a difference between spontaneous, involuntary attention, and voluntary, deliberate attention which an audience may give to a speaker, so there is a difference between "spontaneous" and "voluntary" love which a person may hold for another. The one loves because it first likes. The other loves even when it does not like. The one begins in the emotions and then informs the mind and commands the will. The other begins with the mind and the will and then harnesses and disciplines the emotions. The one loves because it cannot help but love. The other loves because it ought to love and because it is right to love. Either can be redemptive. Redemptive love, then, may be either *Spontaneous and Natural* or *Voluntary and Deliberate*, involving the emotions and the mind and the will.

Item 2: On another occasion Jesus had been talking to his disciples about love and goodwill toward all kinds and conditions of men. He proposed as a motive for this kind of love and goodwill this: "That you may be sons of your Father who is in heaven, for he makes his sun to rise on the good and on the evil, and he sends rain upon the just and the unjust." And elsewhere he spoke of God's love and providence as all-sustaining, saying that "not even a sparrow falleth to the ground without your heavenly Father knowing it."

On still another occasion he pictured the love of God as a shepherd's love for his sheep, saying: "What man of you having a hundred sheep, if he loses one of them, does not leave the ninety and nine in the wilderness and go after the one that is lost until he finds it? And when he has found it, he lays it on his shoulders rejoicing. And when he comes home he calls together his friends and his neighbors, saying to them: 'Rejoice with me, for I have found my sheep which was lost.' Even so I tell you there will be joy in heaven over one sinner that repenteth."

From these two words of Jesus and others like them—it is clear that redemptive love is both *General and Particular*. On the one hand, it is to be directed toward the whole family of God, like the sun shining upon all. And on the other hand, it may be directed

toward a single member of God's family, like a shepherd searching for one lost sheep. On the human level we can understand this. The fact that a parent loves one child with unlimited love does not mean that he loves his other children with limited love. Redemptive love is not like a bank account; it is not exhausted by being expended. The more of redemptive love that is used, the more there is to be used. The fact that redemptive love may be sharply focused on one object of love does not mean that our love for others is less redemptive. It can be both. It should be both. It must be both. Thus beyond the limits of our own family or circle of friends redemptive love can be released to all of our human relations. And this is the nature of redemptive love: it is both *General and Particular*.

Item 3: By way of training his disciples, Jesus said to them: "You have heard it said you shall love your neighbor and hate your enemy. But I say unto you: love your enemies and pray for those who persecute you. For if you love those who love you, what is there special about that? And if you salute your brethren only, what more are you doing than others? Do not even the Gentiles the same?" Understand that Jesus was talking about love, not courtesy. Common courtesy prompts us to speak to those who speak to us, our friends and acquaintances and neighbors. But redemptive love is radically different from common courtesy. Elsewhere he told the familiar story of the Good Samaritan by which he redefined neighborliness from neighborhoodism to universalism, and by which he extended the principle of love from needy-friend to needy-stranger. And here again we must remember that he was talking about redemptive love, not just about kindness.

From these two instances we see that redemptive love is *Undiscriminating and Inclusive*. Anybody can love those who love him. Any decent man will go to the aid of his needy neighbor. But redemptive love goes beyond that. It is not limited by what we call friendship. It is caste-blind. It is socially-blind. It is race-blind. Constrained by custom, a man should love those who love him. Compelled by courtesy, a man should speak to those who speak to him. Prompted by propriety, a Jew should help a fellow Jew in trouble. But there was no custom, no code of courtesy, no propriety that required a man to love his enemy or salute the outcast or proffer compassion to another of an alien race. Yet exactly that, said Jesus, is the nature of redemptive love. For redemptive love is *Undiscriminating and all-Inclusive*.

Item 4: Again, by way of challenging his disciples' quick and

harsh judgments of their fellow men, by way of teaching them self-honesty and humility. Jesus said to them one day: "Therefore, all things whatsoever ye would that men should do to you, do ye even also unto them." And in answer to a captious question about the most important commandment he replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength; and thou shalt love thy neighbor as thyself." What Jesus is saying here is that a man ought to treat other people as he himself would like to be treated, and that he should regard and respect another person's needs and desires and rights as he regards and respects his own.

Or put in the context of our thought this morning, he is saying that redemptive love is *Sensitive and Imaginative*. It is sensitive to the condition and needs, the hopes and aspirations, the hurts and frustrations, the plight and the weaknesses of others. It is imaginative enough to put yourself in the other person's place and the other person in your place. It enables a person "to crawl into another person's skin" (as George Eliot put it) and look at life through his eyes. It enables a person "to sit where they sat" (as Ezekiel put it) and to feel how it feels to be in his place. Love that is less than that, love that is insensitive and unimaginative, can never be redemptive, for it can never quite identify itself with the plight of the object of its love. It must be remembered that not even God could work a long-distance salvation. The incarnation was a divine necessity. For in the language of one of our creeds, "He became as we are that he might make us as he is." So in Christ God took upon himself the form and nature of man, to live man's life as man had to live it before his love could become redemptive. It cannot be otherwise with our own love. Only when love becomes sensitive enough to prompt in us attitudes and actions toward others which we ourselves need and desire from others, and only when love becomes imaginative enough to understand and affirm the sacredness of personality in others as in ourselves, does our love become redemptive. Redemptive love, then, must always be *Sensitive and Imaginative*.

Item 5: Speaking for God, an ancient prophet said to Judah: "How can I let thee go? How can I give thee up? For I have loved thee with an everlasting love." In Jesus' parable of the Lost Son, the father stands with broken heart as he watches his son in rebellious self-will renounce and scorn the father's love. By all human standards scorned love should retaliate with bitter hatred and cruel anger. Yet upon the son's return he found his father's love still waiting, standing

with wide open arms and heart, to receive him back again. In St. Paul's beautiful and moving essay on love in the 13th Chapter of I Corinthians he says: "Love is very patient, love never fails," or as a modern translation puts it, "Love never gives up."

So redemptive love is *Patient and Undiscourageable*. That is a hard lesson for us to learn. Our failure to learn it can wreck our human relationships. Parental impatience can estrange filial affection and drive a chasm between us and our children. Discourageable goodwill can block reconciliation and bring strife and warfare in society and among nations. Love that loses patience and gives up easily is self-defeating. Yet so very often our love and goodwill are guilty of that. We want quick results. Having been told that a parent's love can win back a prodigal child, or having been told that love and goodwill can transform an enemy into a friend, we expect a single expression of that love or a single act of goodwill to turn the trick. And when it doesn't, we lose patience, give up, and are ready to resort to retaliation or some other kind of compulsion. But that kind of love is rarely redemptive. God has been at this job of redemption for several millenia, and he is not through yet. So our love, if it is to be redemptive, must have about it something of the patience and the undiscourageableness of the very love of God.

Item 6: One day Jesus was trying to take his disciples beyond their shallow viewing of tragedy and suffering, beyond their superficial interpretation of life and its interrelatedness, and to help them understand why he must suffer and die. So he said: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." "Except a grain of wheat fall into the ground and die it abideth alone, but if it dies it bears much fruit." "You do not understand that it is expedient for you that one man should die for the people, and not that the whole nation should perish." "Greater love hath no man than this, that a man lay down his life for his friend." "Behold, I must go up to Jerusalem."

The meaning of such words as these is that redemptive love is *Sacrificial and Vicarious*. Sacrificial in that it is willing to spend itself even unto death for the object of its love. Vicarious in that it is willing to step into the place of another, take the blow on his behalf, receive the hurt in his stead, and pay the price for the redemption of its beloved. What parent does not know what that kind of love means on the human level? What mother would not gladly take her child's place on a bed of pain and suffering and receive in her body the

anguish of his illness, if only her child could be made well? What father would not risk his life and readily give it up if thereby his imperiled son could live? Over and over again heartbroken parents have said that and meant it. And thereby they exhibit the nature of redemptive love on the human level. The Bible says that God is like that. God so loved the world that he gave—he gave himself in Christ. The Bible says that redemptive love must always be like that. Wherever and whenever life is redeemed from any kind of evil, it is always by redemptive love coming to the rescue sacrificially and vicariously. It knows the cost, but it does not count the cost. It feels the pain, but it does not flinch at the pain. It is aware of the danger, but it does not run from it. Redemptive love—if it is to be redemptive in any situation—must be ready to live and if need be to die sacrificially and vicariously for the object of its love. Otherwise it may be amelioratory but not truly redemptive.

Item 7: To one of his disciples who sought to excuse his own failure by the failure of another, Jesus gave this stern rebuke: "What is that to thee? Follow thou me!" That is to say, as every kettle must sit on its own bottom, so every man must stand on his own feet. Forewarning against temptations to fall away, Jesus said: "No man that putteth his hand to the plow and looketh back is worthy of me." He meant: when you make this commitment, be ready to make it stick. To those who were content to meet the mediocre standards of prevailing moral and ethical character, Jesus said: "What do ye more than others?" More is expected and demanded of the disciples. "Be ye therefore perfect even as your Father in heaven is perfect." Though others may be content with mediocrity, the disciple lives ever under the judgment of God's perfection.

Yet to the woman taken in adultery he said, with nothing but kindness in his voice: "Where are thine accusers? Does no man condemn thee? Thy sins are forgiven thee. Go in peace and sin no more." When Peter had taken from some unnamed brother just about all anybody could be reasonably expected to take, he complained to his Lord, saying: "Lord, how often shall my brother sin against me and I forgive him?" Then begging his own question, he prompted: "Seven times?" And Jesus replied: "Nay, not seven times, but seventy times seven." Forgiveness is not a matter of arithmetic, but of limitless need met by limitless compassion. When the purpose of forgiveness is reconciliation and redemption, there is no limit.

Clearly, then, redemptive love is both *Exacting and Forgiving*. It is exacting in that it sets a high, if not impossible, goal and judgment over us. "What do ye more than others? Be ye also perfect even as your Father is perfect." It is forgiving in that it always meets our failure to reach that goal with forgiveness and another chance. "Go in peace; thy sins are forgiven thee." "Not seven times, but seventy times seven." Redemptive love, then, must be both *Exacting and Forgiving* if it is to be redemptive.

How desperately we need to learn this truth! Failure to learn it has resulted in chaos and confusion and no little misery. There are parents and children who seem to think that love makes no demands, that it is a sort of grandfatherly indulgence that lets anything go, that it is a saccharine kind of sentimentalism which says in the face of almost any kind of evil, "It doesn't matter. Just let bygones be bygones." But the very essence of real love is that it makes exacting demands on the object of its love. If my child's moral failure troubles me more than your child's moral failure troubles me, it is precisely because my greater love for my child has made me set up a higher and more exacting standard for my child. When your child disappoints me, it is not quite the same hurt as when my child disappoints me, for my greater love for my own child has erected a more rigorous standard for my child. Love that is not exacting in its demands is not a redeeming love. More often it is a damning love. By the same taken, love that is not forgiving when those exacting demands are not met is never a redemptive love; more often it is a damning love. To be redemptive, love must be both *Exacting and Forgiving*.

Item 8: One day Jesus was giving his disciples a lesson in singlemindedness, pure motives, and sincerity. He said among other things: "When you give a dinner or a banquet, do not invite your friends or your brothers, or your kinsmen, or your rich neighbors, that they might also invite you in return, and you be repaid. But rather invite the poor, the maimed, the lame, the blind, and you will be blessed, because they cannot repay you." When reading that, we should remember that Jesus was not discussing proper social amenities; he was talking about redemptive love. It is the same emphasis he gave when he said: "If you love only those who love you, what is there special about that?" Or "If you salute your brethren only, what do ye more than others?"

What Jesus is saying here is that redemptive love is *Uncalculating and Personally Disinterested*. It is not a deliberately designed "good

deal." It is totally free of the "profit motive." It gives no heed to expediency. It does not calculate the odds on the return. It never asks, as Peter asked Jesus, "Lord, we have followed thee, now what are we to get out of it?" It is not a "quid-pro-quo"—a "so-much-for-so-much." And it never keeps books. It simply does not care about the return. Redemptive love loves solely because it is its nature to love. It is like spontaneous laughter, which one does, not because it is good for the digestion but because one cannot help himself. It is like true honesty—not the Benjamin Franklin type which is "honest because it pays to be honest," but an honesty that is honest because honesty is its nature whether or not it pays. Verily it is a love that loves because of what it can give, not because of what it can get. Redemptive love is always an *Uncalculating and Personally Disinterested* and sincere love. A calculating, profit-motivated dollar-marked love can redeem nothing or no one. It deserves the contempt sincere people have for it.

Item 9: One day the Pharisees rebuked Jesus for fraternizing and eating with sinners and tax collectors and outcasts. To shock their warped and distorted minds he replied: "Those who are well have no need of a physician, but those who are sick. I came not to call the righteous but sinners to repentance." He meant, I think, that the self-righteous cannot hear his call because they are not aware of their spiritual need, but the sinners who know they are sinners can hear and have a chance to heed his call. In his letter to the Christians at Rome, St. Paul wrote: "While we were yet helpless, Christ died for the ungodly. Why, one will hardly die for a righteous man, though perhaps for a good man one will dare to die. But God shows his love for us that while we were yet sinners Christ died for us." This means, I think, that the cold, hard, rigidly righteous man who is obviously conscious of his self-righteousness can hardly awaken in any other man enough compassion to prompt sacrificial love, though a warmhearted, friendly, kind, and good man might do so. But the nature of God's redemptive love is such that when we were unlovely, unattractive, rebellious, estranged and unpromising sinners, he showed his love for us by the fact that Christ died for us when we were still like that. And one wonders if St. Paul did not think—even though he did not write it—"How utterly uncomprehensible of God! How completely senseless of God! There is no rhyme or reason in a God that would do a thing like that!"

By which we are to understand that redemptive love is often *Irrational and Illogical*. Or perhaps it would be truer to say redemp-

tive love transcends the rational and the logical. It does not live by the rules of reason; indeed it often appears as though it does not even know the rules of reason. It is not bound by logic; indeed it often appears as if it never heard of logic. By all the rules of reason and logic redemptive love should despair of the habitual sinner, give up on him, and let him go to hell. But, fortunately for us, that is not the nature of redemptive love in God or in man. Redemptive love reaches conclusions and launches actions based upon the intuitions and impulses of the heart, not upon the cold logic of the head. The issues of expediency and logic may be out of the head. But it is still true that the issues of life are out of the heart. And redemptive love trusts the insight and impulses of the heart further than the head can see.

By all the laws of reason and logic the elder brother in the parable of the Prodigal was the only sensible and sane person in that story. He was the only one whose attitude revealed any rhyme or reason. According to rational judgment, the father should have turned his back on the ragged tramp trudging up the road to the house, and told him to go back to his harlots and his swine. That would have been logical and reasonable. But it would not have been redemptive. For redemptive love must always follow the promptings that come from beyond the rational and logical as we can see the rational and the logical, and sometimes it must fly in the face of reason and logic. Else no sinner could ever receive the mercy of God, or know healing or recovery through the redemptive love of man.

Item 10: St. John's Gospel tells of Jesus' last supper with his disciples in this fashion: "Now before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end." Then follows the scene of the washing of the disciples' feet and the conversation about the table. Suddenly he shocked them all with these words: "One of you will betray me." One after another they asked, "Lord, is it I?" By the way of answering Jesus said: "It is he to whom I shall give this morsel when I have dipped it." So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot, and said unto him: "What you are going to do, do quickly." "Having loved his own he loved them to the end." But "one of you shall betray me."

By these words we are to understand and remember that redemptive love is always *a Gamble and a Hazard*. It always means taking

a chance. There is no guarantee that it will work. There is no way to be certain that the object of redemptive love will not betray the lover. There is no certainty that it will not fail. Obviously, when St. Paul said, "Love never fails," he did not mean literally that love is always a sure bet! The redemptive love of Jesus failed with Judas. The redemptive love of a parent may fail with a rebellious and willful child deceived and lured away by the evils of an evil society. It may even bring crucifixion or some other anguish of soul to the lover. For redemptive love is always hazardous and costly, and the results may not justify the price we have to pay. Redemptive love has about it a sort of foolhardy abandon. It must run the risks, take the chances, accept the hazards, and pay the price, for redemptive love is always a gamble. It may not always win the redemption of the object of its love. If it happened that way with the redemptive love of the Son of God, it can happen that way with the redemptive love of one of us. But like Esther, we must accept the hazard, saying, "If I perish, I perish," or "If I fail, I fail." For you must always remember that love to be redemptive must be met by a response in the object of its love. Whether or not that response will come there is no way of knowing. But still we must take the chance if we would release the power of redemptive love into any situation. It is the least and the most that we can do.

Such is the nature of redemptive love—the redemptive love of God revealed in Christ, and the redemptive love of God meant to be revealed in every Christian's life.

1. It is *Spontaneous and Natural* or *Willful and Deliberate*. 2. It is *General* and *Particular*. 3. It is *Undiscriminating and Inclusive*—it knows no boundaries, no iron curtain. 4. It is *Sensitive and Imaginative*—capable of putting itself into another's place and feeling life as he feels it. 5. It is *Patient and Undiscourageable*—it does not give up easily or quickly. 6. It is *Sacrificial and Vicarious*—ready to take upon itself the burdens of another. 7. It is *Exacting and Forgiving*—requiring much and forgiving more. 8. It is *Uncalculating and Personally Disinterested*—never asking what it will get in return. 9. It is *Irrational and Illogical*—living by the impulses of the heart more than by the reasons of the head. 10. It is *a Gamble and a Hazard*—never able to be certain how it will turn out.

But nevertheless this kind of redemptive love remains the one new thing in Christianity. It is Christianity's unique, original, and radical idea and principle. Moreover it is the main leverage by which God has proposed to lift the world to himself. It is the main tool which

Christ gave his followers to work with. To have our lives marked by that kind of love is to bear the marks of Christ. For "by this shall all men know that ye are my disciples, if ye have love one toward another." Such love dwelling in our homes and families may redeem them when nothing else can. Such love running through our social relationships may redeem society when nothing else can. And such love dwelling in us may redeem us when nothing else can. And such love being channeled through us may yet enable the church to become the redemptive and the redeemed community God meant it to be.

Holes in the Dark

A Chapel Meditation given on October 12, 1960

Many of you are familiar with the remark of Robert Louis Stevenson when, as a boy, he watched an old-fashioned lamp-lighter going down the street to each lamp post and leaving pools of light behind him. "Look," Stevenson called to his nurse, "there goes a man punching holes in the darkness." Mechanical gadgets have long since replaced the lamp-lighter; we are constantly surrounded by a great blaze of artificial light. Yet who, with a glance at our world today, can deny the need for men and women to punch holes in the darkness: the darkness of poverty, of futility, of delinquency, of hostility? And who among us can doubt that this is the most challenging and the most rewarding job for any Christian?

May I tell you very simply—and very proudly—about some of the graduates of this school who are punching holes in the darkness in distant parts of the world? There are forty names on the Divinity School list, plus at least thirty from other departments of Duke University. Five returned missionaries are studying in our midst this year. Some of our present students will be added to the rolls within a few months. It has been my privilege to meet personally, in one connection or another, all but five of those forty missionaries from Duke Divinity School. In the brief sketches this morning I can select only a few whom I saw at their work during this past year.

Just thirteen months ago we spent five sweltering days in Pakistan. Max and Mary Lowdermilk, from Asheboro and Guilford, were awaiting the arrival of their second child so were not in their own station. But Max bubbles with enthusiasm wherever he is. He showed me the various mission institutions in Lahore: Forman

Christian College, United Christian Hospital, Kiunaird College for Women, a couple of high schools. But above all, he took me by bicycle down a long dusty alleyway to a deliberately inconspicuous gate. Here in a Christian hostel, supported by private gifts but no organized mission budget, a former Muslim, now a Christian pastor, provides a home and a hideaway for converts and inquirers who have been expelled from their families and communities and jobs because of their devotion to Jesus Christ. Here Padre Aslam Khan gives these refugees encouragement, instruction, security, and help in finding not only a new livelihood but the New Life promised by Christ himself. As a Muslim nation, Pakistan is virtually closed to conversion, though NOT to Christian preaching, and Max has described some of the thrilling response he has found among border police and soldiers, among nominal Muslims who were Hindus before the Partition of 1947, among students and intelligentsia. "Surprising, even for us," he writes, "but there are many doors open for the Gospel in Pakistan."

Another of our Duke students in Pakistan is Bob Sigmon, who started in the class with some of you in 1957 and is now in the third and last year of his short-term service. I spent a day with Bob at Raewind Christian Institute, and a night on the open roof of his residence, under a tropical moon and a mosquito net, chatting about his work and the broader mission of the Church. Let him describe in his own words (from a recent letter) the assignment he is filling so conscientiously:

"When I was appointed Hostel Superintendent. . . . I found the program severely handicapped because of inadequate facilities. Such facilities as a lean-to outdoor kitchen, a broken hand-pump for 140 boys to use for bathing, washing, drinking, etc., only four outdoor toilets, overcrowded living quarters, NO DINING HALL, and very little organization . . . created a rather depressing and sad sight. The job that was before me and the challenge it presented are now being faced daily. For how could we teach Christian character, good health practices, the use of sanitation, the respect of authority and discipline when the available facilities were not much advanced beyond those that the boys had come from in the villages? What can our Christian Witness be like in such an environment? It is in the Hostel and Boarding situations in the Mission Schools in Pakistan that the Church has its best opportunity to make a lasting witness and influence on the lives of tomorrow's Church leaders. . . . With funds that many of you have sent during the past two years I have been able to furnish plates for each boy, buy rugs for the boys to sit on when they take their meals, have cabinets built in the existing Hostel rooms, landscape the grounds, give anti-malaria pills each week to each boy, and give numerous scholarships and financial aid to needy boys. . . ."

Now Bob is trying to raise funds for a new Dining Hall-Kitchen-Dormitory building. A Christian Pakistani in the political science department here remarked the other day that he thought Bob would make a superb missionary because he has the sensitivity, the energy, the dedication, and the selflessness needed. I would only add that I wish I could see in every student who leaves Duke as much development, as much maturity, as much spiritual growth as Bob Sigmon has shown in these two years during which he has, almost literally with his own bare hands at times, been punching holes in the darkness for those Pakistani school boys.

In India there are at least two Duke alumni. Twice I visited briefly with Ed and Fayc Hackney, whom many of you know, but they were still in language preparation and not yet settled at their future work. An older graduate in Lucknow, however, is punching holes in a very different kind of darkness, a kind which is of increasing concern to us at Duke. Wood Whetstone has been director of one of the very first Christian Psychiatric Clinics in all of Asia. Without going into case histories, let me simply point out that this is one of the exciting New Frontiers of the Church, and I hope that Wood (who returned to this country soon after I visited him) will be going back to that kind of opportunity and service.

If David Hilton had stayed in the Divinity School, he would be a senior this year with many of you. Instead he responded to the call to serve for a three-year term in Malaya, and is now the assistant to Dr. Ho Seng-Ong, who visited here for the Mission Symposium last February. Last spring, in the same church in Kuala Lumpur, Dave was assisting Harry Haines, one of the missionaries pictured in Time's Easter Cover Story. For six weeks between the departure of Haines on furlough and the arrival of Ho from America, Dave carried the responsibility of that large metropolitan church single-handed. In May Dave and I served Communion in the capital city of Malaya, and what moved me most deeply was the color of the hands held out to receive the bread: black and white and yellow and brown, all one in Christ Jesus our Lord. If he doesn't work himself to death under the sheer burden of organizational routine, Dave Hilton will come back to Duke with his faith deepened and his horizons broadened.

There were others, but let me mention only two more in Japan. Dave Swain and Randy Jones were studying here on furlough during the 1958-59 academic year. Both of them welcomed us into their homes last June, in the midst of the riots and demonstrations which

eventually cancelled President Eisenhower's intended visit to Japan. I shall not comment here about the political situation, except to say that primary opposition was directed neither at Eisenhower nor at America, but at the Japanese Premier and the remilitarization involved in the new Security Treaty. Dave Swain and Randy Jones were in the thick of discussions, if not of riots, because both are engaged in student work: Dave in the teeming metropolis of Tokyo, with a student center ministering to a few of some 150,000 students in that city; Randy on a large but quiet campus. To each came Christians and non-Christians, patriots and even communists, asking these American friends to help them understand their place as individuals in a world of conflict, and also the place of the Christian Church in a nation of resurgent Buddhism, nationalistic Shinto, and syncretistic new sects.

The time is up and I have supplemented my personal report with neither pep talk nor sermon. Jesus said a long time ago: "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest. Go your way." *If you can find opportunities of service more challenging than these . . . if you can find more exciting posts than beside these other Duke men at the front lines . . . if you can find better ways to punch holes in the darkness, then by all means go there. But wherever you go, I challenge you to find them—and to fill them!*

CREIGHTON LACY

Alumni in Missionary Service

- | | |
|---|--|
| William E. Andrews, '40, Instituto de Porto Alegre, C.P. 267, Porto Alegre, Rio Grande do Sul, Brazil | Charles W. Clay, '32 (AB '29), C.P. 2009, Sao Paulo, Brazil (temporarily in Winston-Salem, N.C.) |
| Birt A. Beers, '56, Kewadin Indian Mission, Box 393, Alden, Mich. | Roderick F. Dail, '47, Leonard Theological College, Jabalpur, M.P., India |
| Rene O. Bideaux, '58, Escuela de Obreros Metodistas, Apartado 78, Alajuela, Costa Rica | Cyrus B. Dawsey, Jr., '52, C.P. 45, Sao Jose de Rio Preto, Est. de Sao Paulo, Brazil |
| William O. Bigham, '56, C.P. 421, Jundiai, Sao Paulo, Brazil | J. William Garrison, '52, C.P. 246, Mogi das Cruzes, Est. de Sao Paulo, Brazil |
| Paul G. Bunn, '59 (Congo), c/o Methodist DWM, 475 Riverside Drive, New York 27, N.Y. | E. Ray Goodwin, '55 (for Panama), Apt. 2240, San Jose, Costa Rica |

- James W. Goodwin, '57, Instituto Rural Evangelico, Itapina, Est. Esp. Santo, Brazil
- Finley M. Grissett, S '55, Yokodouma, Cameroun, Africa
- Robert Grumbine, '50, P.O. Box 497, Sitka, Alaska
- Edwin Hackney, '55 (AB '52), Methodist Church, Patiala, Punjab, India
- Coriless V. Hanson, '57, C.P. 9, Malange, Angola, Africa
- A. Van Harbin, Jr., '32 (on furlough from Japan), c/o Methodist DWM, 475 Riverside Drive, New York 27, N.Y.
- Marlene Harmon, S '58, Institut Springer, Mulungwishi, via Elizabethville, Katanga, Congo
- David L. Hilton, x '61, Wesley Methodist Church, #2 Wesley Road, Kuala Lumpur, Malaya
- Robert Howard, '47 (on furlough from Burma), P.O. Box 162, Annandale, Minn.
- Randolph L. Jones, S '59, #7 Kwansei Gakuin, Nishinomiya, Japan
- Carl W. Judy, '43, 171 Il San Dong, Kangwondo, Wonju, Korea
- Max Lowdermilk, '55 (AB '52), 4 Civil Lines, Khanewal, West Pakistan
- W. Jack Martin, '61, Methodist Church, Douglas, Alaska
- Lewistine M. McCoy, '44, Rudge Ramos, Est. de Sao Paulo, Brazil
- George Megill, '52 (preparation for Brazil), Mission Orientation Center, Stony Point, N.Y.
- George Ogle, '54 (Korea), Methodist Mission, APO 301, San Francisco, Calif.
- Milton H. Robinson, '48, Cajon 9, La Paz, Bolivia
- Thomas E. Rutledge, Jr., x '47, Jesse Lee Home, Seward, Alaska
- Mrs. Mary Luke Rutledge, MRE '45, Jesse Lee Home, Seward, Alaska
- Robert L. Sigmon, x '60, Raiwind Christian Institute, Raiwind, West Pakistan
- Edward F. Smith, '47 (AB '45), B.P. 2399, Elisabethville, Katanga, Congo
- Jack Smith, '57, Methodist Church, Kahuku, Oahu, Hawaii
- James W. Spitzkeit, '55, Methodist Mission, P.O. Box 16, Taejon, Korea
- James Stanford, '60 (for South America), Scarritt College, Nashville, Tennessee
- W. Denver Stone, '59, 17 Jalan 5/7, Petaling Jaya, Malaya
- David Swain, '51 (AB '48), 116 Aoyama Minami Cho, 6 chome, Minato-Ku, Tokyo, Japan
- C. Clyde Tucker, Jr., '52, Casilla 250, Punta Arenas, Chile
- L. Elbert Wethington, '47 (Ph.D. '49), Methodist Mission, Box 841, Manila, Philippines
- Wood K. Whetstone, '39 (furlough from India), c/o Methodist DWM, 475 Riverside Drive, New York 27, N.Y.
- Mason Willis, '55 (furlough from Hawaii), Duke Divinity School, Durham, N. C.
- Mrs. Margaret Sue Young, MRE '52, United Christian Hospital, Lahore, Pakistan

The New Curriculum

The problem of offering and administering a course of study which most approximately prepares an individual for the Christian ministry is both difficult and enduring. The curriculum of any seminary is continually examined and adapted as circumstances dictate. Periodically, however, a general review of the curriculum evolves a pattern which, building on experience, meets the old problem in a new and, hopefully, more effective way. Such a situation produced the new curriculum which was instituted in the Divinity School two years ago.

