



Vol. 1, No. II

Summer, 1960

# THE CENTER

VOL. 1

SUMMER, 1960

No. 2

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*The Center* is issued quarterly by the Interdenominational Theological Center, Atlanta 15, Georgia. It is published in the interest of the Cooperating Seminaries of I.T.C. (Gammon Theological Seminary, Morehouse School of Religion, Phillips School of Theology, and Turner Theological Seminary), the Alumni, and The Stewart Missionary Foundation of Africa.

The scope of *The Center* embraces articles of wide general interest as well as more detailed discussions of special subjects from the Divisions of Biblical, Historical, Theological, and Practical Studies.

Faculty, students, alumni, and those interested or connected with I.T.C. in any way are urged to contribute to the publication. Address all communication to the editor, The Interdenominational Theological Center, Atlanta 15, Georgia.

*The title of this publication was submitted by Dr. Joseph A. Johnson, Jr., Professor of New Testament, and it was designed by the editor, Dr. Lester R. Bellwood, also Professor of New Testament of I.T.C. In the same way that the four participating seminaries have converged into one Interdenominational Theological Center, so do the letters of THE CENTER as well as the cross. The cross is a deep red symbolizing its dark moment in human history, the brilliant light shining from it casts a sharp shadow, denoting its true meaning—"The Light of the World."*

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# Isaiah and the Inviolability of Zion

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Never in biblical studies is it wise to counsel "Let sleeping dogs lie." Never may any one generation or school of students rest content with its "assured results of criticism", or of theology, as if it had discovered for all time the ultimate truth. In the conviction that the preceding assertions possess at least a modicum of validity, I should like to arouse from a sleep of long duration a dog that once was quite active and ferocious. For a long time he has been under the influence of several tranquilizing pills, strongest of which is acquiescence in the thought that criticism had proved for all time a certain view to be true.

This unwise thing I desire to do on one hand out of respect for, and to an extent in memory of, members of a school of thought whose labor covered roughly two generations of biblical study. On the other hand I desire to do so because over a long period of years I have remained convinced that the proper understanding, appreciation and interpretation of a certain body of Scripture are impossible apart from the view for which that school served as protagonist.

The sleeping dog to which reference is made is the subject of "Isaiah ben Amoz and the Inviolability of Jerusalem-Zion" (whether Isaiah did or did not proclaim the doctrine that Jerusalem was inviolate.) And the school of thought to which I refer with favor is that which, in contrast to their contemporaries, and to seemingly a vast majority of more recent students, maintained that Isaiah had nothing to do with asserting the doctrine.

At the time when the debate between advocates of the opposing views was at its height, between the years 1890 and 1925, conclusions were set forth which should be considered today in the light of advances in biblical studies. Although the many arguments advanced in favor of either view cannot be presented here in any great number or detail, it is hoped that enough will be indicated to permit the beginnings of reconsideration.

First, consider four conclusions in favor of Isaiah's having proclaimed the doctrine. These conclusions are presented with descriptive commentary.

1. The passages in which the doctrine of Zion's inviolability is expressly declared are authentic. Chief among these are verses within Isaiah 37:6, 7, 21-35 which correspond with II Kings 19:6, 7, 20-34. Most critics regard them as insertions into Isaiah from Kings. Strongest of them all for the conclusion reached are verses 33-35 which read:

Therefore thus saith the Lord concerning the King of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

For I will defend this city to save it for mine own sake, and for my servant David's sake.