The new curriculum endeavors to orient the student in the Christian tradition, to acquaint him with significant and representative motifs of current theological thought, to prepare him to serve effectively as a professional person in his own communion while participating in the ecumenical community, and to gain these ends in respectable academic fashion. These announced goals alert both students and staff to the continuing effort to achieve and maintain excellence in the academic program. In addition to the distinctive shape of the curriculum which is apparent from the catalogue description, certain features deserve special mention because of their intrinsic merit and fresh approach.

An orientation course, *The Church and the Minister's Vocation*, required of all Juniors, introduces the student to the relation between the ministry, the church, and the world. It gives him a perspective from which to see how his calling is expressed in a career which is both faithful to the Christian heritage and mindful of present-day obligation. The aim and the content of the whole curriculum is explained. Particular attention is given to the life of devotion, ministerial offices, and ministerial ethics, in order that beginning students may initiate their studies with a clear and complete profile of the profession before them. Of special help to the incoming student is the opportunity afforded here of examining and evaluating, with expert and professional guidance, the motives for entering the ministry. The course also includes practical instruction in the use of the library and the techniques of scholarship. As lectures are given by various members of the faculty, the students and staff fortunately become acquainted early in the program.

As care is given to introduce the beginning student properly to his course of study, special attention is also directed toward students

with unusual experience or ability. Entering students with exceptional undergraduate preparations may seek advanced standing by substitution of advanced or specialized courses for certain required courses. Provision is made during the orientation period for students who seek such substitution to take qualifying examinations in Old Testament, New Testament, Types of Religious Philosophy, or Speech. The qualifying examination for speech, for example, is described later in this article.

A core curriculum of Biblical, historical, and theological studies is required of all students. For example, a full year of six semester hours of systematic theology is now required. The core curriculum insures that all students shall be familiar with the materials of the Old and New Testament, the history of the Church, and the content of Christian theology. There are in addition, however, professional courses which are variously required of students in the B.D. program, depending on their chosen Vocational Groups.

The Vocational Groups are five in number: The Ministry of the Parish, The Ministry of Christian Education, The Ministry of Missions, The Ministry of Pastoral Care, The Ministry of Teaching. Designed to afford a framework in which a student for the ministry may exercise and pursue special interest, the choice of vocational group at the end of the Junior year accomplishes two purposes which, in the opinion of the administration, are essential for the successful completion of a B.D. program. The student decides upon the area in which he believes himself to be most likely to give his best service, and he takes, from this point on, those courses which are designed for his special interest. To this end a full complement of professional courses is offered, but those courses are required of a student only as his chosen vocational group specifies.

An added requirement for the B.D. degree is the Platform Test, in which a candidate gives evidence of his competence in oral reading and verbal commentary on a previously assigned passage of scripture. The test is taken before a panel of three instructors of the faculty, normally in the Spring Semester. Instituted to insure that all students cultivate facility in public address and diction, the test gives opportunity to discover at an appropriate time students in need of special study in speech and so refer them to remedial workshop courses. Students may, however, apply for permission to take the test at the beginning of their seminary career and, by passing it, qualify for advanced work in the department or, through meeting basic speech requirement in this way, make the choice of electives

possible early in their courses of study. The test, therefore, meets a practical and an academic need.

Another added feature of the new curriculum is a required course, *The Church at Worship*, which emphasizes music, the practice of rites and ceremonies, and the nature and history of worship. The course is taught by a panel of faculty members and affords familiarity for all with the basic materials of worship.

Still in the process of study with a view to revising their present form in the interest of heightened effectiveness are the Senior Seminars and the English Bible Examinations. In the study of these present requirements, the effort of the Curriculum Committee is, as it has been in the revision of the program to date, to structure a course of study that is elastic and adaptable, not monolithic, and which will encourage and allow the student to discover his special interest within the Christian ministry and afford him a program which prepares him adequately to discharge the obligation to his vocation as he defines it.

Looking toward the future with an eye to keeping the B.D. course of study flexible to changing circumstance in theological education, the Curriculum Committee plans to examine carefully two possible areas of development which are increasingly familiar in seminary curricula. One is an honors program. The other is a possible intern year between the present middler and senior years, during which the candidate for a B.D. is resident in and actively participating full time in parish work.

In addition to the revised curriculum for the degree of Bachelor of Divinity, the courses for a Master's degree in Religious Education and the recently added program of study leading to the degree of Master of Theology continue to enrich the offerings of the Divinity School of Duke University.

STUART C. HENRY

The Dean's Desk

From this vantage point, the outstanding as well as the encouraging thing to report to the alumni at this moment in the year is the noticeable enthusiasm which students are expressing toward the new curriculum of studies and the team of old and new instructors who have been assembled to man the curriculum. I perceive over the past months a heightened sense of social concern and academic

vitality on the part of our students—a more authentic wrestling with the issues of Church and World.

It was a moment of proper joy and satisfaction when, at the annual luncheon meeting of the Alumni Association of the Divinity School October 25, at the time of Convocation, the assembled group of one hundred fifty alumni voted to endorse and support the Gilbert T. Rowe Memorial Scholarship Fund campaign. The aim is to establish a fund sufficient to provide a "senior honors scholarship" annually to a suitably qualified senior ministerial student, thus recognizing merit and enabling him to pursue his studies unencumbered with outside demands. I am sure that our alumni everywhere will not only see in this Fund campaign a fitting memorial and tribute to Dr. Rowe—a great teacher and churchman—but will wish to have a share in perpetuating his memory and influence. A number of alumni and faculty, under the leadership of the President of our Association, A. C. Waggoner, have responded by becoming members of the "One Hundred Dollar Club" in support of the Fund. Others may wish to do so. Gifts large and small will be, I am sure, warmly appreciated in what we believe is an eminently worthy cause.

Special notice is herewith given to the inauguration this coming summer, 1961, of two Pastoral Care Clinics, June 19-30 and July 10-21. As a contribution to the continuing education of the practicing minister, these two Clinics with identical agenda are offered as a part of our developing program of Pastoral Care in the Divinity School. They will be conducted by Professor Richard A. Goodling and Dr. Robert E. Smith, psychiatrist and Assistant Professor of Pastoral Care, both members of our faculty. Registration is limited to twenty persons with the B.D. degree. Particulars may be had from and application made to Professor Goodling.

The Clinic in Preaching, which has had enthusiastic reception by participants for several seasons, will again be offered under the leadership of Dr. James T. Cleland, July 3-14. A select staff, composed of Professors John W. Carlton and Stuart Henry, will also have the contribution of the distinguished theologian of Cambridge, England, Professor H. H. Farmer. Application may be made to Dr. Cleland. Enrollment is limited to twenty ministers.

Three members of the faculty will be on sabbatical leave for the Spring Semester, 1961. Professor Ray C. Petry will be at work on a source book of materials in Church History, *A History of Christianity*, Vol. I, which is due for publication early in 1962. Professor Waldo Beach will be pursuing research and writing, while in his ab-

sence Professor Stinespring will serve as Acting Director of Graduate Studies. Professor John Hanks, Lecturer in Sacred Music, will be engaged in study in his special field.

ROBERT E. CUSHMAN

The Bulletin Board

Prof. Anderson spoke at the Duke Dad's Day Banquet in November on "The Scope of University Education Today." In December he gave a paper on "The Post-Bultmannians" for the North Carolina Association of Biblical Instructors and three addresses to the Presbyterians of West Greensboro on "The Relevance of the Biblical Message to Our Situation." His book on *The Later Historians of Israel* has been sent to the printers for publication in a new Lutterworth Press series of Guide-Books to the Bible.

Prof. Clark addressed the Classical Association of the Southern Region on November 24 and collaborated with Prof. Petry in a "Critique of the Social-Historical School at Chicago" at the December meeting of Duke Concilium. He has also spoken to the Erasmus Club, the Greek Orthodox Church (Durham), the Faculty Club of the University of North Carolina (on an expedition to Sinai), and the Travel Club (on his trip to Russia last summer).

During the past three months Dean Cleland has preached at the following academic institutions: Duke, Yale, Vanderbilt, Vassar, North Carolina College, Davidson, Catawba, Deerfield Academy, and Millbrook School. He also addressed the annual meeting of the Y.M.C.A. in Greensboro on January 30.

Prof. Rudin has conducted a series of nine meetings with ministers of the North Carolina Conference to present the revised *Book of Worship* and study the new Service of Holy Communion. He taught a study meeting on Corporate Worship in Sanford, N. C., and on February 6 led devotions for the Annual Music workshop of the Methodist Board of Education, using the Revised Service for Holy Communion.

Prof. Stinespring attended the New York meetings of the Society of Biblical Literature and Exegesis during the Christmas holidays. He is a member of the Council, the governing body of this Society, and was elected to the editorial board of the Society's Journal of Biblical Literature.

Prof. Sullivan has received the degree of Doctor of Philosophy in Arts in the Michaelmas Congregation of the University of Durham, England. On December 28 he read a paper on "Sacred Language in the History of Religions," before the National Association of Biblical Instructors which will be published in the April issue of the Journal of Bible and Religion. He has also contributed a chapter to a commemorative symposium on the late Indian national hero and philosopher, Sri Aurobindo Ghose, published in November by George Allen and Unwin, London, under the title, *The Integral Philosophy of Sri Aurobindo*.

* * * * *

In the hope that some alumni may wish to establish contact or even arrange a reunion with visiting faculty members, the following advance plans are announced. Further details may be secured from the professor or the organization concerned.

Between February 27 and March 17, Dean Ingram will be on a recruiting tour in the states of Tennessee, Texas, Louisiana, Mississippi, Arkansas, and Alabama. He expects to visit the following colleges during this time: Lambuth, Hendrix, Texas Wesleyan, McMurray, Southwestern, University of Texas, University of Houston, Centenary (Louisiana), Millsaps, and Athens (Alabama).

Dean Cleland will preach in Grace Church, Charleston, S. C., on March 22-23, and will deliver the Perkins Lectures at First Methodist Church in Wichita Falls, Texas, April 16-21.

Prof. Anderson will preach in the Lenten Series of The Church of the Epiphany, Washington, D.C., on March 22, 23, and 24 at noon. He will also be the preacher at the Erie Annual Conference in July.

Book Reviews

American Christianity: An Historical Interpretation with Representative Documents. H. Shelton Smith, Robert T. Handy, and Lefferts A. Loetscher. Volume I, 1607-1820. Scribner's. 1960. 615 pp. \$10.00.

American Christianity as a distinct area of scholarly research is a relatively new phenomenon in the academic community. When the late William Warren Sweet began his work in this field, there were those who questioned whether his choice of career were worthy of the talents he brought to his task. The volume which Professors Smith, Handy, and Loetscher now offer should dispel once and for all any lingering skepticism or current apathy regarding the validity and appeal of the study of religion in America. It delineates, in historical perspective, the intrinsic significance of American Christianity, and it demonstrates the necessity of understanding the men and movements here presented, in any adequate measurement of other basic American fields, such as political science or literature.

The authors of this volume explain, in the preface, that they were guided by a twofold aim: to interpret the movements of American Christianity, and to correlate their running narrative with representative primary documents. This is a goal that is easier to announce than achieve. That it has been successfully accomplished is an attestation to the insight and taste, as well as to the diligence, of the knowledgeable men who have produced the book.

The present volume (the first of two) considers American Christianity from its beginning until 1820 and presents material in three periods, of which the first is "Traditions in New Contexts 1607-1690." Churchly traditions—Catholic, Anglican, Lutheran, and Reformed—are detailed with due regard to European origin and American adaptation so that unique features and emphases which flowered in the New World are understandable partly with reference to sea change and colonial circumstance. The "Middle Way" of Puritanism becomes a cogent term in this work, which shows more than *that* the Puritans established a "pattern [that] was not identical with either Brownism or Presbyterianism, but was a middle-way version of Puritan ecclesiology or Congregationalism"; here is an explanation of *how* and *why* this situation came to be. Interpretation of left-wing groups in the American scene, such as Quakers and Baptists, affords

new dimensions as these heirs of a Reformation tradition appear not only as challenge, by their very presence, to the assumptions of religious uniformity and establishment, but also as potent yeast in the rising colonial culture.

The second division of the book, "Changing Patterns 1690-1765," chronicles and interprets the defensive effort of a valiant Puritanism beset by political and intellectual pressure from without and apathy and moral illness within. This section also explains and documents the confusion and tension arising inevitably from the religious pluralism which seemed unavoidable, given the American situation. Here again, as in the earlier period, these phenomena, together with the Great Awakening and the Religion of the Enlightenment, which are also treated in the 1690-1765 period, appear not as isolated fragments or incidental intelligence, but as related and essential parts of a larger design that, happily, grows increasingly clear, even to the casual reader.

The last period, "Freedom and Renewal 1765-1820," elucidates the relation of religion and the revolution in lives of those who often saw a close connection between the two. It carries the story of American Christianity through an enlightenment come of age (in churchmen like Henry Ware and rebels like Tom Paine) and looks objectively at the new awakening in the seaboard states, concluding with sympathetic and illuminating attention to Christian faith on the frontier.

Description is paltry which pictures this volume merely as a collection of ninety-nine documents of American Christianity, bound together by interpretative essays and embraced within the framework of a three-part chronological division, each of which is prefaced by an introduction. Within this scheme the authors succeed in giving a clear perspective of the meaning and direction of Christianity in America. The essays and introductions are always instructive, at times brilliant. The explanation of the Cambridge Platform, for example, is a model of succinct, lucid prose. The Kentucky revival is excellently drawn in half a dozen incisive sentences. This perspective, however, is always balanced with the carefully chosen documents, which, framed as they are by skillful interpretation, exhibit the personalities of great movements as believable people. In "The American Jezebel" Mrs. Anne Hutchinson appears as the undaunted woman that she was, but by implication John Winthrop, from whose journal the document is taken, is equally alive. Again, "A Discourse, on Some Events of the Last Century . . ." makes perfectly clear why

Timothy Dwight, who delivered it, was more than a match for the "ungodly" students of Yale College.

Endless illustrations might be cited of how the authors present the human factor in the large equation. It is sufficient to say that here, for the first time, a single book makes it possible for the student to see the large pattern of religion in America, to fit pieces of hitherto unrelated information intelligently into place, and to do so with the benefit of expert guidance and primary sources which are too often unavailable or fugitive.

The book, unlike many topical publications in the area of religion, will continue to be a valuable source of reference and instruction. It is indexed, illustrated, and supplied with excellent bibliography. The appearance of the companion volume is eagerly awaited.—Stuart C. Henry.

Wherefore Art Thou Come? James T. Cleland. Abingdon. 1961. 143 pp. \$2.50.

Readers of the *Bulletin* will welcome the good news that the Religious Book Club has chosen as one of its dual selections for January this volume of eighteen meditations on the Lord's Supper by Dr. James T. Cleland, James B. Duke Professor of Preaching and Dean of the Chapel. We are happy in the recognition accorded Dr. Cleland for an excellent volume written in terms of reverent intimacy with a service he loves. Moreover, in the lamentable dearth of resource materials on the meditation, this book will come as a welcome aid.

While it is not fashionable to begin book reviews with the epilogue, the concluding monograph, with a richly suggestive interpretation of the meaning, purpose and content of the meditation, deserves careful study before and after the meditations are read. Indeed, it is regrettable that the publishers did not make this section of the book a prologue. Dr. Cleland sets forth the view that the meditation consists not alone in instructive explication; it seeks to revitalize in the sense of strengthening a point of view already held by the congregation. It is designed for "the confirmation and renewal of the faithful." Its purpose is the lucid articulation of what the congregation seeks to say by its presence. Dr. Cleland takes with obvious seriousness the fact that we are the people of God *with a history* and that a vital function of preaching is *anamnesis*, a re-calling, re-affirmation, the "re-enunciation of kerygma." Hence he believes that in the communion service "the spoken Word yields to the acted

Word," and therefore the spoken word is reduced from a sermon to a meditation. A serious study of the epilogue will preserve many a meditation from the blight of banality.

In the meditations themselves Dr. Cleland studiously follows his own counsel. In range and perspective they present a many-faceted approach to the communion service. The meditations are preceded by very appropriate quotations from Scripture and from sources of church history. They convey to the reader new and suggestive insights; i.e. John Wesley's conception of the Sacrament as a "converting" as well as a "confirming" ordinance, the significance of the "prayer of humble access," and (in the epilogue) the function of the "post-table" meditation. The author has a real eye to the contemporary situation in the meditation entitled "On Getting Through the Service," where he teases those whose "minds roam and bodies fidget" as they face, with lethargic spirit or divided mind, the static pattern and recurrent emphases of the communion service. Helpfully the hearer, or reader, is guided in preparation for the celebration of Holy Communion. Within the meditations terms are memorably defined and explained: sacrament, covenant, eucharist, etc. For the reviewer there is an exquisite sensitivity in the two meditations, "In Memoriam" and "Friend, Wherefore Art Thou Come?"

Emerson once remarked that "a man is only half himself; the other half is his expression." The possessor of natural gifts and graces to "clothe the fiery thought in simple words," Dr. Cleland demonstrates oral style at its best—short, pungent, almost staccato sentences, lucid clarity of thought, closely riveted connections, and charming simplicity. He renews words by selection and precision. His irrepressible humor appropriately finds its way into the volume in graceful, human touches.

Robert Frost once remarked concerning one of his poems: "The greatest satisfaction comes when you can say, 'Here is a poem that is a triumphal intention, that bore right through and dismissed itself.'" This book bears evidence of a "triumphal intention." It is an invaluable guide and resource for those who would come to the Lord's table in hopeful anticipation and would leave with dedication and fulfillment.—John W. Carlton.

Myth and Reality in the Old Testament. (Studies in Biblical Theology, No. 27.) Brevard S. Childs. Alec R. Allenson. 1960. 112 pp. \$2.60.

Existence and Faith. Shorter Writings of Rudolf Bultmann. Translated by Schubert M. Ogden. Living Age Books. 1960. 320 pp. \$1.45.

Gospel and Myth in the Thought of Rudolf Bultmann. Giovanni Miegge. Translated by Stephen Neill. John Knox. 1960. 152 pp. \$4.00.

One of the most provocative and lively discussions of our period is concerned with the meaning of Biblical language, especially with the meaning and use of "myth" in the Bible. In the three books listed here the discussion is summarized (in the case of Miegge), refortified (in the case of the Bultmann selections), and continued (in the case of Childs).

The minister may feel that these questions are out of his province of concern—and in some of their technical interests they are—but they are in their main thrust very pertinent. For the question which this discussion is raising is a question which has to do with the authority and utility of the Bible for preaching, and the minister who would be true to the Biblical message and relevant to his people must take into account what is going on in this discussion. It is not necessary that every minister follow all of the by-ways of the discussion, but to understand the main intent and the theological importance of this development is necessary. Any minister who has faced the problem of how he is to preach on the doctrine of creation, the covenant with God, the nature of man, or the meaning of Jesus Christ, and who grounds his message in the Bible, knows the significance of this enterprise.

The books reviewed here build upon work already done. Childs defines myth as "an expression of man's understanding of reality" (p. 17). This definition he calls a "phenomenological"

one. (I might insert the question as to whether such a general and formal definition, even though based upon anthropological records, is any better than philosophical, historical or aesthetic definitions which he eschews.)

When myth as the structured form by which reality is made meaningful in alien cultures enters the Biblical (i.e. covenant) tradition, an immediate conflict is precipitated. Only by "breaking" the myth, that is, using the myth for its own purposes, does the Old Testament incorporate mythological elements from other cultures. The major ways in which this "breaking" took place was in (a) the interpretation of history as having a goal (*telos*). Myth primarily points backward to the primeval reality to which history must return, the Old Testament looks to a new reality in the future (p. 83). And (b) the spatial category of myth is broken by the Old Testament so that space is "historicized" (p. 89), subject to new creative activity by God (p. 90), and personalized (p. 91). That is, spatial categories used in myth are reinterpreted to accord to the Biblical understanding of God's covenant relation with man. By studying how mythical material entered into Israel's thought one can also see how it was changed and by what fundamental criteria it was evaluated. From Childs' point of view the fundamental "reality" by which myth is broken is the new reality of covenant relation with God which takes place in the life of Israel. From this standpoint Israel can evaluate and use mythological materials taken from other traditions (p. 102).

For the Christian this same God has revealed Himself in Jesus Christ, who is the New Reality, and from this vantage point the Christian can understand both the myth and its brokenness in the Old Testament. One of the significant emphases in the book is its insistence that myth is to be understood as the total life of a people; it involves the ritual of everyday life and religious practice as well as theological interpretation. Another important con-

tribution is the concern with the continuity of the Old and New Testament as the revelation of God. The question of the possibility of a general or formal phenomenological definition of myth is one which I think must be answered negatively. If this is so, many of the contentions will not carry as much weight as they seem to have. Nonetheless, theologically (and it is only from this perspective that I can speak), the effort to find meaning in concrete history, and not in super-history or *heilsgeschichte*, raises an important question from a different perspective and Childs makes some helpful suggestions in regard to this problem. (See especially chapter 5.)

The book of essays by Rudolf Bultmann fills in some very valuable material for one who reads him in English. Schubert Ogden, who has ably translated the book, introduces it by suggesting a fundamental perspective from which Bultmann's theology may be interpreted, *viz.*, the "eternal qualitative distinction between God and man." But it is difficult to succinctly delimit Bultmann's theological endeavor, and I doubt if this key to Bultmann's thought is completely adequate, yet it should be carefully assessed because of the source of the suggestion and the fact that it does point to a basic dialectic in Bultmann's theology. Mention should be made also of the quality of the articles included and the good judgment used in their selection.

Giovanni Miegge's book *Gospel and Myth* provides us with a good summary of Bultmann's total effort throughout his work and of a number of alternative answers to Bultmann. This is not so much a "new" contribution to the discussion by Miegge himself as it is a report on the progress of the discussion that has taken place. This book can be suggested to anyone who wants to see the positions of Bultmann and some of his important critics outlined. The difficulty with interpreting Bultmann, however, still remains evident. This is particularly revealed in Miegge's discussion of Bultmann's interest in the church (p. 130),

which other interpreters think is insignificant if not entirely missing, and in his claim that Bultmann does not want to eliminate the mythological element from the New Testament so much as make evident that these "myths are not really myths." (p. 120) All this is highly debatable. But Bultmann will be debated for some time to come, and such an acquaintance with his work as Miegge affords is valuable for the understanding of the discussion.—Thomas A. Langford.

The Hymn and Congregational Singing. James R. Sydnor. John Knox. 1960. 192 pp. \$4.50.

That the present state of congregational singing in many of our Protestant churches is less than optimum has become increasingly evident. A young minister raised and trained abroad was heard to comment upon the noticeable lack of congregational participation in America as compared with that in his European homeland. Almost anyone who can carry a tune and will dare to sing out on Sunday morning becomes the object either of effusive admiration from neighboring adults or of open-mouthed stares from small children in the pew ahead.

Dr. James Sydnor, as Professor of Church Music at the Presbyterian School of Christian Education, in Richmond, Va., has for many years been preaching the gospel of hymnody to potential directors of Christian education, church musicians, and other lay workers, with an enthusiasm which is contagious. What is more, he was called upon to participate in the editing of *The Hymnbook* (Presbyterian and Reformed, 1955) and has amply demonstrated the success of his techniques through the practical ministry of music. It is therefore felicitous that this knowledge and experience has been put into print for wider dissemination, especially since the need for revitalization of congregational singing is at present so acute.

Although many works have been published tracing the meaning and historical origin of Christian hymns

and delineating techniques of music production, "multiple choir programs" and the like, there seems to have been no other attempt, at least in this country, to describe and solve the particular problems involved in congregational singing as distinct from other aspects of church music. This volume, directed primarily to the minister with little musical training, presents extremely practical methods whereby the entire church membership may be led into a greater appreciation of and participation in hymn singing.

Assuming nothing, Dr. Sydnor begins by discussing the value of the hymn for the Christian church; he proceeds to give criteria for the evaluation of hymn texts and tunes, and thence to discuss the hymnal, the place of both worship and musical leaders in singing, and finally to describe feasible means for "educating the congregation to sing hymns." Probably his most controversial section is that on gospel songs, in which he carefully and fairly points out the historical origin and some of the inspirational and theological limitations of this type of hymnody. His perception of the reasons behind some congregations' almost exclusive use of such music is penetrating: "Through the phenomenal evangelistic campaigns . . . gospel songs have come to the forefront—and remained there—in the hymnody of many local congregations. . . . We now have in many denominations Sunday school superintendents, teachers, ministers, and musicians who . . . have frequently not received their full heritage. Their hymnody is fragmentary through no fault of their own." (p. 64)

It is perhaps unfortunate that this small volume is priced a bit high for the ministerial student's pocketbook, since it well deserves to be in the pastor's library and certainly should be purchased for every church library. The chapters are generally brief and remarkably to the point, well written and frequently punctuated with quotations from church leaders of all eras. An appended bibliography, arranged by subject, is not annotated, nor is the

volume indexed. It should be noted that although Dr. Sydnor is a Presbyterian, his experience has not been limited to that denomination and his suggestions would apply equally well to any Protestant or evangelical congregation.—Doralyn J. Hickey, Former Assistant Librarian, now Graduate Student in Religion.

Biblical Archaeology. Abridged. G. Ernest Wright. Westminster. 1960. 198 pp. Paperback, \$1.65.

The original edition of this book appeared in 1957 in quarto size, with 288 pp., 220 illustrations, and eight maps, priced at \$15.00. Because of the high price, few who needed the book were able to purchase it; but, owing to the interest in the subject and the excellence of the work, there was a hue and cry for a less expensive edition. The present attempt to meet the need goes to an opposite extreme, with nearly a hundred pages cut from the text and no illustrations or maps at all. To supply the lack thus created, the author (or his epitomist, Roger Tomes) offers extensive bibliographies at the end of every chapter. Thus a research library would be required to pursue the subject properly. Nevertheless, the text as it stands contains a wealth of worth-while information, and it has been brought up to date to include results of the most recent research.—W. F. Stinespring.

Servants of the Word: The Prophets of Israel. James D. Smart. Westminster. 1960. 95 pp. \$1.50.

In our last issue, this reviewer was calling attention to the never-ending flood of books on the Old Testament prophets. Here is another one, in a series intended for the layman (Westminster Guides to the Bible, 9 vols.). This book is too brief and oversimplified to be used in college or seminary, but would be very useful as a text on the prophets in a Christian Workers' Training School. It is on the whole competently written to give a layman an idea of what the prophets said in

general. Unfortunately, lack of space prevented the author from giving attention to the relation of prophecy to the Deuteronomic corpus and to the place of Daniel among the prophets.—W. F. Stinespring.

Lordship and Discipleship. Eduard Schweizer. Translated from *Ernie-drigung und Erhöhung bei Jesus und seinen Nachfolgern* (Zürich, 1955). A. R. Allenson. 1960. 136 pp. \$2.25.

Dr. Schweizer, Professor of New Testament at Zurich since 1949, has here made a notable contribution to the contemporary discussion about the problem of the historical Jesus.

The group of German scholars, who have advanced beyond Bultmann's position to ask the retrospective historical question about Jesus of Nazareth, have recently been concerned primarily to elucidate the continuity between the historical Jesus and the exalted Christ of the Church's proclamation. In this study Schweizer attempts to trace the development of belief in Jesus as Lord from Jesus Himself to the Hellenistic Church. The first focus of his treatment is Jesus' call to discipleship. One of the indisputably historical traits in the Gospel tradition about Jesus is that He summoned men to follow Him. In His call, e.g. to Levi, everything decisive has already happened, and grace is present. Again it can certainly be established historically that Jesus was put to death on the Cross with suffering. The post-Easter Church subsequently confessed Jesus as the One exalted to God through suffering. Therefore just as the way of Jesus leads only through suffering and death to glory, so also the way of those who follow Him.

Schweizer amasses a large body of material from the Intertestamental, Rabbinic and Qumran literatures showing the importance to Judaism of the idea of the suffering and exalted Righteous One, and concludes that to a great extent this picture deter-

mined the Church's early understanding of Christ.

Accordingly in the Church's Christological formulations and confessions two lines of thought are discernible. Jesus' humiliation and death have been construed as a way "for us," "for our sins" (cf. 1 Cor. 15:3). This emphasis was particularly meaningful in a Hebrew context where sins were the real problem. But also He is the exalted Lord who continues His way "with us." This emphasis had special meaning for the Hellenistic Church, where His Lordship could be understood as victory over the powers or blind Fate, which held Hellenistic man in bondage (Phil. 2:6-11).

The New Testament, however, has never allowed these two lines, the "for us" and the "with us" to be separated. Then, as well as now, Jesus' way for His disciples was the way of the Cross, leading into distress and rejection and suffering, and at the same time, the way containing the promise of exaltation to God's glory.

It is impossible to do justice here to the many-sidedness of Schweizer's treatment. Some brief comments must suffice.

1) At the exegetical level Schweizer confronts the Church with the challenge, presented by the life of a man like Bonhoeffer, to think more profoundly and heroically about what is involved in discipleship.