2. Isaiah changed in his attitude toward both Jerusalem and Assyria. The passages mustered in support of this conclusion are the so-called pro-Jerusalem, anti-Assyrian oracles. Pertinent ones are: 8:8b-10, 16; 9:1-7 (8:23b-9:6) 10:5-34; 14:24-27; 17:12-14; 18; 28:5-6; 29:5-8; 30:18-26, 27-33; 31:4-9; 33; 37:6-7, 21-35; and they permit those who use one or all of them to arrive at their conclusion for one or more of the following reasons:

(a) Assyria changed from fitness to unfitness to be Yahweh's agent of punishment upon the people; (b) Assyria overstepped her bounds in attacking Jerusalem; (c) Assyria was boastful and proud; (d) Assyria was ruthless; (e) Assyria committed blasphemy against Yahweh's majesty, or committed sacrilege with respect to the "holy city" or the temple, or both of these crimes; (f) Assyria broke her covenant with Hezekiah; (g) Hezekiah changed from reliance upon material might, Egypt, horses and chariots, etc.; (h) the inhabitants of Jerusalem repented in conjunction with, or apart from a change on the part of Hezekiah, in the face of disaster; (i) the "Hosea" in Isaiah forced him to sympathize with the inhabitants of Jerusalem in the face of their sufferings, either before or during the blockade of the city by Sennacherib; (j) the prophet decided that his people had suffered sufficiently.

3. The doctrine of Zion's inviolability was a necessary element in Isaiah's theology. Representative of all statements in support of this conclusion are two by J. Pedersen who, although he admits that Isaiah prophesied the destruction of Jerusalem, contends nevertheless that he prophesied the very opposite also. Says Pedersen:

The violent threats are, however, accompanied by steady conviction that something must survive, since it is connected with



Yahweh. Zion was the seat of Yahweh, how could it possibly perish?

Isaiah does not say that Jerusalem is to perish; this would not accord with his belief in the God of Zion, or in Yahweh's power to assert himself.<sup>1</sup>

4. Jerusalem for Isaiah was the remnant. This conclusion follows naturally upon the acceptance as authentic of passages in which pronouncement of the doctrine is made and does not need the support of the second and third conclusions. Moreover, some scholars who reject the first three conclusions accept this one as valid. Especially good grounds for acceptance seem to lie in 37:4d, 30-32, both of which passages contain the word *remnant* with reference to Jerusalem.

Now to the conclusions and counter arguments for the opposite view which, since they have not been generally accepted, call for a more detailed presentation.

1. The passages in which the doctrine is declared explicitly or implicitly, with the exception of 10:5-11, 13-15 are spurious or irrelevant. They are out of harmony with their contexts, express a universalism too exalted for the eighth century B.C. (the main verse, 37:35, being obviously Deuteronomic), and they are out of harmony with the universally accepted anti-Jerusalem oracles. The word *remnant* in 37:4d, 30-32 is clearly used with reference to Jerusalem in the post-exilic period.

2. The genuine oracles of Isaiah, apart from 10:5-9, 13-15, which is datable at any time during the prophet's career, do not permit of the conclusion that Isaiah changed in his attitude toward either Jerusalem or Assyria. The assumption that a change in attitude did occur borders on the ridiculous for the reasons given. Never is the question whether Assyria was once good or righteous in Isaiah's eyes, or whether the prophet ever favored her over against his own people. In this sense Isaiah was never pro-Assyrian. Kemper Fullerton expresses Isaiah's position accurately and aptly when he says:

But again it must be insisted upon that to call Isaiah pro-Assyrian is to interpret his activities from a purely political point of view, whereas they are to be judged by the religious motives that guided him. He was opposed to all intrigues with other nations against Assyria because these seemed to him to

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<sup>1</sup>Johs. Pedersen, *Israel Its Life and Culture*, trans. Annie I. Fausboll and Aslaug Moller (4 Vols.; Copenhagen: Branner Og Korch; London: Oxford University Press, 1926-1940), III-IV, pp. 552, 554.

express a lack of faith in Yahweh. It was to Yahweh alone that the people must look for help in the agony of the Assyrian oppression.<sup>2</sup>

Furthermore, Isaiah did not need to see the destruction of Judah in 701 before he could become aware of Assyrian methods. The fall of the Northern Kingdom left no doubt on this point.