2) Schweizer's emphasis on the variations in the Church's Christological confessions is symptomatic of a new trend appearing in New Testament studies. The popular quest for unity is yielding place to recognition of the richness and variety of kerygmatic formulae. Schweizer never in fact uses the magical word *Kerygma*, which has sometimes recently straitjacketed New Testament interpretation.

3) The fact that the primitive Church preached its message in such different terms as its different hearers could grasp means that for us too the Word of God cannot be bound. We in the West may proclaim the meaning of

God's act for our existence in quite different terms from, shall we say, Japanese Christians.

This book is a must for all serious students of the New Testament, **and** a desideratum for all who would cherish profounder insights into the meaning of Christian discipleship.—Hugh Anderson.

St. John's Gospel: An Exposition.
Walter Lüthi, John Knox. 1960.
348 pp. \$5.00.

The book contains sermons which Walter Lüthi, one of Switzerland's prominent preachers, delivered seriatim in Basel in 1939-1942, just before and during the first years of World War II. Most of the text of the Fourth Gospel is covered, although in places certain passages prove too lengthy except for quotation relative to what Lüthi interprets as the core of the particular passage. Those interested in a balanced survey of the content of the Fourth Gospel will find in his book a responsible guide. The reader will always want to remember that it is an exposition. It does not deal with many exegetical "fine points," the history of the text, or the problem of authorship.

Pastors will take note that it is possible to preach through a Biblical book from the beginning to the end. This kind of preaching is not attempted in most American pulpits. It is quite a challenge to reconsider the point of preaching. What are we to preach? Our own ideas, our experiences, general religious and moral truths, or the Word of God? Those who hold that preaching is communicating personal experience will not find in these sermons what they are looking for, but they might be led to rethink their approach if they carefully listen to what Lüthi has to say. The forcefulness of his mind and the integrity of his convictions will even impress those who disagree with his method.

To agree with Lüthi that the task

of the pulpit is to preach God's Word does not mean that one must agree with his method of exposition. He does not always tackle the problem of the internal meaning of the text convincingly. He often moves too quickly to an application which becomes tautological because it repeats what the text suggests externally. For example, what was the meaning of the feeding of the five thousand in Jesus' own day? Lüthi proclaims, "The participants in this great meal see that here is a man who really can do more than eat bread, He can create it." (p. 85) Was this the purpose of the feeding of the five thousand? Was there no particular historical circumstance that made Jesus act in this kind of meal? What was its relationship to the Messianic meal?

Sometimes Lüthi will quote key phrases of the text but not indicate what their meaning is. Perhaps he thinks that they speak for themselves. But is it self-evident what it means that the Father has given the Son "authority to execute judgment also, because he is the Son of man?" (p. 80) What has the Son of man to do with being the judge? Does the man in the pew immediately have an inkling of what the concept, Son of man, implies in this context without an interpretation?

The problem of meaning must also be raised with respect to Lüthi's treatment of the structure of the theology of the Fourth Gospel. For what theological reasons does Jesus say that he is before Abraham? Some interpretation of the "theological logic" of the Fourth Gospel is certainly warranted. This is especially necessary for the prologue.

Are these sermons an *interpretation* of the Word of God? Many sermons are published that do not even confront us with this question because they are not even concerned with the Word of God. It is the virtue of Lüthi's book that it confronts us with our real task as preachers.—Frederick Herzog.

Paul and the Salvation of Mankind.

Johannes Munck. John Knox. 1959. \$6.50.

Johannes Munck, professor of N. T. Exegesis at the University of Aarhus in Denmark, has devoted many years of study to the Apostle Paul. It is obvious that this book is the work of a first-rate scholar who has prepared himself for his task thoroughly and well. The numerous and often lengthy footnotes reveal a wide acquaintance with both European and American studies of Paul, and the text demonstrates the author's careful application of the best critical and exegetical principles.

Munck begins with a detailed examination of Paul's call. He refutes the suggestion that Paul's conversion was simply the culmination of his religious quest or that it can be attributed primarily to psychological factors. On the contrary, "the Damascus experience comes without any preparation" (p. 13). As a result of this experience Paul became "the Apostle to the Gentiles" (ch. 2), and as such was "the central figure in the story of salvation" (p. 49). Munck follows Cullmann in an interpretation of 2 Thess. 6 f. (with which few scholars will agree) which sees Paul himself "as the one on whom the arrival of the Messianic age depends" (p. 41). The important thing in the study of Paul, therefore, is not his theology *per se* but his understanding of his apostleship, in the ramifications of which is to be found "in the deepest sense Paul's theology" (p. 67).

All of this is predicated upon Munck's conviction that the greatest error in Pauline studies today is a continued reliance upon the historical assumptions of the Tübingen School of a century ago, which posited a deep antipathy between the Judaistic Jerusalem Church and the more universalistic Paul. This simply was not the case, Munck points out, and he documents his conclusion convincingly. Having set forth his own basic presuppositions, the author turns to the four great Pauline letters, Galatians,

1 and 2 Corinthians, and Romans, to work out his hypothesis. He then seeks to give a true picture (by contrast with that of the Tübingen School) of Jewish Christianity in Acts, and in ch. 9 seeks "to draw a new picture of the history of primitive Christianity" (p. 86) based on these exegetical studies. The final two chapters, "Paul and Jerusalem" and "Paul Before the Emperor," exhibit the consummation of Paul's Apostolic role: "The apostle testified before the emperor and preached the word, and thus the preaching to the Gentiles was completed . . ." (p. 332). God's saving purpose through Paul had been effected.

This is an important book and everyone who is concerned to understand Paul will want to study it carefully. Few will agree with all its conclusions, but all will respect the careful scholarship and devotion to truth of its author.—Boyd L. Daniels.

A Theology of Proclamation. Dietrich Ritschl. John Knox. 1960. 187 pp. \$3.50.

Commenting on this volume, an editor of a religious press is reported to have ejaculated: "This is the damndest book on preaching I've ever seen." Provided the adjective is not taken in a theological sense, he is somewhat right. There is nothing here about propositions and patterns, about style and delivery, about the paraphernalia of Pr. 29. The author—with a Swiss-Germanic-Scottish background and a Texas foreground—wades, at the deep end, into the Biblical and theological concept of preaching, as it is set in a Church which is conscious of its mission to the world. He analyzes the content of the Word; he discusses the office of proclamation within worship; he pleads for expository preaching with a high Christology.

He who runs will not read this book at all. To the one willing to delve, it is full of provocation and benediction. Whet your appetite on these sentences: "When the missionary comes to godless places and God-

forsaken people in this world, he will find Jesus Christ already at work." (22) "The Word of God is not a religious but a worldly word . . ." (47) "The sermon is an instrument for the creation of history." (142) "It is probably humanly impossible ever to preach an 'understandable' sermon." (186) Here is an awesomely high view of preaching, because the stuff of preaching is God Himself. Maybe this is the blessed-est book on preaching one has ever seen.—James T. Cleland.

The Vocabulary of the Church. Richard C. White, ed. Macmillan, 1960. 178 pp. \$3.50.

Articulation is a tricky business, as I know too well, being an r-rolling Scot sojourning in the drawling South. Do you have a problem with "ecumenicity" and "hegira?" Ever since a college president read about Elijah sitting under a "juppiter" tree and a theological student, unable to pronounce Mephilbosheth, referred to him as "Miffy, for short," I have longed for a pronunciation guide for ministers. Macmillan has now published it. Here are 10,000 word entries, according to the wrapper—I didn't count them—"pressed down, and shaken together, and running over." Biblical names and the commonly used Biblical words and the jargon and gobbledegook of the religious vocabulary—in readable print—abound, with a phonetic pronunciation system which is baffling on a first acquaintance but begins to make good sense, provided one is willing to risk his ability to spell correctly. No longer need the pulpiteer or lecturer (be defeated by Abeth-maacah, chrysoprasus, Geulinx (a new one on me), porphyry, or Zemaraim. AY MEN or AH MEN.—James T. Cleland.

The Eucharist and Liturgical Renewal. Massey H. Shepherd, Jr., ed. Oxford Press, 1960. 146 pp. \$3.00.

The Pastor's Prayer Book. Robert N. Rodenmayer. Oxford Press, 1960. 319 pp. \$5.00.

The first of these volumes carries forward the task begun in *The Liturgical Renewal of the Church*: to explore and expound the relations between faith, liturgy, and life. But this volume uses "liturgy" in its primary sense, and expounds the Holy Communion or Eucharist as the central action of God and of the Church, through which the Church participates in Christ's offering of himself for all men. Thus the Church is the Eucharistic body, and Christians offer "ourselves, our souls and bodies," in grateful and responsible service to our Head, and to our fellows.

From this central perspective Bible, education, society, and the ministry of the laity are presented as opportunities for rediscovering a sacramental universe—one which God is pleased to use for our good. And with this insight, we may recover our faculties of wonder and joy in God.

The Pastor's Prayerbook is for all Christian ministers, organized "to follow the rhythm of their days," and to provide prayers ancient and modern, public and private, for "all their main concerns, public and private." The more than six hundred prayers are in thirty-three divisions, from morning, meetings, occasions, study, calls, trouble, bereavement, seasons and days, to prayers for a retreat.

Noteworthy are the sober and sensitive addresses to Deity, which encourage thoughtful communion with the Giver of all good; the unerring sense of occasion, which guides us in praying to the point; and the clarity of form and language which enhance the sense of reality.

I suspect that all of us need the aid which this book would afford.—John J. Rudin, II.

Methodism and Society in Theological Perspective. S. Paul Schilling. Abingdon, 1960. 305 pp. \$5.00.

This is Volume III but the first published of a four-volume study of

"Methodism and Society" by the Boston University School of Theology for the Methodist Board of Social and Economic Relations, led by A. Dudley Ward, recent Convocation and Pastors' School lecturer at Duke). Dr. Schilling is a well-known Methodist theologian.

Part I, "The Record," examines Methodist theology and its implications for social thought and action, from Wesley to the present. A preliminary query as to the place of theology itself in Methodism finds the church generally wary of both creedalist and indifferentist extremes, emphasizing rather religious experience and life and related convictions, preserving freedom and social concern, but tending to theological shallowness and indefiniteness, especially among the laity. The clarity and connection of theology and ethics in early Methodism appears in Dr. Schilling's little gem of a chapter on Wesley's "theology of salvation" and its social significance. But early twentieth-century Methodism had lost much of its Wesleyan doctrinal heritage and even more of its connection with social concern. The more promising recent trend, however—while more among theologians than denominational officialdom, and less consciously Wesleyan than neo-liberal, neo-Reformationist, and ecumenical—is toward more concern with the classical theological themes, and a clearer relation of social thought and action to theology.

But what of the Methodist lay mind today? A major contribution of this book is its embodiment (in full appendices) and analytical interpretation of the results of sociological analysis of contemporary Methodism and extensive questionnaires on Methodist theological convictions and their relations to social beliefs and practices. It may be more dismaying than surprising to have such documentation of our suspicions as to a general Methodist lack of "any coherent pattern of belief and action" and a prevailing cultural accommodation of theology and ethics. But now the Methodist

ministry and seminary can see our problems more starkly defined!

This whole study underscores Methodism's need of a "theology of society," which Dr. Schilling undertakes in broad outline in Part II, "Proposals" (a fine little book in itself). His "social theology of salvation" is ecumenical in spirit, essentially Protestant, yet distinctively Wesleyan. Agreeing fundamentally with H. Richard Niebuhr's influential "evangelical ethics" of "response of the Christian and the Christian community to the creating, saving, and renewing work of God," Dr. Schilling goes beyond such ethics of repentance and justification to work out the implications of the third Wesleyan theme of sanctification, and makes more place for social redemption and theological-ethical guidance in social decision.

Such a competent, constructive, irenic treatment should go a long way toward resolving current theological-ethical issues, correcting earlier stereotypes of liberals and neo-orthodox, and providing a more adequate Methodist theology for social thought and action. —McMurry S. Richey.

Redemptive Counseling. Dayton G. Van Deusen. John Knox. 1960. 191 pp. \$3.50.

The subtitle of this book, "Relating psychotherapy to the personal meanings in redemption," indicates that within pastoral counseling this is a welcomed second generation book which has left to predecessors the how and why of counseling and psychotherapy and has gone on to deal in a succinct, stimulating way with the contributions psychotherapy makes to an understanding of the historical redemptive work of the Church. It is written not by one with so much adulation for psychotherapy that he tries to rewrite theology, but by one with a deep appreciation for the basic historical truth of the Christian faith and for its redemptive endeavors. In the Foreword, Wayne Oates points out

that the author "... keeps close to the content of his own interpretation of the Christian faith without inventing a separate theology of pastoral counseling. Like his spiritual forebear, Martin Luther, he grasps the personal dimensions of the Christian experience without becoming lost in a sea of subjectivity." The author represents a fine combination of formal seminary and post-seminary training, of clinical pastoral training, of chaplaincy and pastoral experience.

The essential features of both the redemptive work of the church and of psychotherapy are presented in clear, logical, straightforward fashion, with their similarities and differences described in such a way that the integrity of each is maintained, yet in such a way that pastoral counseling becomes a legitimate and substantial ministry, bringing together the contributions which psychotherapy and the Christian faith have made to the redemptive efforts on man's behalf.

In Part I he confronts the Church's redemptive mission with the challenges of psychotherapy, its claim to truth, its understanding of the nature of man, and its challenge to the Church to "... live up to the inwardness which is so basic to your faith." Part Two deals with the scene of redemptive action, the area of personal life, wherein God meets the person in his striving for selfhood. Finally, in Part Three he discusses the mediating and healing aspects of pastoral counseling. It is apparent that he sees both psychotherapy and the Christian Church working to release men from bondage and to promote the growth toward full selfhood. To this extent both are channels for the mediating and healing power of God.

The shortcomings of this book are considered to be relatively minor. The author's psychology is that of psychotherapy and his psychotherapy is that of the psychoanalytic psychotherapies. His Lutheran background is apparent but not obnoxious. His frequent but brief references to Luther's thoughts do illumine and may

stimulate the reader to search out the thoughts of his favorite Reformer or theologian on similar issues. The theology remains orthodox Christian rather than that of the partisan.

There are few books which are able to raise as many thought-provoking questions, to present as much background material, and to provide as many meaningful answers as this one, and its content, touching as it does upon the heart of the Christian message, recommends it to all those who share in redemptive work.—Richard A. Goodling.

Retarded Children: God's Children.

Sigurd D. Petersen. Westminster. 1960. 156 pp. \$3.00.

Sigurd D. Petersen is Chaplain of the State Hospital and Training Center in Parsons, Kansas, a center which was established for the care, treatment, and training of more than 600 mentally retarded children between the ages of 6 and 21. His is not a technical book on mental retardation, but a deeply moving and personal testimony to the love which ministers in the face of tragedy. Although the book is written by a chaplain and is slanted toward his involvement in the religious ministry to those who are retarded, it speaks, through him, of the love which cares, which seeks to understand and to heal, and which dares to hope, that characterizes all those who form the treatment team.

Through the lives of those caught up in the problem of retardation, the children themselves and the parents of these children, Petersen describes their deeply human needs and reminds us that they are not subhumans but persons in their own right and worthy of the love, the respect, and the opportunities to fulfill themselves, which all deserve. The author is able to go beyond the psychiatric dimensions of each case to the religious dimensions and from there to describe the religious experiences and needs of the retarded. He presents the challenge to the Church and illustrates briefly,

especially in the Appendixes, how the Church might meet these needs. His sensitivity to the deep wounds created by retardation extends to parents and his final chapter deals sensibly and helpfully with the decisions which parents of retarded children must face.

Perhaps all that one could ask for in this book would be for that which the author expressly left out: technical information on retardation. Although he does come to grips with the religious question, "Why must it be?" the reader might also want answers to questions relevant to other levels of knowledge. It also seems appropriate to point out that the reader who is relatively unfamiliar with retardation may come away from the book with an overly optimistic picture of the potentialities of the retarded. In the first place there is not retardation but levels of retardation, a concept which is implicit but not specifically referred to until the Appendix. Secondly, while we have undoubtedly been struck more by the limitations of the retarded than by their potentiality, their limitations are real and unalterable. This word of caution is one which the author would undoubtedly make himself, since he pleads for a realistic understanding of retardation.

This book is particularly recommended for parents of retarded children, for those students who are attempting to clarify their vocational objectives and whose interests are slanted toward work with the handicapped, for Church School curriculum groups, and for the Church Schools whose staffs and facilities would enable them to minister to the retarded in their midst.—Richard A. Goodling.

The Missionary Church in East and West. Charles C. West and David M. Paton, eds. S.C.M. Press. 1959. 133 pp. \$2.00.

As No. 13 in a series on *Studies in Ministry and Worship* this little book thrusts the reader directly into the

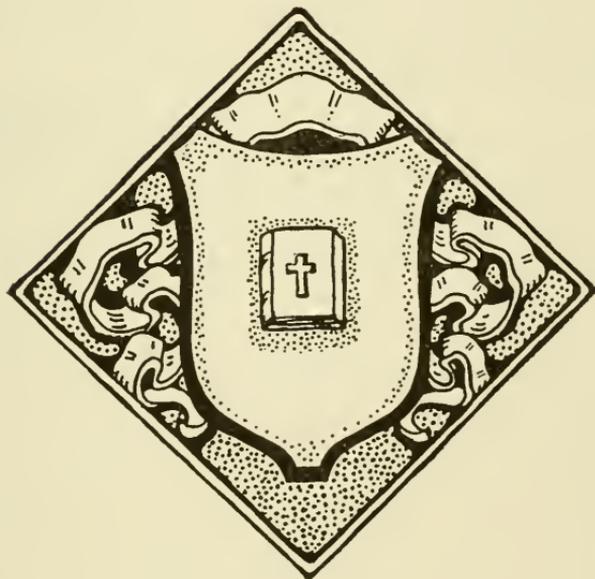
fresh but disturbing re-examination of the meaning of the Church which is going on in ecumenical circles. Here we find seven lectures from the Ecumenical Institute near Geneva by persons with missionary experience in Germany, South India, Indonesia (half the contributors) and pre-Communist China.

The contributions are uneven in quality and clarity but certain themes are discernible. It is agreed that the missionary mandate of the Church is to the whole world everywhere. This erases the categories of young and old churches, of home and mission churches. The real hope for the Church is felt to lie in the layman, not in the clergy. The whole tenor of the essays is toward ecumenicity and unity and against institutionalism, denominationalism and such signs of conformity as that of church attendance as a measure of the health of the Church.

Certain considerations which indicate the reasons for prophetic and radical positions on the part of these writers include the statement that in West Germany but 6% of the baptized attend church service, and the claim that in Germany and China the undermining of the traditional church by Nazi or Communist rule is making possible the emergence of the 'true' Church.

It is interesting to find positions advocated for which one's missionary friends were 'returned' home when they held these same positions in the 1930's. It is exciting to read about some of the creative and dynamic experiments in proclaiming the Gospel in home and factory and other areas of the secular world. But it is also disturbing to find that it is so easy to raise questions—Editor West's contributions bristle with them—but that so few answers are suggested besides advocating that we must continue to preach Christ and to realize that God's hand is at work in the tremendous revolution that is sweeping the world.—David G. Bradley.

THE
DUKE DIVINITY SCHOOL
BULLETIN



Volume 26

May, 1961

Number 2

A Prayer of Confession

O God, our heavenly Father, we have sinned against Thee and are not worthy to be called Thy children. We are guilty of committing specific acts of sin. We are even more guilty, in having a sinful attitude in general. We have argued at times when we should have prayed. We have pretended to have the wisdom of experience when we were immature. We have been selfishly competitive when Christ desired us to be cooperative. We have dealt in proud denunciation when we should have tried to understand. Forgive us, we beseech Thee, most merciful Father, and renew us in the strength of Thy grace, through Jesus Christ. Amen.

—Howard C. Wilkinson
Chaplain to the University

THE DUKE DIVINITY SCHOOL BULLETIN

VOLUME 26

MAY, 1961

NUMBER 2

The Ministry of the Church

A Divinity School Lecture delivered on March 22, 1961

BISHOP ODD HAGEN, *Stockholm Area*

The ministry of the Church is under much discussion today. One reason is that the ecumenical movement seems to require a deeper understanding of the ministry, if the different churches and denominations are to come to any kind of mutual understanding at all. Another reason is that the different churches all have the feeling that it is necessary to rethink the theological basis for the ministry of the laity.

Trying to point out what I think is the basic misunderstanding of the Church today, I would say that it consists in the fact that we have for a long time been dominated by a theology, scholarly and lay, which has connected the ministry of the Church primarily and almost solely with the ministerial calling. That of course has been the tendency in Anglican and other churches which lay heavy stress on the apostolic succession. If it is believed that a true church depends upon what they would call a "true" episcopal office, and that ordination given by such a "true" bishop is the key to the right ministry, then it is of course natural to interpret the office and ministry of the Church in personal terms. The Church's ministry is then best expressed in the work of the clergy or the ordained ministers.

This, in my opinion, is wrong. Basically the ministry is given to the Church and not to the minister personally. All the different kinds of services within the Church are just various functions of the fundamental *Ministry of the Church*.

It may be necessary to say a few words about the background of this kind of thinking. Why did Jesus come? Without taking up space to quote Bible passages here, I would say that *Jesus came to*

reconcile and to redeem. But it is also evident that Jesus wanted his disciples to continue his mission. This is not to say that we believe that the work of Christ is incomplete in itself, but it is quite clear that the Church is called to continue his work of reconciliation. God has given us—that is, the Church—"the ministry of reconciliation." He wants us to present our bodies as "a living sacrifice." We are to "fulfill the law of Christ." We are called "not only to believe in him, but also to suffer on his behalf." We are to bring the gospel of the Kingdom to the uttermost parts of the world.

This divine calling was given to the Church. We do all, as disciples, have a share in that calling. The English scholar, T. W. Manson, says that "every function of those who are members of the Body of Christ is a *diakonia*, and Christ is the supreme holder of every *diakonia*."

Diakonia means *service*. Whoever would be the first should be the servant of all. The Messiah himself became the servant of all. And the Church today ought to be the servant, perhaps even the Suffering Servant. The Church does not exist for its own sake: its calling is to serve. Perhaps one of the weaknesses of the Church of our day is that it does not really serve. We preach the word of reconciliation, but we do not really give ourselves to it or for it. We forget that our calling is to fulfill the ministry which Christ gave to his Church.

There is only one basic ministry, namely, the mission which Jesus gave to all his disciples. There is therefore no support in the New Testament for saying that he gave this calling only to a few of his followers. He gave it to them all. In this respect every Christian is under the same commission. We are all ministers, laymen as well as clergy.

But I am sure that many would like to have some of the details discussed a little more fully. It is obvious that some churches have the opinion that the ministry belongs to the rightly ordained minister. They will argue and say that "the apostolic succession" is vital to the Apostolic Church and to a right ministry. Over against this view of the apostolic ministry I shall be speaking for the doctrine of the *apostolic Church*. The basic thing is not an apostolic "office," but an apostolic Church.

Again let me refer to T. W. Manson. In his book, *The Church's Ministry*, he gives a good analysis of the Greek word, *apostellein*, as well as its Hebrew equivalent, *shaliach*. It is obvious, he says, that these words refer more to the sending person than to the person sent. The person who is sent is more or less an extension of the

sending person, of his will and personality. The noun, *shaliach*, may denote an agent or a messenger for another person. One *shaliach* cannot transfer his calling and authority to another person. Manson also points out that the authority of the *shaliach* is obviously discontinued when his work is done. All this argues against the usual concept of an apostolic succession. Even when a *shaliach* represents a whole group, as he does in the religious service of a particular congregation, he acts, so to say, merely *on behalf* of the congregation. His activity does not represent a special *status* within the worshipping people; he is only *functioning* on behalf of the group.

If we seek to understand the place of the apostle in the New Testament Church and teaching, we will find something similar. The apostles, the Twelve, as well as others, had of course a special work to do, but they surely had no special status. A study of Mat. 10:5 ff. and its parallels is rather convincing. As Oscar Cullmann points out, the calling of the apostles was something which happened *once* and never was repeated. This means that even if one could say that they had a unique position in the first Church, this did not necessarily create a precedent for the future. It is also to be noted that St. Paul, when he writes about the various gifts that God has given to the Church, mentions apostles, prophets, evangelists, pastors and teachers, and does not in any way put the apostles in a special position. What they had in distinction from the others was *a special function*, but not a unique status; nor did they appear to belong to a special order.

It may, of course, be said that the Twelve had a unique place insofar as they had special experiences with the historical Jesus, but it has to be remembered that even other disciples had such experiences. It is also possible to argue that Jesus initiated the Twelve in the knowledge of future happenings and gave them special promises. But none of this is something which can be transferred from them to other persons. It is also interesting to see that, though the disciples found it necessary to complete the number of the Twelve when Judas disappeared from the scene, nothing similar is said when James, the son of Zebedee, was killed by Herod. Obviously this should have been the natural consequence if the disciples had held any doctrines of apostolic succession.

I come back to the question of the apostolic mission of the Church, for I want to stress again that the mission and the ministry belong to the Church. When Jesus left his first disciples, he did not give them any elaborate rites and regulations for their future life and work. What he left was a fellowship of believers, two simple religious rites, a message to preach, and a mission to fulfill. And these different

things are, after all, only parts of the same, single unity. The Church, which is the Body of Christ in time, is to act according to its divine calling. The Church has been given the task of reconciliation. Performing this work and fulfilling this mission, the Church functions in different ways. But the question whether or not the Church is an apostolic church does not depend upon whether or not it has an apostolic office. The decisive question is whether the Church has remained loyal to its apostolic calling; that is, if a church does not have a missionary spirit and does not evangelize, then that church is not an apostolic Church, even though it happens to have a so-called apostolic succession. We find, then, that the Church is apostolic because it is called to proclaim the Gospel to all mankind. The person who in the name of the Church fulfills this calling of the Church is *surely in the apostolic tradition*.

This concept of the ministry of the Church leads me to say something about "the priesthood of all believers." It is hard to say what was the greatest contribution of Martin Luther. I expect that his rediscovery of *sola fide* and *sola gratia* must be mentioned first. But I feel quite sure that another of his great rediscoveries was the concept of "the priesthood of all believers." But do we as Protestants really understand what it means? There are still people among us who believe that we should have a ministry very much like the priesthood which we find when reading about Israel and its Temple services. On the other hand, there are people who hold the opinion that, since the New Testament speaks about a priesthood of all believers, we should not have any special ministers at all. Both of these conceptions are obviously wrong.

Let it be stated first that it seems clear that the New Testament does not speak about a priesthood like that of the Old Testament. In the catalogues of offices in I Cor. 1:28-30 and Eph. 4:11-12 there is no hint at all of anything of that kind. To be a priest in the Old Testament meaning of the word was to belong to one of the priestly families, and not one of the apostles insisted upon such a status. We do, of course, read in Acts 6:7 that some priests also became obedient to the faith, but they seem to have continued their service in the Temple according to its ritual and did not become leaders of the Church because of their hierarchical status.

But this is not the end of the story. The idea of the priesthood comes up in the New Testament in another connection. Jesus never referred to himself as a priest. He used to call himself a rabbi or prophet. But he did apply the idea of the Suffering Servant to himself. Later his followers, when they tried to tell what Jesus

meant to them, used some concepts from the Old Testament. They spoke about Jesus as the passover lamb (1 Cor. 5:7). Christ loved the Church and gave himself for it (Eph. 5:2). The thought of Christ as the lamb slain for our sin also occurs in various ways in the Book of Revelation and the Letter to the Hebrews. Christ is there spoken of as the High Priest, who has fulfilled an offering like that of the High Priest in Israel, but one which is perfect and valid for all time. So Christ is our High Priest. But more: he gave *himself* as a living sacrifice. And he is still praying for sinners. In this service he is unique and perfect.

It is against the background of this High Priestly office of Christ that we must see the idea of the priesthood of all believers. So far as we know, Jesus did not directly call his disciples "priests," but it is surely true that he called them to have a part in that self-sacrifice which made it natural to call his own ministry a priestly one. This kind of priestly service is spoken of in many connections in the New Testament. Take, for instance, the key word in Rom. 12:1, where it is said that Christians should present their bodies as a living sacrifice, holy and acceptable to God. Or Phil. 3:3, where the Christian is described as praying to God in the Spirit. The Letter to the Hebrews lets us know that praising God and doing good works is "a sacrifice which pleases God"; and I Peter says directly that the Christians are "a holy priesthood," "a royal priesthood," which shall offer "spiritual sacrifices." Similar thoughts can be found also in the Book of Revelation.

In other words, Christ is the supreme Priest, unique and perfect. He gave himself for us all. But we are also all priests in the sense that we are called to offer up ourselves with the same mind which was in Christ Jesus. This means that a very common idea which says that "the priesthood of all believers" means that every believer has a right to preach, to administer the sacraments, *et cetera*—as if the priesthood of all believers should be something competing with the office performed by a pastor—is entirely wrong. The priesthood of all believers does not at all indicate the idea of everybody's right to preach. It is rather a calling to service, to sacrifice, to live as every Christian should. It is to be a partaker in the ministry of the Church: to proclaim and to practice the message of reconciliation.

Even Luther knew that this concept of the ministry was basic to every function of the Church. He said that to become a pastor one had first to be born as a Christian and become a priest in the priesthood of all believers. Neither the pope nor anybody else can make one a minister. But when one through baptism has been born as

a priest, then one can later receive a special task in the Church. I would say it this way: as members in the Body of Christ we live in the realm of redemption, and we have been given the ministry of reconciliation. Not a single Christian is outside of this ministry. We are all ministers.

This also means that the popular conception of the pastor as a full-time worker in the Kingdom of God and the layman as only a part-time one is totally wrong. There is, in fact, no part-time discipleship. The difference between a pastor and a layman consists in different functions they have. We cannot all be hands of the Body of Christ; neither can we all be mouths for the same body. Further, it must be remembered that the service of the layman is not limited to what he can do in the congregation or among his Christian friends. The priesthood of all believers is not a special kind of temple-service, but a service in which a Christian remains whether he is inside the temple-walls or outside, whether it is Sunday or weekday. Neither is it to be thought that a layman's witness is any more a part of the function of this priesthood than the silent prayer of an old woman, or the glass of water given to a thirsty wanderer, or the minister's sermon. They are all rooted basically in the priesthood of all believers, in the service of giving ourselves to Christ and his Kingdom. There are, of course, different gifts of grace and different functions, but they are all rooted in the same ministry of the Church.

One consequence of a significant renewal of the doctrine of the priesthood of all believers would be a revival of lay activity in our churches. This is especially needful in churches which have been dominated by a false doctrine of the ministry and which have not given the different gifts of grace, to which the New Testament refers and which experience proves people to have, the place in the Church's life which belongs to them. But to stress this should not lead us to allow the misunderstanding that it is un-Biblical and impractical to have a certain pastoral function in the Church. A conclusion of this sort would be against the testimony of history. The Church has had throughout all its history some kind of special "offices" or "services." As a matter of fact, even the sects and denominations who proudly proclaimed that they would never approve the idea of having any special "offices," have all smuggled these functions in through the back-door and simply given them new names. If you call all apples "oranges," then, of course, you have no apples.

As soon as the first Church started to work, fulfilling its apostolic mission, we find that there had to come a differentiation of functions, mainly because of the practical situation and its needs and demands.

We see first the differentiation between those who were preaching the Word and those serving at the tables. Later other functions were added. In I Cor. 12:28-30 one finds a long list of different services. The same is the case in Eph. 4:11. It would stretch the truth too much if we tried to make a systematic dogma of what we find here. Different situations and backgrounds have played a part in the development of the various functions, and practical reasons lie behind most of them. To ask why we do not permit all Christians to serve the Holy Communion is as foolish as to ask why all people at a dinner do not serve at the table. There simply has to be *some order*, and this order is created by the Church itself. Again, this order is created by the Church itself, because it is the Church which has the ministry. All functions are aspects of a greater unity. The view of St. Paul, as presented in I Cor., is built upon the fact that the body is a unity and no member can act on its own or on behalf of itself. The different members are parts of the unity. So also are the different functions in the Church; they are various expressions of its basic ministry.

To sum up, then, we find the Church to have its ministry from Christ. The Church fulfills its ministry through its members, lay and pastoral. It is not an apostolic office which defines the Church; rather the Church is apostolic when it is fulfilling its apostolic mission. It is evident, for instance, that the pastor is functioning in an apostolic mission when he is preaching and counselling. However, this does not mean that the pastor is subordinated to the Church as regards the authority of his calling. The Church is *the medium which God uses* when he calls a person to a special function, but the calling and the authority certainly come *from God*. It is this idea which, as far as I can see, dominates in Eph. 4:11-12: "And he gave us some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, unto the work of ministering, unto the building up of the Body of Christ." Again in Eph. 4:16: . . . "from whom all the Body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love."

It seems evident, then, that there are different functions in the basic apostolic ministry of the church, though they all have their roots in the priesthood of all believers. If the preacher is the mouth of this body, then certainly other parts of it have other functions. A body cannot consist only of speaking mouths. It also needs feet and hands.

Finally, if we study I Cor. 12, we will find this illustrated also in another way. At the same time as it is emphasized that the gifts of grace are different, it is also stressed that the Spirit is the same. But it is also understood that some of the gifts of grace have a certain priority over the others. In both the New Testament and church history it is pointed out that there is a certain grading of the gifts and even of the functions. We hear about deacons and elders and bishops. But these different offices or function do not contradict the idea of a basic common ministry. The differentiation is rather of a practical sort. On a ship one needs a captain. Not everybody on board can act in that capacity, at least not at one time. On the other hand, there is no basic difference between the captain and the rest of the crew. They are all seamen. They are all of the same basic profession, and they all serve the same purpose, although in various capacities.

This can be said also about the functions in the Church. They are all parts of the essential ministry and mission of the Church. We are very much like a crew on a ship, except for one vital and important difference: our calling is *from God*.

Thus we all have a part in the ministry of the Church, in the work of reconciliation, and we fulfill it by witnessing to the message of redemption and by living within its realm.

To Hope and Quietly Wait

(A Chapel Meditation by William A. Lane)*

[*William A. Lane, with a Bachelor's degree from the University of North Carolina and a Master's degree from Princeton, was teaching English at the Woman's College in Greensboro when he felt called to the ministry. With an outstanding academic record at Duke University Divinity School, he was serving as president of the Student Council when a near-fatal auto accident led through critical surgery, profound loss of memory, and prolonged withdrawal from study, to the spiritual insights described.]

I am the man that hath seen affliction by the rod of his wrath.
 He hath led me and brought me into darkness, but not into light.
 Surely against me is he turned: he turneth his hand against me all the day.

Also when I cry and shout, he shutteth out my prayer.
 And I said, My strength and my hope is perished from the Lord:
 Remembering mine affliction and my misery, the wormwood and the gall.

My soul hath them still in remembrance, and is humbled in me.

This I recall to mind, therefore have I hope.

It is of the Lord's mercies that we are not consumed, because his compassions fail not.

They are new every morning: great is thy faithfulness.

The Lord is my portion, saith my soul: therefore will I hope in him.

The Lord is good unto them that wait for him, to the soul that seeketh him.

It is good that a man should both hope and quietly wait for the salvation of the Lord.

(Lamentations 3: 1-3, 8, 18-26)

Let us turn our thoughts today to a subject that is very elementary and should be obvious to anyone who holds the Christian faith. That is worth doing, I think. The obvious truths are the very ones that I am most likely to overlook, while pursuing theological subtleties, and this is one that I have overlooked to my cost. Perhaps the same thing has happened or will happen to you. The Lord grant that it won't.

Here is the subject: the duty of the Christian minister, no matter how deep his dedication and willingness to serve, to be ready and waiting to *receive* the grace of God in Christ. That is as plain as the nose on your face, isn't it?—that we as ministers need to be *receivers* of divine grace. Few things in Christian doctrine are more elementary, but I have only recently been given an understanding of its importance, and that understanding has come only after a hard struggle. Let me tell you about it.

My own call to the ministry came as a call to *service*. The main thing it meant to me was a duty and an opportunity to *give*. I thought of myself as one of those servants in the parable whom the Master blessed with talents. The Master had given me rich talents, in respect of money, of education, of travel, of experience. I had studied and taught at five universities, and had accumulated a good store of learning. The call to the ministry came as a challenge to *use* these gifts, to invest them, to spend them in that service to others which is service to the Master. I thought I had received all that I needed and that from now on my job was to give.

Then came bankruptcy: an accident, a brain injury, surgery, and loss of memory. The store of talents was gone. I had nothing left to give. In order to remain faithful to the Lord's ministry, I must open myself up to *receive*—to receive His healing grace, to apply to myself the gift we all received in Christ. But to reach that basic, elementary insight took me eighteen months, and they were months spent largely in despair. The only kind of ministry I knew was a

giving ministry. I must find something to give. But for all my rummaging, the treasury was empty. And so, there followed despair. How could the Lord have any use for me when I had nothing left to give? How could I expect Him to give me any more when I had squandered what He had given me? Why should He waste any grace on me when I had been of so little use to Him? Such was the attitude in which I spent those eighteen months.

As I say these words, you are probably thinking of a dozen promises in Scripture which should have given me assurance to the contrary in Christ's own words. But there I fell into an error which has, I suspect, beset other ministers in time of need. A busy, active ministry had put me in the habit of not applying the promises of Scripture to myself. I thought the minister's job was to be a sort of neutral channel or vehicle for conveying these promises to others who stood in need. A minister should have no needs. God has given him all he needs. This was not a doctrine I had worked out, but an assumption into which I had unconsciously fallen. Have you fallen into it too, or are you sliding that way?

You have probably recognized that behind this assumption lies sinful pride, a feeling of self-sufficiency. Surely we ministers, of all people, stand in perpetual need of divine grace, *daily* need of it, if we are to be of any real service to the Lord and to other people. But a busy life of study and preparation here at school, and crowded church-work on the weekends, can lead us to the mistaken assumption that we are the ones who must do all the giving and who should not need to do any taking.

Well, for you, as for me, the time either has come or is going to come when you stand in urgent need to receive. And when that happens, I pray you won't make my mistake of feeling yourself so unworthy that you withdraw from receiving God's grace freely offered in Christ, and fall into despair. To do that is to overlook so much that is openly and patently offered to us in God's Word. It is to lack faith and to close ourselves off from God's fellowship in Christ. We cannot do that and be true ministers of His Gospel.

What woke me up to these truths? If Scripture didn't do it, who did? Well, I name him to you with deep gratitude. He was John Milton.

Milton was a man who from early childhood had felt an intense calling to the Christian ministry. He knew with zealous assurance that God had blessed him with a particular talent and that the purpose of his life was to invest that talent and produce a special gift to God and man—a great Christian poem. His childhood and young

manhood were spent in arduous and unbroken study, as he strained to perfect his talent to answer his vocation. From time to time he would take stock of himself and exclaim with angry impatience that he was not yet ready, not yet ready to *give* what his Master required of him. He must keep striving if he was to be a worthy servant. With the same untiring zeal, he went into public work during the Puritan Commonwealth, becoming Oliver Cromwell's Secretary of State. And in this work he labored so unceasingly that he lost his eyesight.

Then came despair. Blindness—his labors frustrated, his talent unrealized, his gift not produced. He was the unworthy servant of the parable:

When I consider how my light is spent,
 Ere half my days, in this dark world and wide,
 And that one Talent which is death to hide,
 Lodg'd with me useless, though my Soul more bent
 To serve therewith my Maker, and present
 My true account, lest he returning chide;
 'Doth God exact day-labour, light denied?'
 I fondly ask . . .

He is the servant blessed with talent and with vocation to use it. But the very zeal to serve has frustrated his Master's purpose and buried his talent. His self-sufficient striving has made him an unworthy servant. Yet in the midst of despair comes, by grace, an answer:

But patience, to prevent
 That murmur, soon replies, God doth not need
 Either man's work or his own gifts; who best
 Bear his mild yoke, they serve him best; his State
 Is kingly. Thousands at his bidding speed
 And post o'er Land and Ocean without rest;
 They also serve who only stand and wait.

To stand and wait, open to receive God's grace: this is the way for His ministers best to serve Him in their times of need.

And when John Milton was given this knowledge and the grace to stand and wait, then came the miracle of his life. Out of his blindness he began to dictate *Paradise Lost*. The very task which he had been unable to fulfill in all his striving now came to glorious flower with the help of God. The darkness which had driven him to despair made him reach out and take the hand of God, Who led him into eternal light.

Let his life be a witness to us. Before we can produce or give anything good or useful in the Lord's service, we must be *receivers* of His grace. And that means to stand and wait, to open

ourselves to His fellowship offered in Christ—not to spend all our time in busy work under the illusion of self-sufficiency.

It is good that a man should both hope and quietly wait for salvation of the Lord.

This experience, Brothers, has led me to a resolution: to try, with the Lord's help, to get over this foolish notion that I must do all of the giving and none of the receiving; to "hope and quietly wait for the salvation of the Lord," which He has offered in Christ.

And I hope that when the time comes for you, as it must come for all men, when your own gifts are not sufficient to meet the demands with which life faces you, you will not be tempted to despair, but will humbly and confidently stand and wait to receive the grace of God which is freely offered in Christ to all who have open, receptive hearts.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. AMEN.

An Alumni First

THE GILBERT T. ROWE SCHOLARSHIP FUND

A. C. WAGGONER*

The appeal for contributions to the Gilbert T. Rowe Scholarship Fund has netted 74 pledges for a total of \$6,122 thus far on a projected total of \$25,000. Alumni in 16 states and Costa Rica have responded with an average pledge of \$81. Two pledges of \$1,000 each cause the average to be rather high. When these two are left aside, the average pledge is approximately \$52, which still represents a healthy response from those who have participated.

The Western North Carolina Conference leads the way with 31 pledges for a total of \$2,685, while the North Carolina Conference occupies a strong place with 19 pledges amounting to \$1,345. Virginia is next with five for a total of \$107; then comes South Carolina with two pledges totaling \$200. Other states yielding one pledge each are Massachusetts, Connecticut, Ohio, West Virginia, Florida, New York, Texas, Minnesota, Louisiana, Iowa, Missouri, Arkansas, and Maryland.

[*The Reverend A. C. Waggoner, (A.B. '27, B.D. '31), Pastor of First Methodist Church in High Point, North Carolina, is in his second year as President of The Dignity School Alumni Association.]

The officers of the Alumni Association of the Divinity School have been pleased with the enthusiasm and liberality of those who have responded to the appeal. The extent of the response, however, leaves a great deal to be desired, for our seminary now boasts of over 1,200 alumni. Only one in every 16 has made a pledge as yet. We refuse to believe that this represents accurately either the esteem in which Dr. Rowe was held or the concern of former students for ministerial education.

This appeal is the first in the history of the Divinity School alumni. I have welcomed the appeal personally because it has given me a chance to repay in a small measure what Duke invested in my own education. I could not have gone to college and seminary without the help of the Duke Endowment and other financial considerations. The Rowe Fund appeal has given me an opportunity to acknowledge with appreciation what the school meant to me. Perhaps there are still among us those who naïvely assume that Duke has all the money it needs. This is indeed naïveté, for the shortage of merit scholarship funds is just one instance among many. The continued academic respectability of our *alma mater*, of which we are justifiably proud, demands such a scholarship fund with which to encourage superior scholastic endeavour.

Dr. Gilbert T. Rowe died last year. In terms of this world's goods his legacy was inconsiderable, but in terms of unseen and lasting values his was a bequest of which many are beneficiaries. To you he bequeathed the illumination of his unusual sermons and the memory of sound instruction in classrooms and published volumes; and for your children and grandchildren he prepared a ministry through his unstinting devotion to the task of ministerial education. It was with the conviction that the name of Dr. Rowe should be perpetuated in Duke University that the Alumni Association of the Divinity School undertook to raise a Gilbert T. Rowe Scholarship Fund of \$25,000, the income from which will be used to provide merit scholarships for senior seminarians.

Alumni have received letters urging them to pledge. The appeal is two-fold: (1) to provide a suitable memorial for Dr. Rowe; and (2) to provide much needed scholarship funds for the Divinity School. Those who have not done so are being urged to fill out a pledge card, sign it, and return it in the business reply envelope which they received. If these have been misplaced, a postal card addressed to The Gilbert T. Rowe Scholarship Fund, The Divinity School, Duke University, Durham, North Carolina, will suffice.

The Corporate Life

[A vital and essential part of the corporate life of Duke Divinity School is its alumni—and we do not have reference here to their contributions for the Gilbert T. Rowe Memorial Scholarship or the annual Alumni Fund. We have in mind their other expressions of interest and gratitude and concern toward their alma mater. Their responses to the *Bulletin* or other overtures are seldom numerous but they are usually provocative and always appreciated. Here are two recent reactions to Dean Cushman's February article.]

Thomas A. Schafer, Ph.D. 1951, assistant professor of Historical Theology 1950-1958, now at McCormick Theological Seminary, Chicago:

"I have just read the article on theological education . . . and wish to thank you very much for it. During the past two years I have made some enlistment trips to various colleges and was already becoming very discouraged at the pre-ministerial situation there even before our entering class took a decided drop last fall. It was not only the obviously small numbers of students planning to enter seminary, but the nature of their questions, the kind of things they seemed interested in knowing about our seminary. My impressions about the prevailing image of the minister among college students are increasingly confirmed by what I learn about the concepts the students have not only about what will be expected of them but about what they should expect of themselves while at seminary. (I recently gave a chapel sermon) on our ministry as *being* something rather than *doing* things, and your article strengthens my convictions along that line.

"But what worries me about as much as the types of deterioration you have delineated (which are all present) is the kind of answers that are being given by those who are most vocal about the failing of the church. It is very fashionable up this way to talk much about the organization man, the status seekers, class churches, suburbia, preoccupation with worship, organization, education, indeed, darn near everything the church does—and to damn them all in highly sophisticated and supercilious and cynical terms. But when someone points out that if we must abandon all these, then what *is* the church's task, we are told that it is to get out into the world, make the gospel relevant, etc. in such very vague terms as to amount to nothing at all, except perhaps setting up more social service agencies, a few more sit-in

strikes, more pressure on the government in behalf of test-bans, federal aid to education, or something of the like. Our prophets are about as secularized and 'acculturated' as the situation they are criticizing. If you see what I'm getting at and have any third course in mind, or know someone who has, please let me know. . . ."

Wayne G. Wegwart, B.D. 1955, Lillington, North Carolina:

"Thank you for the return to the basics in the *Divinity School Bulletin* and most especially for the paper setting forth your 'Objectives of Theological Education—and Impediments.' I was delighted to discover that you (in the Divinity School) really are in touch with the dilemmas facing the church out here on the firing line . . . and a bit amazed, too, that you have discovered this. I must confess that I have not held a very high estimate of the theological faculty's grasp of the world situation heretofore, but I hasten to acknowledge my error now that I see you understand in part.

"I would like the opportunity to discuss at some length the failure of communication on the part of faculty with student, or prior lack of comprehension on the part of faculty of the current conflict between the church and the world, or failure to consider the student mature enough to inform him at this point. Also, I still believe that the divinity student should have a far better grasp of the mechanics of his profession, not to mention a vivid understanding of his role as prophet, his poise as one having authority, the necessity of personal discipline at prayer and study in a regular quiet time, and how basically to apply himself and implement the gospel which has called him to share it.

"Thanks for a good offering to the alumni of some sound observations of the current church conflict with the world within itself and in regard to the particular focus of training more young men for the ministry. We 'out here' need some more of this kind of sharing from within the training center of the church. Who knows, more of the ministry may begin to believe that the divinity school is yet salvageable after all."

The Dean's Desk

The harbingers of Spring appeared early this year, only to be rudely halted by the breath of the north wind, so that now, nearly mid-April, the redbud is scarcely past its prime and the willows are not yet full green with their trailing verdure. The splendors of tulip and hyacinth are in the garden, but the accelerating pace of academic

business now becomes almost frantic as we move nearer exams and commencement. This year we anticipate that more than eighty graduates will go forth to accept their share of the Church's ministry. This is the largest graduating group we have had. The Divinity School community has offered the benefits of its corporate life and discipline, and it is the deep wish of all, especially the faculty, that these who go forth are better men and women, as well as better trained, for having been here. They will join hands with almost 1,300 alumni, many of whom, by now, have become veterans in the Church's warfare.

The impasse of history is often described as being caught between two ages, one dead, the other powerless to be born. It may be that, in the providence of God, that impasse has been somewhat resolved in the recent action of the Duke Trustees which permits the admission of qualified persons to the regular course of study in Graduate and Professional Schools without respect of race. I have been correctly quoted as saying that "there is satisfaction in being enabled to administer the affairs of the Divinity School more nearly in accord with the stated by-laws of the University, as well as with the soundings of the Christian conscience." And it is good to know from alumni that they too rejoice with the faculty in a fulfillment long, and sometimes despairingly, looked for. In plain language, there is a great sense of gratitude and emancipation of spirit among us, students and faculty alike. Perhaps it is partisan to assert that, in this matter, the Grace of God was finally irresistible. Had it not been so, I am confident the forces of inner disintegration would have been.

Of very great importance to the Divinity School, as well as to cause of theological education in the Southeastern Jurisdiction of the Methodist Church, was the adoption last July by the Jurisdictional Conference of "The One Percent Plan for Ministerial Education." This program has received the endorsement of the Bishops, and the Jurisdictional Council undertook steps for its implementation among the churches at its recent meeting in Jacksonville, February 28. While I shall wish to comment on this program at a later time, it is notable that it is perhaps the most important step the Methodist Church has yet taken to provide systematic and strong support for ministerial education. Until about a decade ago, when the Church first directed World Service funds to its seminaries, the theological schools had been very much the step-children of Methodism. The present plan makes half of the Southeastern Jurisdictional Fund available to the Annual Conferences for scholarship aid to worthy seminary students and divides the remaining half between Duke and Emory on the basis of an agreed-upon formula. It suffices to say that Duke Divinity

School will need to count very heavily upon this new important financial support as it shapes its developing program for the immediate future.

The Divinity School will have the services of the Reverend Mr. Charles K. Robinson as Assistant Professor of Theology by recent appointment effective September, 1961. Professor Robinson comes to us from Wesleyan University, Middletown, Connecticut, where he has taught since 1958 in the Department of Religion. He received his B.D. from Perkins School of Theology and his Ph.D. from Duke University Graduate School. During his years at Duke he was successively University Fellow, Dempster, and James B. Duke Fellow. His work will support the offerings in contemporary and philosophical theology. He is a member of the North Texas Annual Conference.

Professor John W. Carlton, Associate Professor of Preaching, will be on sabbatical leave for the Fall Semester, pursuing special study in the New York area.

Professor Kenneth W. Clark, Professor of New Testament, has received a Fulbright Fellowship for travel and research during his sabbatical year 1961-62. He will explore the ancient manuscript resources of the National Library in Athens, Greece, and is perfecting plans for exploration of manuscript collections among the monasteries of Mt. Athos and elsewhere. His research will carry him to Palestine during the summer.

Professor Frank Baker, who holds joint appointment in the Divinity School and Department of Religion, has accepted a permanent position at Duke. He will return to England this summer and will represent us at the Methodist Convocation of Theological Schools at Gothenburg, Sweden, and will attend the Methodist World Conference at Oslo in August. He was recently elected Associate Editor and Archivist of the Wesley Works Editorial Project.

Mr. Calvin L. Porter will instruct in New Testament as Visiting Lecturer during the academic year 1961-62 in the absence of Professor Clark. Mr. Porter will complete his doctoral program in the field of Biblical Studies at Duke University this spring. He has his A.B. and B.D. degrees from Phillips University, Enid, Oklahoma.

ROBERT E. CUSHMAN

The Bulletin Board

Professor Richey has been awarded a Faculty Fellowship by the American Association of Theological Schools for research during his sabbatical leave in the spring and summer of 1962. He intends to spend much of this time at Union Theological Seminary (New York) and other theological schools in the East and the Chicago area. His proposed project is threefold: to study the implications of current theology, psychology, and pedagogy for the recovery of Christian Nurture; to examine theological seminary curricula in Christian Education and related field work; and to investigate noteworthy programs of lay theological education in the churches.

* * * * *

Professor Clark has contributed to a new volume which has been selected by the Religious Book Club for the month of June, "The Biblical Archaeologist Reader." The chapter on "Exploring the Manuscripts of Sinai and Jerusalem" is the report of his recent expeditions in search of manuscript treasures in Near Eastern libraries. The book has been adopted by Quadrangle Books of the University of Chicago for international distribution, and is published in paperback form in the Anchor Book Series, in an initial edition of 30,000 copies.

* * * * *

In addition to addressing academic functions, alumni gatherings, and services in numerous churches of various denominations, Dean Cleland delivered the Perkins Lecture at the First Methodist Church of Wichita Falls, Texas, in April and began a round of baccalaureate and commencement addresses at Millsapps College at the end of May. He will be one of the two Conference preachers at McCormick Theological Seminary in Chicago from July 31 until August 4, and will preach for Dr. Harold Bosley in the First Methodist Church of Evanston on July 30.

Book Reviews

God's Unfolding Purpose: A Guide to the Study of the Bible. Suzanne de Dietrich, translated by Robert McAfee Brown. Westminster. 1960. \$4.50.

This book, first published in France in 1943 as a source book for Bible study groups, had passed through six editions before the present translation was made. For many years the author was lecturer in Bible at the Ecumenical Institute at Bossey, Switzerland, and this book, as well as her earlier *The Witnessing Community: The Biblical Record of God's Purposes*, reflects that experience. She writes clearly and concisely, and Professor Brown, whose literary gifts are well-known from his own books, has provided us with an excellent translation.

This is the kind of book pastors should welcome to put into the hands of their Sunday School teachers and other interested laymen. The Bible has remained a closed book to the average member of our churches because he does not know where or how to start studying it. Miss de Dietrich has met a real need. Anyone who will take the time and expend the effort to go through this book carefully, examining the Biblical references which abound throughout, will come away with a far clearer understanding of God's unfolding purpose as revealed in the Bible—and there will be one less Biblical illiterate in our churches!—Boyd L. Daniels

Religion in the Old Testament. Robert H. Pfeiffer, edited by Charles C. Forman. Harper. 1961. xii + 276 pp. \$6.

The untimely death of R. H. Pfeiffer on March 16, 1958, shocked the world of Biblical scholarship. In addition to his famous books on Old Testament literature and New Testament history, Pfeiffer had projected histories of Israel and of Old Testament religion.

After his death, it was found that the latter project had been completed down to the Deuteronomic reform in 621 B. C. Charles C. Forman, a former pupil and colleague, was commissioned to edit this literary legacy and to add whatever he could from Pfeiffer's notes, especially those of the course on the religion of Israel, taught for many years at Harvard. Thus we now have before us about 150 pages of Pfeiffer's own work, plus more than 100 pages of his edited notes. Near the end there is a complete bibliography of Pfeiffer's writings, compiled by his wife and amounting to 23 pages. The book concludes with three indexes.

The work as a whole is dominated by a somewhat schematic and evolutionary point of view, characteristic of the author's *Introduction to the Old Testament*, and often deprecated and depreciated as outmoded liberalism, marking the end of an era. The reviewer, who himself has a nostalgic fondness for this type of thinking, stubbornly refuses to believe that the ideas and methods of Robert Pfeiffer and his ilk can be so easily disposed of.

Anyhow, for better or for worse, our author sees the religion of Israel in two stages, the first national, the second universal. The difference was made not by Moses, but by the prophets. Moses, however, should not be minimized. He brought about the relationship between Jehovah (Pfeiffer uses this form of the word) and Israel that was the basis of the national form of the religion, a necessary prelude to the universal form leading to Christianity. Moses, however, was not a monotheist, and we know little if anything about his lawgiving. Practically all the laws attributed to him, including the Decalogue, arose after his time and were retrojected.

There are chapters on pre-Mosaic religion and the influence of the Ca-

maanite religion on Israel. Lack of space forbids discussion. The important thing for Pfeiffer is "The Prophetic Movement" (Chap. V). The pre-exilic prophets, beginning with Amos, were tremendously original, giving an entirely new conception of deity and laying "the foundations for a noble religion hitherto unknown." Negatively, they denationalized the national God; positively, they taught a moral and spiritual deity. Paradoxically, it was the prophetic denationalization that saved the national tradition. If the religion had remained completely national, it would have perished with the nation in 586. But with the Deuteronomic reform of 621, enough of the universalism of the prophets was incorporated into the thinking of people and leaders so that there was something left after the fall of Jerusalem upon which to build the vision of the future—W. F. Stinespring.

The Book of Jeremiah. H. Cunliffe-Jones. Macmillan. 1961. 287 pp. \$3.50.

This is another volume in the series entitled *The Torch Bible Commentaries*, of which about twenty-five volumes have already appeared under the auspices of the Student Christian Movement in Great Britain. The aim is to provide commentaries of moderately critical position for the reader who is serious, but without skill in the Biblical languages.

The present volume consists of an Introduction and a Commentary. The former deals with literary problems such as the lack of logical order of the chapters, passes on to the historical background, and concludes with a good summary of the prophet's message and his place in Jewish and Christian tradition. From the Commentary, we may note a few items: the author accepts the traditional date of the beginning of Jeremiah's ministry (626 B.C.); he does not attempt to identify the foe from the north in historical terms; he makes clear the message of doom, but is also inclined

to accept the Messianic oracle, 23:5-6, while being doubtful of 33:15-16. He accepts without question the New Covenant passage, 31:31-34, and enlarges upon its importance for Christian theology; elsewhere he has pointed out that a passage secondary in authorship need not be secondary in theological importance, and he could have made the same point here, instead of appearing to fall back on the idea that if the passage is theologically significant it must be from Jeremiah. Naturally and properly he finds the more savage anti-foreign material of chs. 46-51 non-Jeremianic. Finally, the author must be commended for avoiding the attribution to Jeremiah of extreme notions of individualism.—W. F. Stinespring.

The Ethic of Jesus in the Teaching of the Church. John Knox. Abingdon. 1961. 124 pp. \$2.

Brief though it is, this is a refreshing and stimulating study.

Dr. Knox defends the "impossibility" of the ethic of Jesus against every modern attempt to tone it down or eradicate it. It is not an *Interimsethik*, an esoteric ethic, an ethic of the Kingdom of God. Jesus' words, "be ye therefore perfect," stand inescapable, binding upon all. His absolute claim upon us corresponds to our own existential situation, in which we know, in our more sensitive moments, that we are under an unfulfillable obligation. Christ's law of love leaves no room for any persuasion of our own goodness, but shatters our complacency. In this context one recalls G. K. Chesterton's saying about "the good news of original sin."

Before the norm of Jesus' teaching, we recognize that even our highest obedience is intermingled with disobedience, and our best ethical judgments with impurity. Dr. Knox does not apply this haunting truth to contemporary problems. But the reader is quickly prompted to do so for himself. The present reviewer was set to thinking of how today in the Church of Scotland, to which he happens to

belong, there are two groups, each possessed of equal sincerity of Christian conscience, divided on the question of whether or not Britain should unilaterally renounce the possession of nuclear weapons. What is right? What is Christian? Perhaps the most we can hope for is that the two sides should allow a dialectic to continue with uncompromising charity.

The most controversial part of Dr. Knox's book is his handling of Paul. He believes that Paul's rigid antithesis between law and grace has been responsible for misunderstanding in the Church, and pleads for a return to the teaching of Jesus, in which there is no necessary incompatibility between the commandment of the law and the recognition of the unlegalistic and God-given character of true goodness. The disposition of the reader towards this view will be conditioned largely by his own theological background and presuppositions. But the author has incisively argued his case that law and grace, love and duty, are inextricably interrelated in the Christian life.

Sound scholarship and mature practical wisdom have inspired this book. Intended for the teacher in the Christian community, it will challenge him deeply at the personal level, and will help him effectively both to instruct his people on the Christian ethic and to "disturb" them.—Hugh Anderson.

Victor and Victim. J. S. Whale. Cambridge University Press. 1960. 172 pp. \$3.75.

The core of the book is a balanced treatment of the doctrine of the atonement. It incorporates three of the main so-called theories of the atonement: Christ as victor over Satan, Christ as victim (sacrifice), and Christ as criminal (penal substitute). Each theory appears to contribute an image which helps to define the mystery of the cross. "There are three great biblical metaphors, taken respectively from the battlefield, the altar of sacrifice and the law-court, which seek to describe and explain the action

and passion of the Cross . . . All three are attempts to express a paradox which is conceptually inexpressible, namely that here something was done for sinful men—not only by God but to God." (pp. 36-37)

In addition to his discussion of the atonement, the author analyzes in separate chapters the problem of the uniqueness of the Christian revelation, the meaning of the Church, the place of the sacraments in the Church, and the consummation of history. The opening chapter develops the Christian concept of time. Although one sees a red thread running through all the chapters, since they all speak of God in Christ reconciling the world to himself, those not dealing with the atonement seem to be rather loosely joined. It is regrettable that the author does not outline his purpose in an introduction. The reader should not overlook the dust jacket, which contains the clue to the purpose: "*Victor and Victim* is an attempt to state and interpret the essentials of Christian theology for people today."

The author often blends Biblical ideas with key thoughts of the Christian tradition and vivid illustrations from contemporary life. On this background he presents his own grasp of the basic Christian convictions.

In instances a more thorough sifting of evidence would improve the perspicuity of the argument. Whereas on p. 43 the author seems somewhat uncertain as to whether or not Jesus explicitly claimed to be the Messiah ("Even if he made no explicit claim to be the Messiah. . ."), on p. 62 we read about Jesus' coming to Jerusalem: "He came as Messiah, the expected Saviour-King for whom all Israel had been waiting." As to Jesus' resurrection we are told: "Our ultimate concern is not with the *how* of sheer miracle, alien to all our experience and inscrutable to all our enquiry; to be effectively real our concern is with its essential meaning." (p. 153). In both cases the historical records would warrant more careful evaluation. With

respect to "essential meaning" we cannot be led by intuition alone.

Paul Tillich apparently has had considerable influence on Whale's theology, especially on his eschatology: ". . . no single person can be saved apart from the salvation of the whole." (p. 165). It perhaps would be more to the point to say that no single person can be saved apart from Jesus Christ and to leave the salvation of the whole to where it belongs, to the mystery of grace. If our assumption that history has a goal is based on the Biblical faith, we ought to see that the Biblical qualification of the goal does not suggest a clear-cut universalist answer. In the Bible the outcome of history is not uncertain to God. But we are men. We must leave it to God to consummate history on his terms. "Satan himself is finally saved." (p. 41) What does this mean? Whale himself does not really know. "In the end, *though the way of it altogether transcends our knowing and our imagining*, the victory of redeeming love will not be an incomplete victory." (p. 41, italics mine) Biblically there seems to be no necessity to include the salvation of Satan in the victory of redeeming love. Intuition longing for a monistic solution to the problem of history is subject to the historical records of the Christian revelation. This does not mean to suggest that the only Biblical answer is double predestination. The point of the Bible is to make us aware of our place as men, "for now we see in a mirror dimly."

A little less Tillich and a little more Bible would have made this a more forceful book. Even so, it will serve well as a lucid review of some of the essentials of Christian theology, especially of the doctrine of the atonement.—Frederick Herzog.

The Coming Reformation. Geddes MacGregor. Westminster. 1960. \$3.50.

Dr. MacGregor is that rare scholar of Church History who knows the central place of liturgy in the church of Christ and its decay in the Reforma-

tion Churches. Thus he affirms that the massive efforts of the Reformers to establish the Catholic Church Reformed were incomplete, and that therefore contemporary Protestantism has drifted farther from the Reformation vision than we realize.

Lacking the Reformers' insight that the Church is one and that the Reformed Church must ever be reforming, we have separated belief and worship and must now rediscover their centrality and their relatedness. He therefore calls for the revival of discipline and of the devout life, personal and corporate. For, as he reminds us, personal and corporate discipline are the pillars of the straight and narrow way of fellowship and mission.

Although addressed to Presbyterians and only marginally to Methodists, the historical and liturgical allusions remind one forcefully of our own neglected Methodist heritage and of the wisdom of John Wesley. For Dr. MacGregor expounds the bases of our own Bishop's call to a recovery of the disciplines of theology and worship. Whether or not he and they are voices crying in the wilderness, only time and we will tell.—John J. Rudin II.

New Accents in Contemporary Theology. Roger Hazelton. Harper. 1960. 140 pp. \$3.

This is a book that should be of interest to ministers concerned to know something of what is going on in current theological discussion. Dean Hazelton of Oberlin indicates that American theology is now beyond the period of recovery in which "neo-orthodox" theologians attempted to revive insights from traditional Christianity in regard to revelation, the nature of man, and the kingdom of God. At least we are now beyond this period in regard to its understanding of the relation of theology to the world around, i.e. in terms of understanding the nature of the apologetic task. (I must confess that I do not look very happily upon this passing. I am not convinced that American theology ever took into its heart or under-

standing the real thrust of the major figure of the neo-orthodox revival, Karl Barth. Serious dialogue with Barth, I am convinced, was and is still needed to enrich our Christian self-understanding.) But that the neo-orthodox period is not providing the ferment of present discussion seems to be obvious.

The new era in American theology, at least, is characterized by a serious engagement with life outside the community of the Church. This new stance of theology is apologetic rather than dogmatic, and it is apologetic in a new way. Dr. Hazelton indicates that today there is not only an evaluation of what the world thinks, as it were, at a distance, but an attempt to participate in the technical and practical aspects of various disciplines and to determine how far theology can have a bearing upon such areas as art and esthetics, and how far theology may be influenced by these disciplines. This means that the approach is one which is less assuredly theological, but one by which genuine dialogue is more possible.

The areas which Dr. Hazelton discusses are all in the forefront of Christian theological concern at the present. For instance he evaluates the relation of theology to the arts, the sciences, philosophy, liturgy, psychotherapy, and to other religions.

This book is done by a very competent theologian who also has the ability to write with clarity. One of the most impressive features of the book is the reflection of the breadth of interest and reading of the author. The one reservation which might be voiced is that the book probably attempts too much, with the consequence that many suggestive comments are not adequately enlarged upon and some of the analyses are too cryptic. But in an introduction which is intended to stimulate reaction this very character of the book should instigate the reader to further study of these matters for himself.—Thomas A. Langford.

Fact, Fiction and Faith. James Alfred Martin, Jr. Oxford University Press, 1960. 186 pp. \$3.95.

This is a very readable, fast-moving answer to the questions raised, explicitly or otherwise, by the average college sophomore. For example: "All this business about Jesus' death being a sacrifice for man's sins just doesn't make sense. . . . What about the resurrection?" Or, "the teachings of Jesus are all right, but much of the rest of the New Testament seems to be theological nonsense. . . ." The first part of the book sounds very much like the average undergraduate professor's classroom commentary in a New Testament introductory course, with the solid assignment of New Testament investigation wanting. Included in this somewhat facile volume are an analysis of the Sermon on the Mount, a biography of Augustine, an analysis of Job and the Christian solution to the problem of evil, a critique of philosophy and the relevance of the alternative of faith, and a run down of Paul's theology—to mention just a few items. If the divinity school graduate finds here anything new or exciting, he should enroll for a refresher at Duke. The layman will find some answers, but for want of structure and seriousness, the book will hardly serve as an introduction to basic Christian beliefs. It might be helpful for preaching.—Robert T. Osborn.

Language and Religious Language. Jules Laurence Moreau. Westminster, 1960. \$4.50.

The ultimate criticism is the criticism of language. This is the discovery and the perplexity of our age: Wittgenstein saying of words—"Don't look for their meaning, look for their use;" Heidegger saying that language is *Das Haus*—the domicile—of Being.

The most portentous intellectual event in history is the one by which, for the model of a cycle ever-returning to its point of departure, the human imagination was caused to substitute, in conceiving of the whence and whither of yesterday and tomor-

row, the story of unique human agents with very personal names and with wills of their own, each living in his own unique time in a world of his own making. Cryptically, the great event in history is the invention of "history." It is also the invention of revolution.

Behind this accelerating and humanly uprooting process of change is the ever more ruthless working-out of the implications of using, about ourselves and the world of things and persons to which we try to relate ourselves, a language in which it is not possible to speak of—and therefore to remark and hence to experience—most of the things which until just day before yesterday we regarded as given uniquely to human beings to speak of, remark and experience. Action, freedom, our bodies, persons, the world of nature, love and death—all these we experience more equivocally every day. It sounds absurd to say so, but literally millions of our contemporaries do not know what these are—or know them only as a vague threat, a scratching at the back of the brain.

Now—obviously—the time in which our grasp upon these experiences is most tenuous must also be the very time when "religious language" becomes most equivocal.

It is the great virtue of Professor Moreau's book and evidently of the series of which it is a part (Westminster Studies in Christian Communication) to attempt to see the problem of speech not as a parochial problem of the Ivy League theologian or the parochial clergy, but as *the* fundamental modern problem.

Language and Religious Language is not impressive in what it has finished, but in what it has begun.

We are nowadays more and more able to see of Nietzsche, Kierkegaard, Dostoyevski and others of their contemporaries what they could only partly see of themselves: that, each in his own idiom, they were speaking for man against the man-made revolution that ever threatens to engulf man; against the history which may yet produce the post-historic man.

Perhaps now it is possible for us to begin to see the once despised logical positivism as rooted not just in a desire for a restrictive—and impossible—clarity, but in a desire for liberation. And, too, perhaps we can see that Wittgenstein, the writer whose style is more like that of Pascal than that of Descartes and Russell and for whom the job of philosophy is the liberation of man from the bewitchment of language—perhaps Wittgenstein has far more in common with Kierkegaard and with Heidegger, even, than we have allowed.

The existentialists we know—and we are led by our nagging doubts over the relevancy of the language of orthodox piety, when uttered within the conceptual environment of three hundred years of revolution, either complacently to reject or uncritically to accept their obviously relevant (blessed word!) categories.

What, I think, has been insufficiently recognized on all sides is that the linguistic perplexity exhibited by, say, the demythologizing controversy, is not a minor border dispute between Biblical theological discourse and a post-Copernical cosmology, but is instead *the* problem *par excellence* of all advanced—indeed, even of elementary—inquiry in the midst of our revolution. To such a perplexity *all* our resources: the logical, historical, anthropological, psychological study of language; the philology of Greek, Latin and of Hebrew—those languages by which *our* imaginations have been most profoundly formed—all of these must be brought together.

Even if there were no better reason for being grateful for this book, there would be reason enough in the fact that a theologian writing about religious language has been able to begin to see the problem in the context of linguistic radicalism. But he has done more than this. He has been able to address the topic with some knowledge of and sympathy for writers of as diverse interest as Benjamin Whorf, Ernst Cassirer, Bertrand Russell, Rudolph Carnap, Martin Heidegger, Rudolph Bultmann, Ludwig Witt-

genstein and R. G. Collingwood—a feat which none of the afore-mentioned would have done. And he has located “religious language” in its Hebrew, Aramaic, Greek and Latin ancestry.

This is only a beginning. One is tempted to issue the expected scholarly *caveat*.

But—no. The book should be read: by the theologian and philosopher who will know how to go beyond it; by the clergyman who doesn't know where to begin with a problem he occasionally senses exists; and by the layman who has not yet heard the bad news.—William H. Poteat.

Facing Protestant-Roman Catholic Tensions. Edited by Wayne H. Cowan. Association Press, 1960. 120 pp. \$2.50.

This little volume is encouraging evidence that the “current dialogue” between Protestant and Catholic spokesmen is taking on the shape of true dialogue. Basic points of tension are faced in a realistic encounter, with the total effect of a spirited conversation across the table. The 120 pages make for a tantalizing appetizer, creating a hunger for a full-course meal, but they leave one with the confirmed suspicion that the time for dessert will never come—at least, not in our time!

This particular dialogue first appeared in the Protestant fortnightly, *Christianity and Crisis*, as short essays presented in a statement-and-response motif. This volume includes additional responses evoked by the original appearance. The discussion centers about the church-state question—that real producer of tensions!—first, on the level of general principles, then in the final section on specific tensions in particular locations, namely, New York City (regarding the controversy over therapeutic use of birth control in the municipal hospitals) and Massachusetts (regarding the anti-birth control statute).

The Protestant contributors are well-known figures engaged in the current dialogue: John C. Bennett, Henry

P. Van Dusen, Robert McAfee Brown, C. Stanley Lowell and Paul Blanshard. The inclusion of the latter two will serve to give broader appeal to Protestant readers, since they say what many, perhaps most, Protestants want said in any Protestant-Catholic encounter; but some critics would hold that these spokesmen widen the chasm of controversy rather than open the way for conversation. At points, the dialogue regresses to characteristic polemics, with one Catholic contributor, pushed to exasperation, describing Mr. Lowell as “an accomplished sniper” who should carry on his arguments with “*The Brooklyn Tablet*, which represents that type of Catholic intransigence that POAU confuses with the whole Church. Indeed, *The Brooklyn Tablet* and POAU seem made for each other because if it were not for the one, what would the other find to talk about?” In justice to Lowell and Blanshard, it should be said that they point to issues that cannot, and must not, be ignored for the sake of dialogue. On the other hand, while forthrightness is essential to dialogue, these spokesmen at times support points of irreconciliation in a manner that evokes only irritation from Catholics.

Drs. Bennett and Van Dusen reach to a higher level of dialogue and elicit surprising admissions in the Catholic responses, but they create the atmosphere conducive to conversation by honest confession of the mutuality of Protestant-Catholic misapprehensions and failures as well as of their fears and suspicions. Dr. Brown provides a fitting conclusion to the volume, by pointing to “lessons” it teaches for the easing of tensions.

The most illuminating sections for Protestant readers are the contributions of the Catholic writers. Among these are a Jesuit, a professor of sociology, and a former editor of the noted Catholic weekly, *The Commonweal*; together they constitute a team of liberal spokesmen that should convince Protestants of a genuine desire for dialogue. Their insistence that the Catholic Church in this country is an

institution capable of historical adaptation and free discussion at many levels brings in its wake surprising interpretations. Dr. Van Dusen's questioning of the authentic representational character of this liberal line makes them all the more insistent that the Catholic Church is misunderstood at significant points of tension.

This volume is not only recommended; it is urged upon you. But first, heed the editor's warning: "The person who approaches this book with certain stereotypes that do not permit any reexamination of established thought patterns will be wasting his time. Those persons who are open to a fresh approach, who are willing to examine long held assumptions and prejudices in the hope of easing tensions, for these this book offers insights to questions old and new."

The book ends most appropriately with a suggested bibliography for "the ongoing conversation."—J. H. Phillips.

The Minister as Marriage Counselor.

Charles William Stewart. Abingdon. 1961. 223 pp. \$4.

The subtitle of this book by a professor of Psychology of Religion and Counseling at Iliff School of Theology is "A Role-Relationship Theory of Marital Counseling and Pastoral Care." Stewart's text describes the goals and processes of premarital, marital, and family counseling, as these are understood in terms of the role images, role expectations, and role interactions of the minister and the couple or family with whom he counsels. Concluding chapters on group marriage counseling, on the formation of a pastoral counseling center, and on family life education in the Church attest to the author's intention to deal in a comprehensive fashion with the work of the minister in marriage counseling.

Unfortunately the completed manuscript does not live up to the prospectus. Regrettably the manuscript was not submitted to authorities in pastoral care and counseling for their

constructive criticisms. In an effort to produce a unique system of marriage counseling he sets up "therapist-centered" and "client-centered" approaches as straw men. At least two of his references to the nature of Client-Centered Counseling do not accurately reflect the current position of this group. His emphasis on role expectations and role interactions is an important one, but it is doubtful that these constitute a unique or complete system of counseling. My personal preference is for a pastoral counseling orientation which is more psychotherapeutic than social case work in orientation. Although the theoretical discussion and case summaries interpret the role-relationship approach, his interview material does not. In the two brief counseling excerpts included there is no discernible method in the one, and in the other the counselor was, apparently, non-directive. Stewart recommends a minimum of three premarital counseling interviews, but then suggests that one of these three be given almost exclusively to financial considerations. He recommends the establishment of pastoral counseling centers ". . . as an answer to the overburdening pastoral counseling task of the parish . . ." but does not tell us why such centers are *pastoral* other than to say that the counselors should be pastors. Finally, the reviewer would like to have seen the author come to grips, explicitly, with the knotty question of pastoral initiative, especially in marriage and family counseling.

Since this book promises more in terms of intent and outline than it delivers, it would be well for the interested pastor to read through several sections before deciding whether he wants to add it to his library.—Richard A. Godding.

The Ministry and Mental Health.

Edited by Hans Hofmann. Association Press. 1960. 251 pp. \$5.

In a specialized sense this book belongs with those which reflect the current examination of theological educa-

tion (see *The Purpose of the Church and Its Ministry* by H. R. Niebuhr and *The Advancement of Theological Education* by H. R. Niebuhr, D. D. Williams, and J. M. Gustafson). The Harvard University Project on Religion and Mental Health under the direction of Hans Hofmann, Associate Professor of Theology at Harvard, is being sponsored by the National Institute of Mental Health. The purpose of this project is not only to enable the Harvard Divinity School to set up a curriculum for its own students, but to share with other schools textbook and instructional procedures and, ultimately, to train prospective teachers in the field of religion and mental health. In light of the materials already released this project will prove to be a most fruitful one.

The 11 contributors to this volume are among the outstanding pioneers in relating their areas of interest to mental health and, more specifically, to theological education. Paul Tillich is the pastoral care theologian; Talcott Parsons brings the sociological context as he probes the roots of America's "spiritual malaise"; David McClelland, the psychologist, explores the religious cult which is Freudianism; Frederick Keuther from the American Foundation for Religion and Psychiatry discusses the religious significance of the images of man; William Douglas reflects his own training and interests in his article on the place of psychology in theological education; Gotthard Booth provides his technical insights as a psychiatric advisor on the evaluation of candidates for the ministry; Robert C. Leslie from the seminary classroom challenges the theological student to be himself; James Dittes includes in his article the embarrassing reminder that counseling often provides a ministry of self-justification and good work, rather than a ministry of faith; Granger E. Westberg, who teaches religion to medical students and the healing arts to divinity students, presents a revolutionary 44-month program of theological education; Earl A. Loomis, Jr. describes the program at Union Theo-

logical Seminary in religion and psychiatry; and Hans Hofmann has already been introduced. The preliminary report included as an appendix on the relationship between the minister and his counselee, part of which is a comparison of the effects of pastoral counseling in the San Francisco and the Boston areas, appropriately suggests the end results of theological education in mental health.

This book is a must for those involved in theological education, whether in seminaries or in clinical training centers, since it discusses the rationale for the use of psychology in the selection and training of ministers and describes both conventional and revolutionary programs which implement this rationale. Its appeal for the average minister is probably quite limited.—Richard A. Goodling.

The Healing Ministry in the Church.

Bernard Martin. John Knox Press. 1960. 125 pp. \$3.50.

It is obvious that we cannot look at man today as anything but a unity, that we cannot be satisfied with his dismemberment into body or mind or soul, but must see all these as reflections or aspects of this unity. Religion could in times past declare its domain to be that of the soul and consider not at all or at best casually the demands of the body. Not so today. This reawakening of religion to the importance of the body is but a part of the rediscovery of the meaning of the Incarnation. Certainly we have need for a re-evaluation of the spiritual or religious meaning of the body, that aspect of man seemingly so tied to the finite and doomed to dissolution. The answer to this need for religious re-evaluation of the meaning of the body has ushered in a revival of concepts of spiritual healing, healing by faith in more reasonable and some quite fanatical forms. Martin's book represents a reasonable attempt at this needed re-evaluation in the framework of healing. He attempts an appraisal of the spiritual significance of the body by a re-examination of the Biblical and

theological views of sickness, its relation to sin, and the relation of both to redemption.

As one of many books in this field I see nothing unique or outstanding to recommend. I find Martin's belief that most doctors have become aware of the limits of their knowledge and the need to tap spiritual resources premature at best in this day of medical discovery and experimentation. I find the notion that a reappraisal of the spiritual significance of the body will open up the possibility of faith healing unnecessarily pragmatic. That the body has some eternal meaning and bears some relation to the ground of Being cannot be denied. Is the only way that we can establish this through the pragmatic means of Divine Healing?—R. E. Smith.

Basic Writings in Christian Education.

Edited by Kendig Brubaker Cully.

Westminster, 1960. 350 pp. \$4.95.

From the earliest days of its existence until now, the Christian church has acknowledged not only its involvement in a variety of educational enterprises but also its concern to create a distinctive type of education. The historic interaction between Christianity and education is illustrated and symbolized in this anthology edited by the Professor of Religious Education at Seabury-Western Theological Seminary. The book is composed of 31 excerpts from the writings of leaders of church and state in four major historical periods, seven of them coming from the early centuries, five from the Middle Ages, 12 from the time of the Reformation through the 17th century, and seven from the last two and a half centuries. The list of contributors includes the names of theologians, educational philosophers, preachers, bishops, teachers and at least one emperor and one poet—a widely spaced and diversified group ranging from Clement of Alexandria to Augustine to Charlemagne to Luther to Milton to Bushnell to George Albert Coe. Despite their differing perspectives, these "educators" testify to the prominent role of Christianity in

the development of educational philosophy and practice.

The selections present distinctive viewpoints and deal with a score or more of specific subjects, including advice to parents on religious teaching in the home, the catechetical method, the use of the scriptures, quality education in a changing social order, blending culture and religion, the Christian year, and leading children to Christ. Related to each selection is a brief sketch about the author and pertinent data regarding the setting of the writing.

This book will assist the modern religious educator in appreciating the merit of the historical approach to his area of specialization and should do much to free him from absorption in the routines of current practices.

The university and seminary student will find this edited collection of writings both a time-saver and a trustworthy guide book as he searches for the motif of the education given by the church across 19 centuries.

The hard pressed parish minister, feeling the weight of his many responsibilities, will be encouraged by this fresh emphasis on the "basic" in Christian nurture.

The critic who understands Christian education only in terms of an incongruous mixture of ideologies, methods, fads and personalities will find the book full of surprises.

The Sunday school teacher whose knowledge of the history of religious education is limited to the decades since Robert Raikes will profit from the wider view of these pages. All readers will understand why Professor Cully has concluded the book with a selection from Coe but will be eager to continue their reading by examining the works listed on the final page, which illustrate trends and developments in the last two decades.—W. A. Kale.

Prayers for Church Workers. Edited by Kendig Brubaker Cully. Westminster, 1961. 109 pp. \$2.

You and I have been asked by laymen, often and again, for a book of

prayers especially suitable for their use: at home, in the Sunday School, on special days of the Christian Year, at different kinds of church meetings, for young folk and old people, on a birthday, on a wedding anniversary, at the time of death. Professor Cully has remembered these lay church workers and prepared this volume for their use and to their advantage. He has searched the writings of men and women of prayer (with one acknowledgment) and placed us in their debt and his.—James T. Cleland.

The Recovery of the Teaching Ministry. J. Stanley Glen. Westminster, 1960. 125 pp. \$2.75.

This volume pleads for teaching in every area of the Church's life, especially in the pulpit, and essentially in the attitude of the Church to the world. The heart of its closely reasoned, tough, compact thesis is the fourth chapter: "Relational Hermeneutics," i.e., with what method of interpreting the Scriptures should the Church face the prevailing culture? Glen, himself a N. T. professor, criticizes the usual seminary exegesis which is the work of a "commentator" rather than of a "communicator." This is due to non-contextual literalism, which is as much the fault of the trained Biblical critic as of the untaught fundamentalist. The former is merely a "refined literalist." Where such analysis is valueless, non-academically, is that it ignores both the Palestinian and the contemporary cultural ideology. But Biblical truth is known only "in conflict": through an understanding of what it *was* speaking against and what it *may now be* speaking against. Hence the emphasis in Scripture—as it should be in the contemporary Church—is on the difference between the Word of God and the prevailing ideological structure, rather than on their similarity. This is quite a chapter! It is preceded by proof that the teaching ministry has been subordinated; by a realization of

the offense which a teaching ministry will engender; and by an analysis of the spiritual powers and procedures which have domesticated the Bible: conversionism, Biblicism, moralism. The vital fourth chapter is followed by a sensible discussion of the unity of teaching and preaching, and a plea for the recovery of the teaching ministry, unacceptable as it is and difficult as it may be. This little, meaty study may become a textbook in Preaching 29-30.—James T. Cleland.

Preaching on the Books of the Old Testament. Dwight E. Stevenson. Harper, 1961. XI + 267 pp. \$3.95.

The professor of Homiletics at the College of the Bible is an unusual author in at least one respect: everything he writes has satisfied me, almost to the point of complete agreement with him. If you have read his *Preaching on the Books of the New Testament*, there is no need for me to recommend this sequel and companion volume. You will promptly lay hands on it, with a grateful "thank you, Stevenson." If this author is new to you, let me tell you what he successfully tries to do. He has written a study guide on how to prepare sermons on whole books of the Old Testament. He helps the student work his way into each book: outlining it succinctly; concentrating on the essential thought; stressing the main themes; suggesting a key verse or verses (beware of textual exegesis here!); offering a proposition; even "shaping a preaching outline"; and throwing in a modern title for good measure. His excellent first chapter on "The Old Testament and the Word of God" and his helpful last chapter on "How Preachers May Use This Book" reveal a man who knows Biblical Theology and homiletical method. We had better bring him to the summer Clinic in Preaching at Duke.—James T. Cleland.

NEW ADDITIONS TO THE JORDAN LOAN LIBRARY

The following books have been added to the Henry Harrison Jordan Loan Library since the publication of the First Supplement to the Sixth Edition of the General Catalogue on November 1, 1960:

Bornkamm, Günther. *Jesus of Nazareth*. Harper. 1960. 239 pp.

Brown, Robert McAfee. *The Spirit of Protestantism*. Oxford University Press. 1961. 264 pp.

Brunner, Emil. *I Believe in the Living God; Sermons on the Apostles' Creed*. Westminster. 1961. 160 pp.

Cameron, Richard M. *Methodism and Society in Historical Perspective*. Abingdon. 1961. 349 pp.

Cleland, James T. *Wherefore Art Thou Come? Meditations on the Lord's Supper*. Abingdon. 1961. 143 pp.

DeWire, Harry A. *The Christian as Communicator*. Westminster. 1961. 198 pp.

Fuhrmann, Paul T. *An Introduction to the Great Creeds of the Church*. Westminster. 1960. 144 pp.

Glen, J. Stanley. *The Recovery of the Teaching Ministry*. Westminster. 1960. 124 pp.

Gross, John O. *The Beginnings of American Methodism*. Abingdon. 1961. 142 pp.

Lewis, C. S. *The Four Loves*. Harcourt, Brace. 1960. 192 pp.

Lincoln, C. Eric. *The Black Muslims in America*. Beacon. 1961.

MacGregor, Geddes. *The Coming Reformation*. Westminster. 1960. 160 pp.

Martin, Bernard. *The Healing Ministry of the Church*. John Knox Press. 1960. 125 pp.

Minear, Paul S. *Images of the Church in the New Testament*. Westminster. 1960. 294 pp.

Pelikan, Jaroslav. *The Shape of Death; Life, Death, and Immortality in the Early Fathers*. Abingdon. 1961. 128 pp.

Ramsey, Paul. *Christian Ethics and the Sit-in*. Association Press. 1961.

Stewart, Charles W. *The Minister as Marriage Counselor*. Abingdon. 1961. 223 pp.

Winter, Gibson. *The Suburban Captivity of the Churches*. Doubleday. 1961.

Wyckoff, D. Campbell. *Theory and Design of Christian Education Curriculum*. Westminster. 1961. 219 pp.

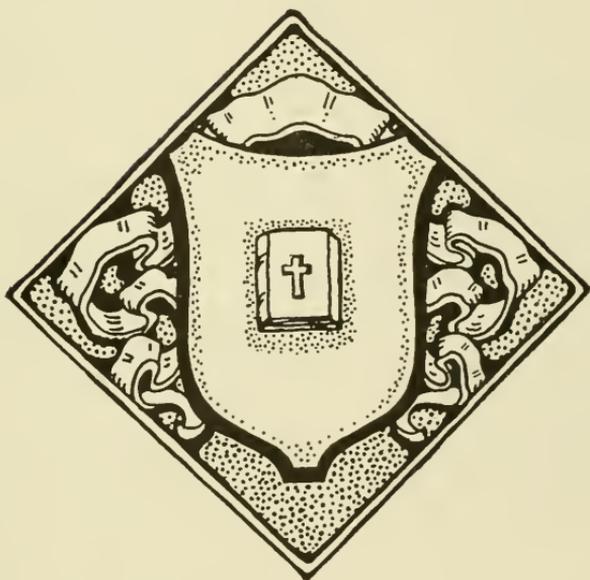
Anyone desiring copies of either the General Catalogue or the First Supplement to it, or desiring additional information concerning the Loan Library may direct requests to: The Jordan Loan Library, Duke Divinity School, Durham, North Carolina.

A LAST-MINUTE REMINDER

PREACHING CLINIC, July 3-14; write Deau J. T. Cleland.

PASTORAL CARE CLINICS, June 19-30, July 10-21; write Prof. Richard Goodling for reservations.

THE
DUKE DIVINITY SCHOOL
BULLETIN



Volume 26

November, 1961

Number 3

A Prayer for Unity

O Lord God, who gave to us walkers in the darkness Jesus Christ the Light of the World, to be our salvation and the light by which we walk, have mercy upon us.

In the self-satisfaction of our church activity, in our insensitiveness to the needs of the world for which Christ died, in our failure to be the Church in the world in which we live, in the weakness and half-heartedness of our missionary effort, have mercy upon us.

In our unwillingness to know the truth of those caught in a poverty we can scarcely understand, in our idle acquiescence in the malnutrition of two-thirds of the world, in the complacency with which we assume superiority over those who do not enjoy our educational or technical superiority, in all our passing by on the other side, have mercy upon us.

In our carelessness of the truths revealed to us in our own church traditions, in our deafness to the Word proclaimed in Scripture, in our indifference to division, in our blundering search for the unity which has been lost, have mercy upon us.

O God, in the darkness of our night look down upon all those who participate in the New Delhi Assembly of the World Council of Churches, and upon those who work for it in India, in Geneva, or in local communities anywhere. Enable us all to reach outward to the world for which He died, to reach down in service of those for whom He would have us care, to reach forward towards that unity which is Christ's will, through Him who is our light, our unity, our message, and the source of all compassion, Jesus Christ our Lord. Amen.

—Commission on Faith and Order
World Council of Churches

THE DUKE DIVINITY SCHOOL BULLETIN

VOLUME 26

NOVEMBER, 1961

NUMBER 3

“The Light of the World”

An Ecumenical Symposium

Mission and Unity

CREIGHTON LACY, *Missions and Social Ethics*, The Methodist Church.

“The *unity* of the Church and the *mission* of the Church both belong, in equal degree, to the *essence* of the Church.” These words come from the Introduction to “A Draft Plan for the Integration of the World Council of Churches and the International Missionary Council.” By the time this BULLETIN appears in print that proposed integration may be an accomplished fact. But it will be only one item on the agenda of a highly significant ecumenical gathering at New Delhi, India, from November 18 to December 6, 1961. A year and a half ago I visited the brand-new conference hall, with its imposing decor and its multi-lingual translation system in committee rooms as well as auditorium, where at this moment world churchmen are witnessing to “the great new fact of our era.”

For half a century the centrifugal fragmentation of Protestantism has been slowing down, and centripetal forces have been gaining in strength. The Edinburgh Conference of 1910 was a World Missionary Conference, made up of representatives from mission boards and societies rather than denominations, and committed to the deliberate avoidance of theological and doctrinal issues. From it, after the disruption of World War I, came the International Missionary Council, which has continued to operate for forty years on those same principles, bringing into its orbit new national Christian councils in many lands. But some of the Edinburgh delegates had broader dreams than cooperation in mission programs, fundamental though that must be. Bishop Brent conceived a periodic forum in which

those very areas of Faith and Order by-passed by the I.M.C. might be discussed by church leaders and theologians. Bishop Söderblom urged that the social and international concerns manifested by Christians during the war years should be expanded to consider the Life and Work of the Church in the world on a permanent basis.

Each of these movements sponsored conferences which remain milestones in Christian history. Both of them were ready to unite after 1937. Prevented from formal organization by World War II, the World Council of Churches "in process of formation" carried on so many activities that two years before its birth an American Lutheran visitor to Geneva called it "the liveliest embryo this planet has ever seen." From Amsterdam in 1948 through Evanston in 1954, members of the World Council of Churches have proved that they intend not only to "stay together" but to "grow together" and to serve together.

The International Missionary Council has been a council of *councils*, of mission boards and functional agencies and national federations. The World Council of Churches is a council of *churches*, of denominational representatives and Eastern Orthodox bodies. Yet as early as 1946 the two councils jointly created the Commission of the Churches on International Affairs, to speak to governments and the United Nations on behalf of Christian groups, and interpret to Christian citizens the problems and responsibilities of international life. In 1949 they established the joint East Asia Secretariat, now supplemented by a permanent East Asia Christian Conference to deal with regional concerns. When the W.C.C. set up a Department of Inter-Church Aid and Service to Refugees, it soon found itself stretching far beyond Europe into the areas and needs and programs of the I.M.C. When both bodies had divisions for Study and Research (e.g. the Church in Areas of Rapid Social Change), their integral character and purpose proved inescapable. Meanwhile many so-called Younger Churches outgrew their dependence on parent mission societies and demanded status as full-fledged churches in the World Council.

More basic than any practical or structural considerations, however, has been the realization that mission and unity are inseparable in the essence of the One True Church of which all denominations are but imperfect branches. On the basis of previous commitment "in principle," the New Delhi Assembly is expected to open with an historic declaration of integration. The revised organization will include a Division of World Mission and Evangelism at World Council headquarters, and a Commission on World Mission and Evangelism,

to hold major conferences in the period between W.C.C. Assemblies. Furthermore the World Council in all of its activities and projects gives fresh acknowledgment "that missions belong to the heart of the ecumenical movement."

Councilar developments are only one aspect of Christian unity. In Japan and in South India two significant church unions have taken place. In three other areas (North India, Pakistan, and Ceylon—or Lanka) revised schemes of union are under active consideration. The inclusion of Baptists and Disciples in these negotiations has led to a recognition of both infant (or sponsored) and adult (or believer's) baptism, with membership in either case by subsequent confirmation. The proposed "solution" for apostolic succession, involving doctrines of the Church and of the ministry, is discussed in Professor Sullivan's "Anglican View" below. The Central Conference of the Methodist Church in Southern Asia has already approved participation in the Church of North India, and the annual conferences are currently voting on the plan, looking toward "enabling action" by the General Conference of 1964. Yet many Methodists still take the attitude of one prominent official, who remarked in a discussion some years ago: "Of course I am all for ecumenical progress, but I just hate the thought of having 600,000 Methodists *wiped out* of North India."

In this country initial discussion has been stimulated by the so-called Blake-Pike proposals, voiced publicly in San Francisco last December. Already the General Assembly of the United Presbyterian Church and the General Convention of the Protestant Episcopal Church have approved the issuance of invitations to the Methodist Church and the United Church of Christ to enter into conversations on church union within the United States. Already certain Methodist leaders (with notable exceptions)* have voiced negative reactions or vehement opposition on such grounds as increased bureaucratic machinery, alleged hypocrisy and publicity-seeking by the sponsors, Methodism's sufficient size and success, the claim that unity in Christ requires no visible manifestation. Whatever the objections—and the values—they should be carefully and prayerfully studied, not only by the General Conference Commission on Church Union, but by every congregation in each of the denominations. As G. K. Chesterton once said: "What has not happened locally has not

* As this BULLETIN goes to press, Bishop Lord declared in his Convocation Sermon: "I find in the proposal of Dr. Eugene Carson Blake a depth of spiritual insight and a breadth of Christian love and understanding that fill me with hope and joy."

happened." This is the greatest challenge—and the greatest need—of the ecumenical movement today.

The word *oikumene* occurs fifteen times in the New Testament, referring to the inhabited world, the known world, or the world of Greco-Roman culture. Beginning in the fourth century, the universal councils of the Church were called "ecumenical." In 1881 an Ecumenical Conference of Methodism was held, the first in a long series leading up to Oslo this past summer. We have recently relinquished our exclusive use of the term to movements for unity among major Christian denominations and communions. We have not yet decided, individually or collectively, what further expressions of oneness in Christ He demands. But as disciples, we owe it to ourselves, to our brothers in Christ, and to our Lord Himself, to inquire what He intended when he prayed repeatedly "that all may be one." Jesus clearly had both mission and unity in mind when he said at the Last Supper: ". . . for those who are to believe in me through their word, that they may all be one . . . so that the world may believe that thou hast sent me . . . that they may be one even as we are one, I in them and thou in me, that they may become perfectly one." (John 17:20-23)

For these reasons the BULLETIN editors asked four members of the Divinity School faculty to write on any aspect of ecumenicity which has captured our concern. Although we represent four major communions, we speak as individual Christians. It is our hope that readers will be stimulated to more than one of the following reactions: to follow closely—with heart and mind—the reports from New Delhi and subsequent ecumenical developments; to seek fresh ways of expressing Christian cooperation and fellowship at the local level; to encourage your congregations to discuss fully and frankly the *essential* elements of faith which unite us and those which divide us; to share your thoughts and experiences with other alumni and friends through these pages. Christian unity is ultimately a gift of God. But it comes in unexpected, creative ways into hearts—and bodies of Christians—prepared to receive it. It comes to those who *know* that the Church is the Body of Christ (too often broken *by* us), and that He lived and died and rose again "that all may be one."

Local Ecumenicity: An Introduction to the New Delhi Study Booklet

FREDERICK HERZOG, *Systematic Theology*, The United Church of Christ.

Jesus Christ the Light of the World is the theme for the current meeting of the World Council of Churches in New Delhi, India. Comparing the theme with that of the Evanston Conference in 1954, *Christ—The Hope of the World*, one cannot but notice in it the inclusion of the appellative "Jesus." For the Christian faith the reference to the *Christ*, although not excluding any thought relative to the earthly Jesus, especially connotes his office and often even the state of his exaltation. In emphasizing the name *Jesus* Christian faith appeals primarily to the person and earthly ministry of the Lord Jesus Christ. At the time of the Evanston meeting some feared that its theme was producing an academic milieu aloof from the workaday affairs of life. After one of the opening addresses a renowned leader of the ecumenical movement felt constrained to quip: "And the Word became theology!" If the present study booklet is any indication, the New Delhi conference will afford little opportunity for quips of this kind. *Jesus* Christ here appears immersed in the humdrum struggles of Everyman.

The striking make-up of the booklet immediately catches the attention of the reader. It is not quite *Life-style*. But the many excellent pictures make concrete the loftiest ecumenical theology for those it is supposed to reach: The people of the churches in the metropolis, in suburbia and Podunk all over the world. The men and women of the pew are meant when the General Secretary of the World Council of Churches, Dr. W. A. Visser't Hooft, writes in the preface: "The World Council of Churches requests the pleasure of your company at the Third Assembly of the World Council of Churches to be held in New Delhi, India, in November 1961." Even if he goes on to say: "Please do not take this too literally!" the entire booklet bears out the sincerity of the invitation. In the Church such presence in the Spirit can be most relevant. To be present in the Spirit in New Delhi, this is the invitation the study booklet extends to every church member.

The brief review of the theme (pp. 7-12), eight lively theme-centered Bible studies of no more than two pages each (pp. 14-31),

a discussion of specific aspects of the theme, especially of witness, service and unity (pp. 32-51), and a sketch of the history of the World Council and its present efforts (pp. 53-72) are presented in such a down-to-earth way that no layman or laywoman can possibly claim that this is theological shop-talk.

It is gratifying that the ecumenical movement was capable of producing this aid in translating ecumenical concerns for ordinary Christians. The movement is too precious a gift for our divided world that it should be shrugged off by the average church member as the esoteric cult of the top echelon of church officialdom.

Exploding the Image of the Ecumeniac

"Our church leaders must have a pretty good time travelling like this! I suppose the meetings do some good. But I can't see that they help us very much in our job here with this struggling congregation!" (p. 53) "Have love, will travel," is the usual image of the ecumenically interested person. The image is exploded in this booklet. The main concern of the ecumenical movement is to bring the members of the world-wide church into closer touch with one another and to make the local church act more responsibly as a member of the world-wide church.

The World Council is not a super-church nor does it intend to become one. But it provides Christians of various denominational backgrounds with a meeting-ground on which they can get to know one another as *Christians*. What they afterwards make of this experience on the denominational level is not the direct concern of the World Council. It is only a fact that those who have worshipped and worked together in the World Council with Christians from all over the world desire that the unity they felt take on more concrete form on the local or national levels of church life.

Regardless of whether or not organic unions between denominations are desirable, undoubtedly there is still rampant among us a denominational narcissism that nips in the bud almost any concern for what it means to be a Christian. The identification-tags, "I am a Methodist," "I am a Presbyterian," that are still for sale in church supply houses and Christian book stores betray the self-love in which most denominations are still caught and which makes people strain themselves to be a Methodist, for example, or a Presbyterian rather than to inquire what it means to be a Christian. Does anyone know of a tag that reads, "I am a Christian"?

The study booklet raises the question of what it means to be a Christian on the local level with inescapable directness. It is good

that here it may be dealt with without the problem of a proposed denominational merger immediately lurking in the background or between the lines. Any congregation addressing itself to the following series of questions will learn that ecumenical thinking, rather than lending itself to the making of an ecumeniac, unsettles Christian complacency in high and low places: "In your neighborhood what are the churches of different denominations doing together? Do they pray for one another? Have you tried—joint action for inter-church aid? Joint house-to-house visitation? Ecumenical youth work? Joint house meetings? United public witness on social issues? United evangelism in various forms? Do the various local churches send fraternal delegates to each other's church council meetings? Share in each other's worship?" (p. 50) All this without any suggestion that denominational merger is the prerequisite for such joint Christian action!

But the booklet does not deceive the reader either about the difficulty of joint Christian action. It takes a common experience of the distinctively Christian to make Christians work together. "If all the congregations in a neighborhood, for example, suddenly decided to make common cause and come together, they would soon be splitting up again if they had not come together in a real reconciliation, that is with true understanding, deep penitence and genuine conviction that only thus could they really be obedient to the call of Christ. Unity means much more than mere togetherness: it is manifesting the unity given to us in Christ." (p. 63) While all this talk is going on about a great United Protestant Church in the United States what is most needed is an experience of the already *given* unity in Christ wherever Christians live together. Any organizational unity on the national level is meaningful only when it expresses genuine unity among Christians on the local level.

The emphasis on local Christian responsibility does not mean that the ecumenical movement is neglecting its world-wide responsibilities. It carries on a world-wide ministry in almost every imaginable area of concern. "In 1959 the churches made gifts to the value of \$85 million in this service. Together the churches have worked for homeless and stateless people through the Refugee Service of the World Council. Since 1948, 220,000 refugees have been resettled in new lands, homes and jobs. Medical care, language instruction, vocational training, education, welfare counselling, pastoral care, have provided for thousands of others, and special attention is given to the sick, incapacitated and aged." (p. 69) This quote mentions only a portion of the work that is shouldered. The booklet

itself does not mainly want to call attention to this work. It is trying to impress upon the reader the idea that even the best world-wide ministry must remember that charity begins at home and must give concrete expression to this insight. But it is of no little consequence for the church member to see what the churches are able to do if they pool their resources and make a concerted effort in witnessing to the world.

Focusing Thought on the Image of the Light

The projected conference employs the device of a theme in order to aid the understanding of the Christian task. Jesus Christ, the initiator of all Christian effort, is interpreted by the Biblical image of light. Especially the Bible studies (pp. 14-31) are engaged in an interpretation of the image. This is done on the background of its everyday use which provides a sound point of contact: "We speak of getting light on a question which puzzles us, and of being in the dark when we do not see the path ahead. Light has become a symbol for health and freedom and all things that people long for; and this is true in the Bible as in other books." (p. 7) Reference is also made to the use of the light image in other religions, for example, in Islam. (p. 8) At any rate, in a gloomy world constantly exposed to the threat of nuclear war man's grasping for the light comes almost as naturally as breathing. He does not especially have to be made aware of it. Neither is there any particular need to demonstrate to modern man what the contrast of light, darkness, is.

Darkness is of course not merely the threat of nuclear war, but also such evils as poverty, hunger, disease and ignorance. Man has increasingly been able to tackle some of these evils. However, often he does not see that his solution of the problems creates new evils. "New knowledge creates new dangers . . . Prosperity can easily make men forget how often their wealth is derived from the exploitation of others, turn them into mere defenders of their selfish interests, and blind them to the deeper issues of life and to the sufferings of others." (p. 12) What is it that really can illumine man's darkness? Greater knowledge of the atom? More expansive conquests of space? Improved psychological and sociological insight? Increased quality education? All these things undoubtedly contribute to helping man appreciate his capacities more fully. But in spite of progress in many areas man's over-all condition is still threatened by defeat. The present world situation suggests that man defeats his accomplishments most in the realm of his interdependencies. He is unable to build a coherent world community. It is difficult for him

to solve the problem of community even on smaller levels. The reason for this becomes especially obvious when man's efforts at building community are confronted with one who created lasting community, Jesus Christ. He is that light which "shows up things for what they are." (p. 10) In view of man's innumerable ways of deceptive self-illumination the Christian believes that man must be illumined by the true light. He trusts that Jesus Christ is that true light which illumines the human condition.

Jesus Christ created community in sharing the sorrows and the sufferings of his neighbors. In fact, "Christ still suffers wherever men suffer; and we are called to enter into that suffering ourselves." (p. 34) Churches easily live under the misapprehension that Christianity is a triumphant affair. But whatever triumph Christianity might celebrate it will prove empty if it is not the triumph of suffering and co-suffering, of com-passion. In this respect the booklet raises a probing question for every church: "When someone says, 'We have such a fine fellowship in our church,' what does he or she mean? Is the church merely a club or clique of like-minded people who get on well and have a fine time?" (p. 47) It is not surprising that there is a "tragic leakage of teenagers from the church" which "is not a problem of any one congregation or communion; it is a problem of all the churches." (p. 59) Young people are discerning enough to notice when they are confronted with the "cult of the comfortable" or the "cult of reassurance" rather than with the tough challenge of a difficult faith. As to building community, including the reluctant teenagers, the one question of significance is: "How does the Church find its place with its Lord among the poor, the outcast, and the victims of natural disaster?" (p. 40) For only the community with the stronger com-passion will be able to shed that light on mankind it so much longs for.

An Ecumenical Orthodoxy in the Making?

There can be no doubt that the booklet is moving. It is a sincere call to discipleship in the twentieth century—and is certainly not meant as an *ex cathedra* missive. It invites critical thought. There are three—overlapping—areas which the reader will want to examine carefully.

First, the ecclesiological nomenclature. Any movement as vast as the ecumenical soon after its origin depends on certain doctrines felt as facts. For example, this booklet takes for granted and almost mechanically reiterates that "Christ came and died for us, to call

together His divided sinful people and make them one with God and with each other as members of His body" (p. 48), that it is the Church which is "His Body" (p. 10), and that "The Unity We Seek" (p. 50) is a good thing. Although much is made of the non-theological causes of the divisions in the body of Christ (p. 49), non-theological causes of church unity seem to be almost non-existent. An examination of the social sources of church unity would perhaps make the World Council less self-assured in applying the great ecclesiological terms to its every move and cough.

Second, the christological nomenclature. With respect to Jesus Christ the booklet is emphatic in stressing that "we must remind ourselves exactly who He is and what He does." (p. 9) It then appeals to the Apostles' Creed: "The Apostles' Creed speaks of Him as the Son of God who was conceived by the Holy Spirit and born of the Virgin Mary, who was crucified under Pontius Pilate and descended into hell, who was raised from the dead and ascended into heaven, who sits at the right hand of God and will come to judge the living and the dead." (p. 9) The next step is a brief interpretation of these creedal phrases in terms of Biblical quotations. But access to who Jesus really is is not easy, either through the Apostles' Creed or through Biblical quotations. The difficulties of getting an adequate picture of Jesus should be pointed out more forcefully. As a theological assertion it seems beautiful to say: "The Cross is the sole power by which all the powers of this world will be overcome—and it is the power of redeeming love. *It is the slain Lamb who solves the riddle of history.*" (p. 31) But what this amounted to historically ought to be elaborated more specifically. It is not easy to believe in the actual defeat of the man from Nazareth on the cross.

Thirdly, the nomenclature pertaining to the individual believer. It is here that the harshest strictures must be made. "Just as in the realm of scientific achievement the greatest discoveries are made by scientists working in teams, so are they made by team work in this whole realm of Christian thought and understanding." (p. 64) Is this really true of the Christian faith? It smacks more of self-congratulation than fact. The great discoveries of the Christian faith beginning with Jesus and Paul and continued in such men as Augustine, Luther and Wesley were not made in team work. Much of the ecumenical language is so refined in the accuracy of team language that it lacks the vitality of new discovery. That the booklet is less prone to the fallacies of theological team language than the average ecumenical literature is one of the unusual circumstances of Church history provided by the Spirit of God which prove that God's

grace still overrules man's strategy. I hope that many will hear a voice saying: *Tolle lege!*

The Episcopate and Church Union: An Anglican View

H. P. SULLIVAN, *History of Religions*, The Protestant Episcopal Church.

At its sixtieth triennial General Convention held in Detroit in September, the Episcopal Church officially accepted the invitation of the United Presbyterian Church to join with it in inviting the Methodist Church and the United Church of Christ to explore the possibility of union. This invitation grew out of a sermon preached in San Francisco's Grace Cathedral last December by Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church, in which he proposed the creation of a "reunited church" which would be "truly Catholic and truly Reformed." Bishop James Pike of the Episcopal Diocese of California immediately commended this proposal, and thus it bears the name, the "Blake-Pike Proposal."

It should be emphasized that what the Episcopal General Convention accepted is not the "Blake-Pike Proposal" but an invitation received from the General Assembly of the United Presbyterian Church to hold conversations with it and the Methodist and United Churches, if the latter two so agree. It came as no real surprise that the Episcopal Church accepted the invitation, but it was surprising—astounding—that the delegates—bishops and clerical and lay deputies—accepted it virtually unanimously and without debate! This is significant evidence of the deep concern and earnest willingness on the part of all sections of the Episcopal Church to explore the possibility of union with its Protestant brethren. It does not mean, however, that such union will be quickly or easily realized. Indeed, the Church of South India—a "reunited" church such as the Blake-Pike Proposal envisions—was the product of twenty-five years of labor under the additional pressure of the compelling need to present a united witness before a non-Christian society.

* * * * *

For the Episcopal Church there are certain conditions requisite for any union with other non-Roman and non-Orthodox churches.

These conditions were set forth in the "Lambeth Quadrilateral," a formulation of the Lambeth Conference of the world-wide Anglican hierarchy in 1888. The Quadrilateral has been restated at subsequent Lambeth Conferences (held approximately every ten years) and reaffirmed by the General Conventions of the Protestant Episcopal Church (in America), including the one just concluded. In substance the Quadrilateral asserts the acceptance of the following as "essential to the restoration of unity":

1. The Holy Scriptures as the revealed word of God.
2. The Nicene Creed.
3. The Sacraments of Baptism and Holy Communion.
4. The historic episcopate.

It is chiefly around the last point—that of so-called "apostolic succession"—that most difficulties will center in the coming conversations. As Dr. Blake correctly observed in his San Francisco sermon, "It will be with great reluctance that Presbyterians and Congregationalists will accept bishops in the structure of the church." Dr. Blake proposed that the episcopate be accepted by the "reunited" church but "without adopting any particular theory of historic succession." This, however, from an Anglican standpoint, would be the acceptance of a form without the acceptance of its intention. The Anglican view is not—as Dr. Blake's seems to be—that the episcopate is merely a convenient or an especially effective form of church polity which may be adopted at any time. Rather, the *historic* episcopate is understood to be the guarantee, along with the Scriptures, Creeds, and Sacraments, of the *historic* continuity and unity of the Church. Traditionally the bishop in his office exercises, as do all ministers of the Church, the continuing apostolic commission of pastoral oversight—*episcopé*—of the people and flock of which Christ Jesus is supremely "Shepherd and Bishop." But for Anglicans it is the episcopate alone among the orders of the Ministry with which the combined principles of oversight, continuity and unity have been historically associated and through which the ministerial commission was from an early time transmitted, and uniquely so for more than a thousand years. This, however, is only one aspect of the total argument for the historic episcopate. The several considerations which together constitute the larger argument and upon which "the very nature of the office depends" are given in summary form in an Anglican formulary produced out of fifteen years of theological discussion:

1. The Episcopate symbolises and secures in an abiding form the apostolic mission and authority within the Church; historically the Episcopate became the organ of this mission and authority.
2. In early times the continuous succession of Bishops in tenure of the various Sees were valued because they secured the purity of apostolic teaching as against (for example) the danger of the introduction of novel and erroneous teaching by means of writings or secret traditions falsely ascribed to apostolic authors. No doubt the need for this safeguard became less urgent when authoritative formulations of doctrine were drawn up and the Canon of Scripture was finally fixed. But it has remained a function of the Episcopate to guard the Church against erroneous teaching.
3. The Bishop in his official capacity represents the whole Church in and to his diocese, and his diocese in and to the Councils of the Church. He is thus a living representative of the unity and universality of the Church.
4. The Bishop in his diocese represents the Good Shepherd; the idea of pastoral care is inherent in his office. Both clergy and laity look to him as Chief Pastor, and he represents in a special degree the paternal quality of pastoral care.
5. Inasmuch as the unity of the Church is in part secured by an orderly method of making new ministers and the Bishop is the proper organ of unity and universality, he is the appropriate agent for carrying on through ordination the authority of the apostolic mission of the Church. (*Doctrine in the Church of England*, pp. 122-123.)

The institution of the episcopacy, then, is understood by the Anglican Church as the actual historical process by which the commission of Christ to the first apostles has been perpetuated in unbroken succession and not simply as one form of church government among several possible. The Anglican view is, as the classical defender of Anglican polity, Richard Hooker, put it, that the episcopacy is "that (government) which best agreeth with the Sacred Scripture." That is, it is that order consonant with the mind of Christ, instituted by the apostles for the perpetuation of the sacred Ministry.

Such an attitude of Anglicans towards the episcopacy does not mean that they regard non-episcopal orders or episcopal orders outside the apostolic succession as invalid. The "Lambeth Appeal to All Christian People" of 1920 declares, ". . . we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace."

This acknowledgement is, of course, of vital importance for negotiations between Anglicans and Christians outside the historic episcopal succession. It means for the Anglican Church that in the creation of a reunited church there need be no repudiation of former ministries but, instead, an episcopal "commissioning" by bishops in

the historic succession of all ministers (whether already episcopally ordained or not). Such a scheme of unification is that of the new Church of Lanka comprised of Anglican, Methodist, Baptist, and Presbyterian churches in Ceylon. In the Lanka Plan after the consecration of bishops-elect, all the bishops—the newly consecrated together with the bishops in Anglican orders—will receive a commission from the uniting churches to function as bishops in the Church of Lanka. Then all the ministers will have the hands of the bishops laid upon them with the “commissioning” prayer that they may receive from God the gift of the Holy Spirit “to endue each according to his need with grace and authority for the exercise of the office of presbyter in this Church of Lanka within the Church Universal, that therein they may all faithfully proclaim the Gospel of Thy Kingdom, minister the Word of Thy truth, offer unto Thee spiritual gifts and sacrifices, and administer the Sacraments which Thou hast ordained.”

That the Episcopal Church would accept such a unification of the Ministry is indicated by its official resolution (in the General Convention just concluded) to recognize the Church of Lanka, “if organized on the basis of the proposed constitution, as a Province of the Church Universal, holding the Apostolic Faith, and possessing true Bishops, Priests and Deacons.”

* * * * *

What will finally come out of the proposed conversations once they are initiated cannot be safely predicted. It is clear, however, that the time is ripe for such conversations, more than ever before. The virtual unanimity with which the Episcopal Convention accepted the Presbyterian invitation is indicative of a renewed spirit of “ecumenicity” within the Anglican Communion. This spirit is evidenced by the alacrity with which the Episcopal Church has extended to the Church of Lanka promise of recognition and full communion and by the concern and support it has expressed for the proposed Church of North India, as well as by its extension of full communion to the Spanish Reformed Church, the Lusitanian Church and the Philippine Independent Church—all at the Convention just concluded.

This renewed ecumenical spirit was given explicit, forceful expression in the Pastoral Letter issued by the bishops at the conclusion of the Convention. With a repudiation of provincialism and denominational exclusivism the Episcopal hierarchy declared, “Our deepest allegiance is not to the Episcopal Church, not to the

Anglican Communion, but to the One Holy Catholic Church." In keeping with that allegiance the bishops called for strong support for "what has come to be called the Ecumenical Movement" and stated as their duty to "help our people gain a vision of the largeness, the wholeness, and the urgency of the Ecumenical Movement in which we are called upon to take our part." That part "in faithfulness to God" is a "full and responsible share" in the labors of the Movement.

In acknowledging that "Christ's cause is in many hands besides ours" and that Christ's Church is far greater than just the Anglican Communion, the bishops have denounced that denomination-mindedness so detrimental to the work of reunion. Denominations are not eternal; in the actual process of reunion the Anglican communion will here and there and finally everywhere cease to be. It was with this idea in mind that Archbishop William Temple, a great apostle of Christian unity, asserted, "In a certain sense what is required is that every existing Christian communion should die in order to rise again into something more splendid than itself." But, Temple wisely reminds us, the achievement of true unity ". . . points to the action of God beyond all that men can ever do, and in the end the reunion of the Church will not be something fabricated by us at all; it will be the work of God resulting from a deeper devotion in all parts of the Church, and all members of all parts of the Church, to the One Lord of the Church. It is not through skill in negotiation, but through deeper devotion to the Lord Himself, that we may hope in the end to be brought into that full unity which corresponds to the Unity of God and His purpose for His people."

Variety in Theology and Biblical Interpretation

HUGH ANDERSON, *Biblical Theology*, The Church of Scotland.

Divergent theological and Biblical-hermeneutical attitudes constitute a serious threat to the unity of the Body of Christ, and help in fact to perpetuate divisiveness not only among various branches of Christendom in different parts of the world, but within the major denominations in certain more localized areas. On the American scene, in the "Bible-belt" and elsewhere, battles decided long ago in other areas still rage. Residual Fundamentalism continues to fight a stout rearguard action against Liberal historical-criticism of the Bible. The survival of an outmoded biblicism, wherever it obtains, confronts ministers of the Gospel with a very sharp and urgent pedagogical challenge. In such situations the cruciality of seminary training in the disciplines of systematic theology, Biblical criticism and Church history, calculated to produce genuine open-mindedness towards the Truth, ought to become abundantly clear.

Those who are aware of the acrimony and prejudice that can be engendered in the local church or churches by conflicting hermeneutical stances, can the more readily gauge the magnitude of the problem presented to ecumenicity by radically disparate regional traditions in theology and Biblical interpretation across the world. Concerning this problem, we can take some heart from the fact that in the last decade or so there has been, at any rate on certain levels, increasing mutual recognition, among the great historical groupings of Christianity, of theological and hermeneutical differences. In the ecumenical symposium, *Biblical Authority for Today* (S.C.M. Press, 1951), to which leading thinkers of nearly all the major communions contributed, open acknowledgment of traditional diversities of outlook on the Bible and theology was none the less accompanied by the common conclusion that the major hermeneutical key for all is "Jesus Christ himself, our incarnate, crucified, risen, ascended, reigning Lord." There is encouragement for us also in the way in which, in Europe, Roman Catholic and Protestant theologians and Biblical scholars have come together recently in the larger learned societies for frank interchange and discussion of views. Roman Catholic scholars, through their brilliant studies in Qumran, to name only one field of special enterprise, have lately been brought closer to their Protestant fellow-researchers. The able work of such Catholic

Biblical scholars as Père Benoit can be read with profit by all. The awakened Roman interest in contemporary Protestant theology is welcome. There come to mind the admirable appraisals of Bultmann's theology by the French Jesuits, R. Marlé and L. Malevez, and the recent first full-scale treatment of O. Cullmann's work by Jean Frisque. Cullmann himself has worked with untiring zeal, and not without success, to effect a greater rapport between Roman Catholics and Protestants on the continent. Altogether a cloud, perhaps as yet no bigger than a man's hand, is on the horizon. Therefore, ecumenics, *Sursum corda!*

But dissidences remain. What of the disparity between the American Liberal tradition in theology and Biblical criticism and the modern European revival of Biblical theology, with the neo-orthodox trend in "theological exegesis" and the Bultmannian trend in "existentialist exegesis"? Here is an area in which the somewhat painful tensions that exist demand sympathetic knowledge on both sides of the conditioning factors lying behind each tradition. As things are, however, there has tended to be repeated misunderstanding or misrepresentation on either hand. American churchmen, theologians and Biblical critics reject European theology as irrational, reactionary, unscientific and "dogmatic," as in the case of Barth, or as a surrender to anarchic philosophical theorizing, as in the case of Bultmann. Europeans in turn castigate American churchmen and churches for their lack of theological interest, their devotion to purely social togetherness, their activism, their effete liberalism. Opposition and hostility could certainly be tempered by a more resolute desire for reciprocal comprehension of the social-cultural elements operative in each situation.

Regarding the twentieth century break from Liberalism in Europe, and antithetically the resilience of Liberalism in America, let an eminent American scholar be our spokesman.

"This difference in our situation rests upon the whole character of our cultural and intellectual history. The chief point is that the Christian tradition in America was never radically undermined in the eighteenth century by the influence of rationalism . . . The Christian tradition persisted in our culture in a vital form, nourished both by the Enlightenment and by Transcendentalism, without being radically secularized by either. Thus the cultural liberalism of the the twentieth century in this country was not as vulnerable to attack and criticism whether on the part of Marxism, existentialism or neo-orthodoxy as was the case in Europe. The liberal theology taught in the leading Protestant seminaries in the United States after the First World War was deeply evangelical and not rationalistic or positivistic." (A. N. Wilder, "Biblical Hermeneutic and

American Scholarship," *Neutestamentliche Studien für Rudolf Bultmann*, Berlin, 1954, p. 27).

The patterns set by such influential thinkers as Bushnell, Clarke, Rauschenbusch, the so-called "Chicago School" and others will be well known to the reader.

The course followed by American Biblical criticism in the modern period has been shaped largely by another social-cultural facet of American life—the empiricism and *Aktivismus* of the American temperament, with its pride and glory in hard facts. This distinctive American trait facilitated the spread, among those who espoused the Higher Criticism on its advent in America, of the scientific historicism already firmly established in Germany. Even since, the majority of American Biblical critics have been devoted to a thoroughgoing historical approach to the Biblical record, and have always tended to suppose that the possibilities of theology, the kerygma, eschatology, *Geschichte* are exhausted when everything has been accounted for in terms of scientific *Historie*. The recent rebirth of concern with theology in Biblical studies has no doubt made its impact felt on America. But even so it has meant little more in this country, with a few notable exceptions, than the transference of a rigorously historical method to the investigation of theological or religious truths in the Bible. In the posthumously published volume on *Religion in the Old Testament* (Harper, New York, 1961), R. H. Pfeiffer views his task as that not of the theologian or philosopher, but of the historian, who "searches for actual historical reality, not for normative faith and doctrine valid for all times." In view of the dominance of historicism, it is not at all surprising that the Barthian type of "theological exegesis" and Bultmann's "existentialist exegesis" should find no happy hunting ground on the soil of American Biblical criticism. Dr. William Sanday, writing in England, once observed that what the Germans are talking about today, we shall be talking about twenty years from now. From what has been said, it should be evident that the time-lag is occasioned not only by geographical distance, but by profound social-cultural variations.

It is not of course merely a matter of cultural differences. Amos Wilder is right in holding that we have to leave room for "the manner in which the leading of truth and the Holy Spirit operate in diverse historical branches of the Church and diverse if related societies in modern Christendom." But in the recognition of this very thing there is the ever lurking danger that Biblical critics and theologians, American or others, should invoke the Spirit as simply

the custodian of their own particular *status quo*. It is somewhat disquieting to find so distinguished an American New Testament scholar as Dr. F. C. Grant branding neo-orthodoxy and existentialist theology as nothing but reversions to an obsolete Pietism, and at the same time pleading for a reversion of another kind, return to a pure historical method, and sighing wistfully: "Where are the liberals of yesteryear? They are needed now."

There can be no turning the clock back. Truly the men of the past spoke wisdom to their time. That wisdom can be a lamp unto our feet. But we have to speak to our own time, to the *now* of man's existence. Towards this end we can learn from each other. Let the European acquaint himself better with American history and tradition. Let the American take note of Europe's tragic history and garner such harvest as he can from the issues raised by European theologians. At all events together we stand in this advanced eleventh hour of humanity's pilgrimage, when man hovers on the perilous edge of the abyss. This is no day for craven-hearted consolidation and retrenchment of our own time-honoured traditions in theology and Biblical interpretation. As the regions of the moon are beckoning American and Russian astronauts, so God is beckoning us to be adventurers of the Word which He has spoken in Jesus Christ. The Word moves only one way, toward the future, and the future belongs to the Word. So long as the leading churches and churchmen of the world remember this, and are not content merely to play for theological and hermeneutical safety, they shall face the future together in greater amity and concord.

In Times of Terror

A Chapel Meditation by Waldo Beach

The earth mourns and withers,
 the world languishes and withers;
 the heavens languish together with the earth.
 The earth lies polluted under its inhabitants;
 for they have transgressed the laws,
 violated the statutes,
 broken the everlasting covenant.

Therefore a curse devours the earth,
 and its inhabitants suffer for their guilt;
 therefore the inhabitants of the earth are scorched,
 and few men are left. (Isaiah 24:4-6)

Add to this dark, apocalyptic, scary passage from Isaiah a mention of geiger counters, nuclear testing, fall-out shelters, and you would have a remarkably vivid picture of the times of terror into which it is not unlikely that we may be moving. Such a prophecy as Isaiah foretells may, ironically, seem weird and grotesque to theologians who study scripture in the safety of the library, but not at all unrealistic to physicists or members of the State Department.

Something needs to be said, near the opening of this academic year, about how we should engage ourselves in theological study under the dark shadow of the "pillar of cloud" and amid the encircling gloom. What should be the stance, the posture of our souls, as we go about our business of study and worship in this community? Two things need to be said which may sound like opposite and divided counsel, but they are both derived from the single perspective of faith and should really be said together.

The first is that we should confront the full extent of the tragic dilemma of choice in foreign policy, acquire the best knowledge we can of the political aspects of the East-West Controversy, and come, each of us, to his own settled persuasion of what is the Christian thing to do. Our temptation, when we glance at the newspaper, is to try to hide from the harsh events. It is all too terrifying to think about, or all so complex and far away. There is nothing I can do. But theological study cannot be, if taken seriously, an escape from responsible encounter with our culture as it hangs on the rim of disaster. There is no hiding place in Greek syntax, in systematic theology, in every-member canvasses, from the inexorable truth that we are moving steadily toward war, toward the kind of war where the moral controls over weapons, and the older moral distinctions which preserved a relative justice in the pursuit of war, now are obliterated, and where the unthinkable horror of nuclear war is now thinkable and seriously advanced as an instrument of foreign policy.

It seems to me that one thing we should be doing, much more than we are, is to alert ourselves in full realism to civilization's peril and promise, and to alert the people in our churches. This vocation does not mean to catch up on physics, or to become technical experts on the facts of foreign affairs. It is the moral vocation to examine in the light of Christian faith and ethics what the alternatives of policy

are. Surely, there is no purely Christian good in this situation. But by the grace of God we are also given a measure of freedom, a narrow area of moral maneuver between two dark gray options.

Does it come down to this: to choose slavery as the price of peace, or to choose war as the price of freedom? Are there less dire options in the middle? Can the moral compunctions which currently keep our nuclear testing below ground, outweigh the military considerations which would move them above ground? Is there enough humanitarian sensitivity in the American conscience to use the threat of nuclear weapons as a deterrent to tyranny, but make use only of conventional weapons in actual warfare? What about the position of the nuclear pacifist? He may have the right of it with a prophetic simplicity beyond the sophistication of pragmatic considerations. What can we do about Berlin? Or the admission of Red China to the United Nations? At what point must we give way in negotiations, in obedience to the God over nations, and at what point must we stand firm, in obedience to the same God?

In my student days in seminary in the late thirties, the debate between pacifists and interventionists was earnestly joined. We worked hard to try to draw the line from Christian ethics to the options of national choice. In present times, much more perilous, I would wish the same for this seminary community, that we would be shocked out of our preoccupation with suburban trivia and shoved out of our monastic isolation by the very promptings of the Lord of the nations who has given us a precious and dreadful freedom and sets before us this day blessing and curse, life and death, and bids us choose.

There is an opposite demand of our faith which is as incumbent upon us as that of involvement. If we become entirely preoccupied with these current events and the crisis of the day's headlines, we would soon panic into hysteria. The opposite movement required by our faith is that of detachment, isolation, legitimate escape from the terror of the moment into history, into the realms of books and study, into a seemingly remote pursuit.

What keeps the moral urgency of the Christian life from panic and despair is the kind of calm derived from a transcendent trust. Its urgency keeps faith from fatalistic resignation of the one side; confidence keeps faith from panic on the other. The Christian life is not anxious in its urgency, for it is founded on the rock of confidence, an eternal rock on which to stand amid swirling waters. Too short-sighted a look at current events might prompt us to put theological study aside for the interim and be about more important business: building bomb shelters, working for civil defense, joining the peace

corps or chaplaincy. Yet a more faithful and farsighted look at current events should turn us back to the books, deliberately to insulate ourselves from the tremors of local events, and to be about our primary task: our preparation for faithful ministry in the church of Jesus Christ. This to be done in the celebration of eternal rites, the keeping of ancient altar fires, the hallowing of the name of God. This to be done in the learning of eternal wisdom, in the ancient faith that perdures through all the disruptions of empire and catastrophes of temporal movement. This to be done in acts which reflect the eternal compassion in giving the cup of cold water, in binding up the wounds of men.

These are actions of faith done in full sight of impending catastrophe, but done in the quiet confidence that the times are not out of His hands Who rules and over-rules the fortunes of men. As we sing, "For it is Thou, Lord, Thou Lord only, who makest us to dwell in safety." But the safety of those who dwell in the house of the Lord is not, in our day or by the terms of our theology, the safety of a bomb shelter, but the safety which can confront terror and live in that inward confidence which is the peace of God which passeth understanding. Not safety from catastrophe, but integrity within catastrophe.

Such a stance of involvement in and detachment from the world would be fitting for us to adopt in our theological study. It would reflect the kind of trust expressed in the prayer of John Austin, an English Divine of the 17th century, in days that seem equally parlous:

"Fix Thou our steps, O Lord, that we stagger not at the uneven motions of the world, but go steadily on our way, neither censuring our journey by the weather we meet nor turning aside for anything that befalls us. Through Jesus Christ our Lord. Amen."

The Dean's Desk

The plain rugged business of the academic year was off to a bustling start on September 18 with the influx of entering students: 87 in candidacy for the B.D. degree, nine for the M.R.E. and seven for the Th.M. Returning Middler and Senior students, together with those

continuing in the M.R.E. and Th.M. programs, give a total of 277. Students enrolled for the M.A. and Ph.D. degrees number 49. Thus the Divinity School community for the current fall semester, 1961-62, will number 326.

The over-all enrollment for the fall semester 1960, a year ago, was 303; a decade ago, 1951-52, it was 246. Thus, the decade has shown an over-all increase of 80 in first semester enrollment. While the annual enrollment of the Divinity School has steadily advanced for the past 14 years at the rate of approximately ten per year, and while the total annual enrollment for this year will surpass any previous year, it is to be noted that the total enrollment of B.D. candidates this fall is 237 as compared with 241 in the fall semester 1960—a decline of four students. It may well be, therefore, that we are beginning to experience the slacking up in ministerial candidates which is clearly reflected over the entire country.

The American Association of Theological Schools reported in March a decline of B.D. enrollment for all member institutions of 5.5%. Explanations for this decline are, at present, various and uncertain.

* * * * *

The Divinity School has begun, as it also looks forward to, a strong program of lectures and special events under the leadership of Dr. Cleland's committee on Lectures and Public Events. Dr. W. D. Weatherford, Director of the Studies on Appalachian Mountain Culture under the Ford Foundation, and veteran Christian leader and educator, lectured to students and faculty October 3 and 4 with a battery of fact and impressiveness.

As I write, the Christian Convocation, October 30-November 1, will bring to the campus a distinguished roster of churchmen and theological leaders including Bishop John Wesley Lord, D.D., resident bishop of the Washington Area; Professor Albert C. Outler, Ph.D., Perkins School of Theology, as Gray Lecturer; Jesse H. Zeigler, Ph.D., Associate Director of the American Association of Theological Schools, Dayton, Ohio; and our own Professor Frank Baker, Ph.D., expert in Wesley studies. The Reverend Mr. Leon Russell of Front Street Methodist Church, Burlington, North Carolina, will be the second Annual Alumni Lecturer, by selection of the Alumni Council. Continuing a new procedure inaugurated last year, the evening meal Monday, October 30, will be devoted to Alumni class reunions, and a general Alumni Luncheon is scheduled for Tuesday, October 31, when I have been asked to discuss projected building expansion needs of the Divinity School.

On November 4-5, the Dean and faculty of the Divinity School will be hosts to a weekend conference on the ministry for Negro pre-ministerial students under the sponsorship of the Rockefeller Brothers Theological Fellowship Program and its Associate Director, C. Shelby Rooks, Ph.D., Princeton, New Jersey. Several of the Divinity School faculty will participate, as will members of our student body.

The Divinity School Seminar for South Carolina will convene at the Washington Street Methodist Church, Columbia, Monday, November 13 at 10:30 a.m. In the absence of Professor Clark, who is on sabbatical leave, Professor McMurry S. Richey will be director. The topic for this year's Seminar is "The American Family in Church and Society". We are most happy to have excellent contributions and leadership from Dr. Robert F. Winch, Professor of Sociology at Northwestern University; Dr. Haskell M. Miller, Professor of Social Ethics at Wesley Theological Seminary; and Dr. Claude U. Broach, Pastor of St. John's Baptist Church in Charlotte. The identical program is scheduled for Wesley Memorial Methodist Church in High Point on January 22-23, 1962, and Jarvis Memorial Methodist Church in Greenville on January 25-26, 1962.

The Divinity School faculty will be guests of the President, Dean, and faculty of Southeastern Baptist Theological Seminary for dinner at the latter institution, November 21, and will participate in discussion of a paper to be presented by Professor Waldo Beach on the nature of Christian community.

We are especially pleased in the anticipation of the visit of Professor David C. Shipley, Ph.D., Professor of Theology at the Methodist Theological School in Ohio, who will lecture November 29, on "The Problem of Time and the Mandate of Hope." Professor Shipley has a notable record as a scholar and teacher, having years of service at Garrett and Perkins before accepting his present post at the new and exciting Ohio theological school. The latter is being guided by our able alumnus and sometime instructor, Dean Van Bogard Dunn.

These are some of the outstanding events of the Fall semester—noted, however, with no intention to obscure the even more fundamental work of teaching and learning, worshipping and conversing which daily comprises the ceaseless ground-swell of life in the Divinity School.

ROBERT E. CUSHMAN, Dean

The Bulletin Board

Dean Cushman addressed the Lay Academy of Theology of the Boston Avenue Methodist Church, Tulsa, Oklahoma, October 8, on the subject, "A Layman's Christology". He attended the inauguration ceremony of President Robert Oxnam at Drew University, Madison, New Jersey, October 12, and the meeting of the Committee of Advanced Theological Studies of the American Association of Theological Schools, New York City, October 13-14. He was preacher in Duke Chapel October 22 and participated in the inauguration of President T. A. Collins of North Carolina Wesleyan October 27. He also participated in the Divinity School Seminars for the South Carolina Conference, Columbia, South Carolina.

* * * * *

Professor Cleland delivered seven commencement addresses, of various types, in June. In July he supervised the Clinic in Preaching on our own campus, lectured and preached at the Ministers' Conference at Princeton Theological Seminary, and delivered a sermon in the First Methodist Church of Evanston where our former Dean, Dr. Harold Bosley, is the minister.

In August he was the Conference Preacher at McCormick Theological Seminary, Chicago, where he also chaired a "bullsession" on preaching. He occupied pulpits in Chicago and Toronto.

In October he addressed the Annual Convention of the Disciples of Christ, in Kansas City, and was a guest preacher at Davidson College.

In November his pulpit appearances include Hood College, the Naval Academy, and the Mercersburg School.

* * * * *

Professor Beach was a seminar leader at a Danforth Campus Community Workshop at Colorado Springs, June 19-July 7, and at a Christian Action Conference of the Presbyterian Church at Montreat, N. C., over Labor Day weekend. For the fall and winter he is scheduled for speaking dates at Emory University, Wake Forest College, Buckhill Falls in Pennsylvania, and the Duke University Chapel. He attended meetings of the National Council on Religion in Higher Education, the Council for Graduate Studies in Religion,

the Society for Theological Discussion, and the Board of Trustees of Wesleyan University, to which he has recently been elected.

* * * * *

During the summer Professor Lacy read a paper on "The Revised Hinduism of Radhakrishnan" at the Week of Work of the National Council on Religion in Higher Education. He also gave six lectures on "Religion: Force or Farce?" at the Baptist Student Retreat for incoming freshmen of Wake Forest College.

In October Professor Lacy delivered a series of seven addresses on "The Christian Mission Today" at the annual Florida Conference Pastors' School. He has also contributed four articles on "Missions" and related topics for the New Grolier Encyclopedia to be published next year.

* * * * *

Professor W. F. Stinespring attended the Triennial Council of the United Chapters of Phi Beta Kappa at Salt Lake City, August 28-30, representing the Duke chapter, of which he is Secretary. Dr. Stinespring's article, "Eschatology in Chronicles," appeared in the September, 1961, issue of the *Journal of Biblical Literature*. He presented the course, "How to Read and Study the Bible," in the Christian Workers' School at Kinston, North Carolina, November 5-7.

* * * * *

Professor Hugh Anderson was the preacher at the Erie Annual Conference in June and in July delivered five lectures on the Epistle of James at the Presbyterian Bible Conference at Massanetta, Virginia. In September he gave eight lectures on "Contemporary Trends in New Testament Theology" to the Pastor's School in Columbia, South Carolina, and preached at the opening service of Randolph Macon Women's College at Lynchburg, Virginia. He delivered the Finch Lecture at High Point College in November.

* * * * *

IN MEMORIAM

Edmund D. Soper, first dean of the Duke School of Religion (1925-1928), died in Evanston, Illinois, on October 23, 1961, at the age of 85.

Book Reviews

The Theology of the Christian Mission. Edited by Gerald H. Anderson. McGraw-Hill. 1961. 341 pp. \$6.50.

For decades missiology has been regarded as a somewhat esoteric field in which European scholars have out-thought and out-written American activists. Missions, if it had any academic standing whatever, found place only in the periphery of Church History and in the so-called "practical fields." That situation is changing. An intellectual, as well as political, resurgence of non-Christian religions has challenged the Christian Church to fresh and relevant apologetics. The rediscovery by the Ecumenical Movement of its missionary roots and its missionary purpose—"Mission in Unity"—has laid open new areas of conversation as well as cooperation, and leads now to the merger of the World Council of Churches and its older partner, the International Missionary Council. Finally, pastors and laymen (like seminary students) are gradually learning, to their surprise, that even theologians are talking about "the theology of the Christian mission."

The phrase does not imply a new or different compartmentalized theology. Rather it focuses attention on certain doctrines, certain interpretations and emphases, which have special implications for world-wide evangelism. To this field of interest Methodists have made a somewhat unexpected contribution. When the Methodist Board of Missions began in 1956 an annual "Theology of Missions Consultation," participants as well as the public showed scepticism. Now a young Methodist (currently teaching at Union Theological Seminary, Manila, with Elbert Wethington and Daniel Arichea from Duke) has edited a significant symposium of the-

ological perspectives on the World Mission of the Church.

To "the Biblical bases" of G. Ernest Wright, Cullmann and Barth, Donald Miller (of Union Seminary, Richmond) adds a stimulating chapter on Pauline motives. Hogg, Littell, and a Roman Catholic offer "historical studies." In the heightened renewal of the "Hocking-Kraemer debate" Kraemer's own contribution is less helpful than the provocative views of A. C. Bouquet, Harold DeWolf, and Floyd H. Ross. Writers on "the theory of the mission" range from Harold Lindsell (a clear, irenic statement of theological conservatism) to Paul Tillich (the lecture analyzed in H. R. 24 for the past six years), from Max Warren on "Identification" to Dillistone on the Holy Spirit. These articles are extremely uneven in quality, extremely diverse in viewpoint, yet they provide a major milestone "further toward a theology of mission."—Creighton Lacy.

One Great Ground of Hope. Henry P. Van Dusen. Westminster. 1961. 205 pp. \$3.95.

Every new contribution to ecumenical conversation deserves a hearing. As a relatively late (*circa* 1937) convert to "Christian missions and Christian unity" (the sub-title of the book), Van Dusen writes with enthusiastic conviction and with the authority of active participation during the last twenty-five years.

It is easy to find minor faults in this book. Despite the author's confession that he has reproduced passages from his *World Christianity* (1947), it is confusing and misleading to find statistics and discussions based on 1934 *et seq.* under the heading "Today." After distinguishing carefully between interdenominational and non-

denominational mission boards, Van Dusen applies the terms interchangeably to theological schools abroad (perhaps the area in which "non-denominational" is least appropriate), and then goes on to admit that "there is, I believe, no instance of this type of non-denominational seminary among the younger churches except divinity schools attached to Government universities" (pp. 71 *et supra*). The National Council of Churches U.S.A. is referred to as "the largest and certainly one of the most influential member churches of the World Council of Churches" (p. 65, italics mine, for it is neither). In speaking of the World Council as adolescent at birth in 1948 (because of its activity and growth during the Second World War), the metaphor becomes monstrous: "when the officially appointed obstetricians and wet nurses assembled at Amsterdam to bring it formally to birth, they could find so little in the youth that required amputation or alteration" (p. 101).

When it comes, however, to ecumenical statesmanship and vision for the future, the President of Union Theological Seminary, New York, is unexcelled. For stimulating discussions of the need and prospects for indigenous theology (pp. 73-82), of problems of ecclesiasticism (form and spirit), of Christian unity at the local level, every pastor should deal with this *One Great Ground of Hope*. Readers may not all agree that a council of churches comes as near as a denomination to representing The Church, or that "on the basic issues of Christian belief (excepting only the doctrine of the church) there are no determinative differences between denominations" (p. 128). But they should face the issues. Almost as valuable as the brief text itself are two appendices: a 27-page Chronology of Christian Unity, 1795-1960, and the Draft Plan for the Integration of the World Council of Churches and the International Missionary Council, being voted upon this month in New Delhi.—Creighton Lacy.

Christian Faith and Other Faiths: The Christian Dialogue with Other Religions. Stephen Neill. Oxford University Press. 1961. 241 pp. \$4.25.

World Cultures and World Religions: The Coming Dialogue. Hendrik Kraemer. Westminster. 1961. 386 pp. \$6.50.

These two new volumes are concerned with a common topic: the dialogue between Christianity and other world religions. Both are written by internationally known and respected spokesmen of Christianity, and each author is also a leader of the "ecumenical movement" within Christianity. But the two discussions are distinctly different in purpose and method.

Stephen Neill, former bishop of the Anglican diocese of Tinnevely (India), principal draftsman of the United Church of South India, and now an officer of the World Council of Churches, presents us with a book which is not, he declares, "yet another introduction to the non-Christian religions," but "an attempt to understand them from a Christian standpoint." Neill is emphatic (as is Kraemer) that "real dialogue is possible only if all the interlocutors are committed, resolute and uncompromising." Thus he begins the dialogue with a clear, concise statement of his own Christian faith from which he intends to approach non-Christian religion. (It is startling that not once in his brief exposition of Christian belief does Neill speak of the Holy Spirit or the Trinity—an omission which perhaps accounts for his inadequate treatments of the nature of the Church and its approach to the other world religions.)

The body of Bishop Neill's book is a statement of the dialogues between Christianity and Judaism, Islam, Hinduism, Buddhism, so-called Primitive Religions, and—extending the word "religion" to mean "man's ultimate concern for his own life and that of others"—Marxism and Existentialism. Each dialogue proceeds general-

ity with a characterization, historical and doctrinal, of the non-Christian faith, its assessment (often misunderstanding) of Christianity, and Christianity's response. Of the several discussions the best are those dealing with Judaism, Islam, Marxism, and Existentialism. The others suffer from over-simplification and sometimes factual inaccuracies.

For example Bishop Neill presents Hinduism almost exclusively in terms of the non-dual absolutism (*advaita*) of the Eighth Century metaphysician Shankaracharya. This is both unfortunate and unfair. It would be like presenting Thomas Aquinas' system as normative Christian belief. Or to describe Buddhism as "arising as a protest against the highly refined and intellectual Hinduism of the time" (p. 102) is like saying that Christianity arose as a protest against the priestly and legalistic Judaism of the time. To take another example, it is entirely incorrect to generalize that "primitive man is never free from fear" (p. 137). This may be true of the New Guinea Aboriginal (whom Neill uses as a basis for judgment of Primitive Religion), but it is not true of the West African native, whose religion creates in him "a sense of security, expansiveness, and well-being." (M. Herskovits, *Dahomey*, Volume II, p. 298.)

The many such questionable statements to be found throughout the book are perhaps due to the very nature of Neill's study. The bishop is not an historian of religions and thus apparently lacks both acquaintance with a wide range of materials and an adequate methodology for dealing with the materials he has used. Moreover it is doubtful whether it is possible within a single book to construct an adequate dialogue with even *one* non-Christian faith, let alone seven! In this regard, at least, the failings of the book serve to show the complexity and difficulties of the encounter.

Bishop Neill's book has its defects—serious ones—but it also has its value. Neill writes fluently, em-

pathetically, and at times with keen perception about the several religions. More importantly he communicates well the urgent need for open yet "committed" dialogue between the world's religions. Given its limitations, *Christian Faith and Other Faiths* is a sincere attempt at such dialogue, and provides important insights for the general reader.

Former professor of the History and Phenomenology of Religions at Leiden, first Director of the Ecumenical Institute at Bossey, and presently Fosdick Visiting Professor at Union Theological Seminary, New York, Hendrik Kraemer is a highly trained and very competent historian of religions. In *World Cultures and World Religions* Kraemer considers that encounter between cultures and between religions made inevitable by the "close and all-comprehensive contact" of East and West in the past 150 years. Unlike Neill, Kraemer does not attempt to construct a dialogue between Christianity and the non-Christian religions. Firstly, he recognizes the impossibility of such a task. The systematic description of each religion and the outlining of a possible dialogue with it would take a whole book, "if one realizes how formidable a task such a description is." (It is Kraemer's announced intention to undertake this task in a future series of studies.) Secondly, he does not believe that the dialogue has yet taken or is taking place. There have been significant contacts, but they are but "*foreshadowings* of a still approaching meeting, interpenetration and *Auseinandersetzung*." Thirdly, when the real dialogue does come, it will be "not on the level of the experts, but on the borderline between a certain amount of awareness and information and of unawareness and ignorance"—that is, on a popular and lay level through the exchange of cultural forms and by "self-reinterpretations" of the religions affected in their confrontation with one another. Theologians in the seminaries will have to include non-Christian religions and philosophies in their area of

concern, not only for theoretical reasons, but for the education of pastors, simply because lay people, the real participants in the dialogue, "... turn in their perplexity in the first place not to the leading Christian thinkers, but to their ministers and pastors." There is, therefore, an "imperative demand" for "a re-orientation of the education of the ministry, a theology of religion and religions . . . a new apologetic of the Christian Faith . . . arising out of a sincere and open dialogue with the non-Christian religions."

Thus, instead of constructing a dialogue, Kraemer presents historical analyses of the background of the growing meeting between the East and West, especially in terms of what he calls (in chapter headings) "The Cultural Response of the East to the Western Invasion" as well as in terms of "The Western Response to Eastern Cultures and Religions" and "The Significance of the Political Revolution in Asia Since World War II and of the Resurgence of the Non-Christian Religions." These analyses provide a concrete factual knowledge to which Kraemer adds a delineation of the fundamental issues behind and implied in the coming dialogue. Whether or not one agrees with all of Kraemer's analyses and statements of issues, there is no denying that they are masterful.

All in all this is a brilliant work and probably Kraemer's most important writing since *The Christian Message in a Non-Christian World*. There are some weak spots; like Neill, Kraemer makes some unhappy simplifications (e.g. speaking of Hinduism's "a-cosmistic Monism"). But mostly Kraemer shines in full glory—as, for instance, when he demolishes on the one hand that fuzzy-minded indifference and on the other that "simplistic rationalism and emotionalism" (characteristic of Toynbee, Radhakrishnan, and others) which mask themselves as "tolerance" and reject the "arrogance" and "fanaticism" of Christianity while naively accepting all religions as "equal" or fundamentally one. This book is a must for the Christian

theologian, pastor, and layman.—H. P. Sullivan.

Radical Monotheism and Western Culture. H. Richard Niebuhr. Harper. 1960. 144 pp. \$2.75.

H. Richard Niebuhr, long hailed by his Yale students and others as one of the most profoundly thoughtful theologians today, has written all too little. These six brief lectures, with four supplementary essays, are still too little, but they will start you thinking. Niebuhr defines faith as "the attitude and action of confidence in, and fidelity to, certain realities as the sources of value and the objects of loyalty" (note the double edge to each step!). Then he proceeds to wrestle with man's perpetual temptation to follow many gods (specifically religion, politics, and science) instead of a single, ultimate object of commitment and devotion. And he makes the reader wrestle too! But, as Jacob learned at Peniel, it is only as one strives with God and man that one earns the blessing.—Creighton Lacy.

Japanese Contributions to Christian Theology. Carl Michalson. Westminster. 1960. 191 pp.

This is an extremely interesting introduction to what is going on theologically in Japanese Protestant Christianity. In 1958 Dr. Carl Michalson of Drew University was in Japan as a guest of Union Theological Seminary and Aoyama Gakuin in Tokyo. As he lectured to his students, he soon became aware of "some very exciting positions . . . points of view attributed now not to Barth, Brunner and Bultmann, but to exotic names" such as, Uchimura, Watanabe, Kumano, Kitamori, Hatano. So Michalson undertook the discipline of research into these leading sources of contemporary theology in Japan. His colleagues and students translated basic documents for him, and today he is still receiving these weekly in New Jersey.

In this book he has characterized the leading motifs of contemporary

Japanese theology. He offers the reader enough to capture the reader's fancy and suggest to him some imaginative departures for theological reflection. It is not sufficient to carry the reader through. In this respect the book is frustrating, and the reader wishes to put his hand on the translations on Michalson's desk. Yet, there is much here to stimulate the reader to new reflections—such notions as “the pain of God,” or “the time of love,” and the “theology of Church existence.” Kitamori says that “pain is the essence of God.” By this he calls attention to the fact that in God's love of the sinner He is overcoming not merely the resistance of sin, but His own wrath. It is done not without price and pain to God, the price of letting His Son die. “God's relation to the sinner involves God either in the death of the sinner or in a death of his own. The Gospel is the announcement that God has chosen to love the sinner . . . God embraces the object of his wrath, which is the sinner, by conquering his wrath. That is his pain.” (Michalson, p. 78) Thus Kitamori does justice with a unique concept of the pain of God to motifs preserved in satisfaction theories of the atonement. This example is cited to illustrate the interesting and imaginative quality of Japanese theology. And, as one already acquainted with the author would expect, Michalson has managed to match the style of this theology with the style of his presentation.—Robert T. Osborn.

God's Mission—and Ours. Eugene L. Smith. Abingdon. 1961. 169 pp. \$3.25.

Those who have heard sermons or lectures by the General Secretary of the Methodist Division of World Missions will need no encouragement to read this book. “Gene” Smith's masterful comprehension of the world in which we live, and God's mission—and ours—to that world, produces a rich blend of information and inspiration. Chapter III, “Death and Life in the Christian Church,” offers a pro-

vocative, if too neatly balanced, comparison between “the only two massive, post-Christian ideologies: Islam and Communism,” and the Church which they challenge. The other chapter titles speak for themselves: “You Can't Export What You Don't Have,” “The Triune God and the Christian Mission,” “The Universal Christ and Our Conflicting Cultures,” and “Why Not Tell the Whole Truth?” The last also has a double blade: a frank facing of problems and handicaps within the Church and the missionary movement itself, and a piercing inquiry as to why Christians are so indifferent to sharing the Good News they claim, the whole gospel for the whole man in the whole world. Only one thing surpasses the reading of this book for lifting up the mission of the Church—and that is to have the writer say it to us face-to-face.—Creighton Lacy.

Freedom of the Pulpit. Lee C. Moorehead. Abingdon. 1961. 94 pp. \$2.

Are we puzzled about the problem of our freedom in the pulpit, freedom *from* what and freedom *for* what? This little book is a good primer (in two senses) in helping us come to some conclusions about what we may, can, should (and should not) do, as we preach. The chapters read like independent essays rather than as an organized and developing argument. Yet there is a thread to string his beads. Moorehead has suffered from the pulpit which conforms to this world and tries to find what it is that has validly, and invalidly, limited freedom of utterance. He recognizes three prerequisites to freedom: knowledge, courage, and love. He finds freedom most clearly exemplified in the man who is completely God's willing servant because he is His grateful son. He points out that the congregation has a great part to play in granting freedom to the pulpit. Two matters leave me puzzled. Is freedom really carefully analyzed and defined? Are the prophets and our Lord *the* norms for the ordinary minister in the average pulpit? But read it for yourself; it

is always interesting.—James T. Cleland.

Making the Ministry Relevant. Edited by Hans Hofmann. Scribner's. 1960. 169 pp. \$3.50.

Hans Hofmann, with resourceful wisdom, seeks here to implement his assumption that "the future and significance of American culture depends at least partly upon whether the Judeo-Christian tradition brings into play its significant vision of the place and function of the human being in our world" (xvi). He selects six experts to aid and abet him.

Paul Tillich believes in the relevance of the ministry in our time, provided it understands its theological foundation. With lucid logic and mounting effect, he shatters the various forms of pseudo-relevance and, ignoring the fundamentalist urge for preservation and the liberal love of adaptation, pleads for a courageous pondering and re-statement of the creedal faith which will give meaning to the eternal verities in particular situations. Reinhold Niebuhr takes up the tale, convinced that in Christ is the "final key for the understanding of life and for its fulfillment" (39), and devastates the reader with a revelation of one's ignorance in two areas: the human self as individual and the problems of the human community. Samuel Miller discusses psychodynamics and the implication of depth psychology, with this arresting conclusion: "The rational is forever increasing the fragmentation of culture; only the symbolic will unite us" (67). Why is it easier for man to accept the Oedipus myth than the Eden myth? Kenneth E. Apple, with simplicity and patience and good will, deals with the collaboration of the pastor and the psychiatrist and concludes with the flat statement that "a brief working knowledge of psychiatry is indispensable to the clergyman" (97). Seward Hiltner asserts that "there can be no non-counselling pastors" (102). "The fact, and the consolation, of the matter is that most pastoral counselling is done by pastors

who are imperfect and by grace have some inkling of this state of affairs" (124). He helps us to do a better job with an inevitability. Reuel Howe, who is struggling with in-service training for parish ministers, is unhappy about the way seminaries are run: "It is generally accepted among students of education that theological education has progressed less than any other branch of education" (137). The result is too often dissatisfied, inadequate, restless clergy, whose home-life is full of tragedy. He makes suggestions for improvement that theological faculties and ordained clergymen might well read with reflection, if not with profit.

What has Hans Hofmann been trying to do with this volume? Maybe he tells us in one sentence: "Theological education must center in and be justified by a pastoral theology which represents the challenge of contemporary life to religious tradition" (15). He has sought, not unavailingly, to persuade his six experts to combine their knowledge and wisdom to discuss a possible pastoral theology. But what one pastor is going to encompass and implement all this?—James T. Cleland. (This review was also printed in the March, 1961 issue of *The Westminster Bookman*.)

History of Religion in the United States. Clifton E. Olmstead. Prentice-Hall. 1960. xii, 628 pp. \$7.50.

Professor Olmstead writes that he undertook this work in an effort to bring together the results of mature scholarship in the study of American religious history and to make that data "available in a relatively comprehensive yet concise one-volume survey" which would tell the story of America's religion from the colonial days to the present. To a great measure he has realized his announced goal.

Comprehensive the study certainly is. It begins with the European heritage and traces the chronicle of men and movements down to a situation contemporary enough to consider the Russian leviathan in an atomic age.

Along with the titans who play their significant roles in the drama there appear a number of lesser-known characters, such as Hosea Ballou, Margaret Fuller, and Guy Ballard, whose impact, though definitely recognizable in the American scene, is often omitted in the rehearsal of the events. Indeed, the wealth of mosaic detail tends at times to obscure the main pattern; yet the reader who takes notice of the scheme, clearly indicated in the chapter headings, will not miss the progress and direction of the author's thought, nor will he doubt the author's competence. Olmstead develops the story of religion in relation to political, economic, social, and intellectual history, so that voices do not echo nor events occur in a vacuum: the Second Awakening expresses, in part, a revulsion of all things French resulting from American indignation over the Reign of Terror; the perverted statements of Christian theology during the tragic years of the mid-nineteenth century are outgrowths of environmental stimuli as well as spiritual conviction; the vitality of cults in America reflects despair born of the appearance of the slum as an urban phenomenon; a record of the transition from Victorian morals includes reference to *Elmer Gantry* and the Teapot Dome scandal. Here is interplay of cultural forces both upon and through ecclesiastical institutions.

How so concise a volume as this necessarily demands brief notices and distilled generalizations, which inevitably frustrate certain readers, and the accepted limits of the work prohibit the reproduction of original documents in entirety, or even extended quotations from them. Horace Bushnell is richer in content and more subtly significant in his effect upon American thought than the mention of him in this book suggests. Perhaps even less satisfactory, or possible—as the author admits—is synoptic treatment of Tillich. These, however, are minor cavils in a work which, given its delimited task, could not escape some deficiency. The

volume is a good introduction to the field; and the annotated bibliography and splendid index enhance its value as an excellent reference. Students of religion in America are indebted to Clifton Olmstead for his faithful work.
—Stuart C. Henry.

Focus on Infinity: A Life of Phillips Brooks. Raymond W. Albright. Macmillan. 1961. xiv, 464 pp. \$4.95.

The present study of Phillips Brooks is the first non-contemporary biography of one of the most celebrated clergymen in the annals of the American pulpit. Remembered chiefly as the author of "O Little Town of Bethlehem," he was in his time the distinguished rector of Trinity Church in his native city of Boston, where he was honored as first son and acclaimed by many outside his own communion. Professor Albright tells in unhurried style of Brooks' days at Harvard (where his performance was spotty), a brief (and disastrous) career as school teacher, the decision (somewhat reluctant) to enter the ministry, and the subsequently steady movement toward eminence. He writes with appreciation for his subject, which becomes the biographer, and with careful documentation, which graces the scholar. The work, however, though less detailed and considerably less adulatory than Alexander V. G. Allen's two-volume study of the famous preacher, differs from the earlier evaluation only in degree. Albright offers a product of diligent research, but it is essentially a tribute. There is an air of destiny which informs this record of an exceptional candidate who went directly from Virginia Theological Seminary to Holy Trinity Church in Philadelphia, and thence returned to Boston, where he remained a celebrated parish priest for more than a generation before his elevation to the episcopate.

Beyond question Brooks was, as he appears in this volume, a winsome man of great heart. His appeal was direct and personal, not theological.

He was a preacher whom many received as a prophet. The thesis of his 1877 Yale lectures on preaching illustrates his effectiveness as pulpiteer: "The sermon is truth and man together. It is truth brought through man." In his case this was a potent combination, for the truth as he saw it was often identical with the accepted values of his environment. From the advantage of the present perspective Brooks stands as both exponent and captive of the society to which he ministered, even though his ministry was faithful and unselfish. He labored in a situation where it was proper to be opposed to slavery and in favor of Lincoln, yet, oddly, he found "the poor old confederacy . . . too utterly wicked . . . to have any tears to shed over it." Again, he discovered no problems unique to the working man's situation for which religion had a special word. Brooks' sympathy was engaged by encounter rather than by imagination.

Professor Albright's work affords a fresh sight of a vanished type. Perhaps it offers by implication a partial explanation of why the present age asks another mentor.—Stuart C. Henry.

Methodism and Society in the Twentieth Century. Walter G. Muelder. Abingdon. 1961. 446 pp. \$6.50.

This is the second of a four-volume study on "Methodism and Society" directed by the Boston University School of Theology under the general editorship of the Board of Social and Economic Relations of The Methodist Church. This study by the Dean and Professor of Social Ethics at Boston is designed to cover the first half of the twentieth century, "stressing not theological doctrines but social norms, ideals, pronouncements, program, and types of action."

Part I, comprising roughly three-fourths of the volume, is devoted to a historical survey of social action in and by the Methodist Church from the turn of the century onwards. Dr. Muelder's design is to show the pro-

gressive development, from the inception of the social creed in 1908, of a heightened consciousness within Methodism of its responsibility to witness in the area of social concerns. Pursuing a chronological division, the book details in historical perspective the problems of war and peace, temperance and prohibition, racial and civil liberties, industrial and economic relations, together with a myriad of more incidental occasions in the life of twentieth century Methodist social consciousness.

Part II of the present volume is concerned to delineate the organizational structure of the Methodist Church and to show the relevance of its several boards and agencies to the church's mission in the area of social witness. It is also in this section that the role of the Methodist educational system is considered. The third part of the book gives the official pronouncements of the Church on major social questions. The "representative" sample of 5,020 Methodists obtained in the MESTA inquiry is included in this third section in an attempt to show the relationship between official church pronouncements and the actual current viewpoints held by Methodists in the United States. To this point, the volume is a study in religious sociology and mainly concerned with a descriptive analysis of the coincidence between historical occurrence and religious pronouncement.

In the final section of the book, less than thirty-five pages are devoted to a critical reflection on the perspectives in social ethics which currently confront the Church. Here Dr. Muelder undertakes a brief statement on the relationship of the faith to culture and hopefully re-affirms that "Methodism's faith requires total social salvation." In the earlier sections of the book the author hints that social pathology has not only been challenged by, but is also reflected in the Methodist Church. In the final section, with candor and discernment, he discusses the institutional moral diseases that plague the church's attempt to witness effectively in this

sphere of moral action. The answer to the problem of the church relating itself meaningfully and with integrity to its society is, according to Dr. Muelder, threefold: an honest awareness of the church's dilemma as being in tension between the present social order and the transcendent norm of the Kingdom of God, together with an abundant charismatic leadership and an effective autonomy for the church in its relationship to secular institutions. The author challenges the church to change its own form of life and policies of operation to exclude the contradictions between its profession and its practice. Finally, it is his insistence that the clergy and laity together must work toward a more adequate understanding of the ministry of the laity.

The normative stance of this volume is, by acknowledgement, that of the social sciences. It has been left to volume three of the series to deal specifically with the relation of theology to Methodist social action. This book, therefore, is a valuable guide particularly to those who have historical interest in the problem of the church and society. Because of the wealth of its historical data, this volume is a very helpful index to the relation between the Methodist Church and American culture in the first half of the twentieth century.—Harmon L. Smith.

A Faith of Our Own. Austin Farrer. World Publishing Company. 1960. 219 pp. \$3.75.

This is a book of homilies in the modern vein by the Dean of Oxford's Magdalen College. It is a delightful collection of 30 brief discourses with such titles as "The Charms of Unbelief", "Christ's Atoning Death", "Christman", "Sabbath and Sunday", "Christ is God", and "Marlowe's Faustus". These little essays are charming, disturbing and thought-provoking. The busy pastor of a congregation will find them useful for personal devotional reading, suitable

also for reading to a group, full of fresh approaches to stale subjects, or suggestive of ways to present difficult theological subjects.

It soon becomes obvious that they are not addressed to someone else, but are really meant for *me*. If I am a preacher, they have much to say to me. If I am a professor, their devotional tone stresses that I teach a holy subject and calls me back to the Biblical grounds of faith. Perhaps the greatest single need in the Church today is to develop afresh the ancient language of faith in order that we Christians can converse intelligently about the meaning of our existence under God. It is to this need that this book ministers with a style and content that will bear rereading again and again.—David G. Bradley.

Ethics and the Gospel. T. W. Manson. Scribner's. 1961. 109 pp. \$2.75.

This book is in many ways typical of T. W. Manson's work. There is the usual reward of rich insight and mature observation about Biblical passages; there is commentary which incites serious rethinking of many familiar interpretations and enhances the meaning of many individual teachings; there is an impressive fairness in dealing with Jewish ethical principles—which creatively establishes the foundation of New Testament teaching within its context. From the standpoint of concise rendition of major Biblical themes of ethical consequence the book is most valuable.

Nevertheless, there is some cause for dissatisfaction. The primary problem is the highly selective nature of the discussion. Manson makes a great point of Biblical ethics being a community ethics. But the Christian community, he believes, the New Testament understands to be a separated group which attempts to fashion its life in isolation from existing society. Thus the ethic remains an in-group manner of living with only "acts of kindness" being suggested as a means of general expression. The book does not ade-

quately follow through the New Testament struggle with the problems of the relation of the church to the state or the influence of the Christian community upon the existing social order. Curiously, though the author deals with the first several chapters of Acts, he arbitrarily stops before dealing with Paul or the post-Pauline socio-ethical problems.

Perhaps the most seriously neglected problem is that of the *content* of Christian ethical decision. Theoretically Manson delineates the factors which must be taken into account for ethical decision (p. 66), but I feel a definite ineptness when the author attempts to provide practical help. He speaks for the use of imagination in the application of the Law and Prophets as embodied in Jesus Christ—but there is too little struggle to secure a viable context for decision. In the end one knows the Law is important, but not exactly how important. He knows the prophets have insights, but not precisely what their character is (there is a strange neglect of the prophetic tradition throughout this discussion). He knows that the “springs of revelation” are not dried up, but no discussion of the mode of its reception or how that revelation is to be applied is proffered.

In spite of these strictures, however, this is a valuable book for the discerning of some of the basic teachings and the placing of proper emphases in the main body of Biblical ethical teaching. If one is searching for these things, the book is recommended.—Thomas A. Langford.

Christian Ethics and the Sit-In. Paul Ramsey. Association Press. 1961. 128 pp. \$2.50.

Let not this simple title, the timely concern, or the brevity mislead you. Ramsey has produced a deep and penetrating analysis of the ethics of property, legal justice, and Christian conscience. Unfortunately there is more truth than jest in the author's own admonition: “Let the reader be en-

couraged if the foregoing seems obscure enough to be theologically profound.” Despite an over-emphasis (for this reviewer) on private property and law and order as divinely ordained and thus inherently moral, Ramsey supports primary but not secondary boycotts. Where else he lands the reader must assay, and thoughtful Christians dare not avoid the issues. But they should realize in advance that this is an ethical treatise, not a polemical tract “for the living of these days.”—Creighton Lacy.

God's Colony in Man's World. George W. Webber. Abingdon. 1960. 140 pp. \$2.75.

If our model is the prosperous, educated, top-bracket church, this may prove a disturbing, humbling, withal exciting book. So testify some of our students. Most of us have heard of the East Harlem Protestant Parish, that extraordinary inner-city mission where 215,000 people overflow a square mile. What we may not have heard—besides the fuller story of that ministry here told by one of its participants from the beginning—is what this experience discloses as to the life and mission of the Church.

That disclosure emerges from the testing and rethinking of gospel and Church in the face of typical urban problems in their extremes—depersonalization, racialism, delinquency, schooling, housing, family breakdown, meaningless work. The outcome is not a palatable message or an easy task for our acculturated, divided church. But the reader may find this Christian frontier movement pointing to what the Church is meant to be: God's saving colony in the world, with a new reality of worship and *koinonia*, and a threefold task of witness, of service, of proclamation. If this sounds trite, measure our conventional church life by this quality of shared service and evangelism. And the laity looms large in such a mission: the preacher is not so much a Mickey Mantle hitting the home runs as a

Casey Stengel managing the whole playing team! Especially significant are the patterns of disciplined Christian life for both ministry and laity which give integrity to this revived church.—McMurry S. Richey.

Christian Ethics and the Dilemmas of Foreign Policy. Kenneth W. Thompson. Duke University Press. 1959. 148 pp. \$3.50.

In an age when "diplomacy has for the first time in history become the business of all the people," Christians have an added responsibility to understand both the relevance and the irrelevance of their faith. Too often we find "Christian ethics" in our pulpits (or in our Bibles) and "dilemmas of foreign policy" in our daily newspapers, but "never the twain shall meet."

Kenneth Thompson, Associate Director for Social Sciences at the Rockefeller Foundation, belongs to the growing "school" of moral and political realists. This means that he actually focuses on "foreign policy and the dilemmas of Christian ethics." And rightly so! Too many of us preachers and teachers fail to distinguish between morality and moralism in practical affairs, between righteous faith in the Ruler of history and self-righteous faith in our nation or race. Thompson probes with inescapable conviction into the "limitations of the Judaeo-Christian perspective." Unlike some of his colleagues, he does not leave us in complete helplessness, though his "relevant norms for the Cold War" occupy just five pages.

Those who heard these original lectures given at Duke in March, 1959, under the Lilly Endowment Research Program in Christianity and Politics, will find them fuller, smoother, and more appealing withal. The case for ethical realism in foreign affairs has never been put more effectively in such limited space. (But the pointed and repeated designation of a man with four earned doctorates, including medicine, as "Mr. Schweitzer" seems

a petty method to belittle and disparage an ethical position with which "Lord Russell," "Professor Morgenthau," just "Niebuhr," and "Dr. Thompson" disagree.) — Creighton Lacy.

Marxism: The View from America. Clinton Rossiter. Harcourt, Brace. 1960. 338 pp. \$6.75.

Clinton Rossiter, Professor of American Institutions at Cornell, is general editor of the Fund for the Republic Series on Communism in American Life. His own contribution (one of the best of recent studies in this field) represents a clear, thoughtful appraisal of Marxist thought "from the vantage point of American democracy." The approach is clinical, even surgical: a neatly scrubbed, systematically prepared, precisely outlined, impersonal detachment. Obviously such a treatment lacks the vital, human involvement of ex-Communist "confessions" (*The God That Failed, I Believed, Witness, The Naked God*) or of first-hand observation (Price: *Marx Meets Christ*; West: *Communism and the Theologians*). To compensate, Rossiter offers scholarly objectivity and wide experience in analyzing American concepts of man and society, from which to make pertinent comparisons. The "Christian" reader will find minimal references to religion in either the democratic or the communist way of life. Yet it will do us good to see "the American temper" as well as "the Marxist temper" vivisected with a trenchant humanistic scalpel.—Creighton Lacy.

The Small Church and Christian Education. Rachel Swann Adams. Westminster. 1961. 75 pp. \$1.

Written in simple, clear and concise language for laymen as well as ministers, this small book is a worthy addition to "help those responsible for the Christian Education program in the small church (100 members or less) to see anew the many opportunities for effective Christian nurture of its

members." All too few administrators, ministers and members will admit that "the small church can be as dynamic as a large one, for it is not the size that counts but the quality of its discipleship."

Few, if any, of the ideas presented by the author are startlingly new. However the book can be refreshing and encouraging to leaders of small congregations which are beset by inferiority complexes and defeatist attitudes. Small churches will continue to be plentiful in number; therefore, it is well to have an interpretation of the Church's program in terms of the small group. Though the presentation is couched in a denominational (Presbyterian) setting, the author presents policies and procedures applicable in any local church. Throughout, the author insists that the basic principle is "that a program of Christian nurture must be worked out in each particular church, taking into account the character and needs of its members, the place of the church in the community, its tradition and heritage, and its resources and opportunities."

It is more than a "know-how" book dealing with age divisions, selection of material, leadership recruitment and training, equipment, finances, program planning and administration of one-room churches; it insists that any program of Christian education "cannot be judged effective or otherwise except as it affects persons where they live." The problems of the small church are faced realistically, but even more positively its possibilities are presented! "Many things taken at first glance as problems will prove to be blessings. Many of the features that the large congregation strives for and creates artificially are built in naturally in the small church."—M. Wilson Nesbitt.

The Pastor and Vocational Counseling.
Charles F. Kemp. Bethany. 1961. 190 pp.

Among other things *The Pastor and Vocational Counseling* reminds us that "the children of this world are con-

siderably more shrewd in dealing with their contemporaries than the children of light," to quote, not Dr. Kemp, but Luke 16:8. The vocational guidance movement, while demonstrating no distinctive Christian motivation, has made real progress in guiding youth in the choice of vocations because it has employed psychological testing, modern counseling techniques and an understanding of work opportunities. The Church, on the other hand, has had religious motivation but little skill.

Gustaf Wingren has interpreted Luther's doctrine of vocation to mean that every man should recognize his labor as vocation, especially the Christian. To die with Christ is to live again with Him, and the new life we live is not our own creation or possession but a trust, a stewardship. The believer sees his life as having a transcendent meaning which can be translated in terms of daily living as divine vocation. To be sure, Luther was not concerned with vocational counseling, but neither is Dr. Kemp concerned with Luther's doctrine, alas! Nevertheless, the Church's concern for vocation springs from these theological considerations, as well as the less theological ones listed by Dr. Kemp.

The Church has ample reason to practice vocational guidance and has done so, but it has failed to utilize the scientific aids available to the vocational counselor in the twentieth century and consequently has not been as effective as secular counseling agencies. Dr. Kemp holds that pastors should acquaint themselves with the nature and methods of modern vocational guidance in order to do more effectively what they have been doing already in an unlearned and unskilled way. As pastors, we make fumbling forays into the area of vocational guidance, accomplishing much good, to be sure, but how much more good might be wrought if "the children of light" were as shrewd as "the children of this world".—O. Kelly Ingram.