Similarly, the other reasons advanced for a change in the prophet's attitudes are equally untenable. Pride on the part of Assyria would be a logical prelude to her fall, not first after 705 but from the time that Isaiah first conceived of the Day of Yahweh as an occasion on which all that was lifted up in pride would be abased. Should Assyria show evidence of this sin she too must go, as all else.

The argument that Isaiah regarded Assyria as having overstepped her bounds when she thought to include Jerusalem in her conquest along with other cities is based upon a false interpretation which wrongly assumes that Isaiah pronounced the doctrine of Zion's inviolability.

3. The doctrine of Zion's inviolability is not only unnecessary for Isaiah's theology but contrary to the prophet's spirit as shown in his anti-Jerusalem oracles. It is contrary also to the religious history of his people. Granted the validity of the second conclusion, that Isaiah's attitudes did not change, the prophet appears as one who proclaimed doom upon all people (and things) that did not meet the requirements for survival, namely, faith in Yahweh and its corollary, righteousness in conduct. The inhabitants of Jerusalem never did meet these requirements. The arguments of Kemper Fullerton and J. M. P. Smith in this regard have never been successfully refuted.

Fullerton makes a timely observation which concludes with two questions:

But not only Jeremiah was opposed to the doctrine of the inviolability of Zion, Isaiah's own contemporary, Micah, was also opposed to it. And it is important to notice that this doctrine was a popular doctrine in Micah's and Isaiah's day exactly as it was in Jeremiah's. Would Isaiah have made concessions at this point to fanaticism that Micah sturdily refused to make?<sup>3</sup>

A more nearly correct concept is that expressed by J. M. P. Smith:

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<sup>2</sup>Kemper Fullerton, "Isaiah's Attitude in the Sennacherib Campaign," *The American Journal of Semitic Languages and Literature*, XLII (October, 1925), p. 25.

<sup>3</sup>Kemper Fullerton, "Viewpoints in the Discussion of Isaiah's Hopes for the Future," *Journal of Biblical Literature*, XLI (1922), p. 54f.



It is clear that Isaiah and Micah both anticipated the downfall of Jerusalem. This involved the end of Judah's independent nationality. How, then, could they think of the religion of Yahweh continuing after his nation had ceased to exist? It is clear that neither of these prophets ever for a moment thought of Yahweh as passing out of existence along with his nation. But a God with no worshippers was inconceivable to the Hebrew mind. How, then, could Yahweh's worship be continued? Two elements enter the answer to this question. Micah, as a rustic, evidently did not identify the perpetuity of the nation with the continued existence of Jerusalem . . . A second fact familiar to both Micah and Isaiah was the object-lesson constantly before their eyes across the northern border of Judah. For twenty years Israel had ceased to be an independent government . . . But the religion of Yahweh had not gone out of existence there along with the government . . . In any case it was Yahweh-worship, and it remained so down to a much later time, and kept the books of the Pentateuch as its scripture.<sup>4</sup>

Furthermore, with respect to Isaiah's attitude toward Jerusalem, the argument of Fullerton and Smith find strong support in a statement by J. Meinhold. He declares:

At no time had it come into Isaiah's mind to say, Jahve will for his sake and for the sake of his servant David protect and preserve Jerusalem. Had not Isaiah even as Amos spoken of the destruction of Jerusalem, which Jahve for his own sake and the sake of his honor must accomplish? The notion that God's name could suffer through the fall of Jerusalem lay quite far from the greatness of a prophet of the stamp of Amos and Isaiah; much would it be exalted through it, because Jerusalem's down fall would prove that Jahve, the God of righteousness, also punished his people and did not overlook Israel's sins. If Jahve also had his temple in Jerusalem, so was he indeed not bound to the city. Not till after the fall of Samaria, after that Jerusalem had been freed from her surpassing competitors, Bethel, Dan, Gilgal, etc., further, only after Josiah had done away with all other places of worship and Jerusalem actually had been made the only seat of Jahve on earth, were so to speak, Jahve's honor and Jahve's dwelling-place bound to Jerusalem. Therefore also here we stand on the ground prepared by Deuteronomy.<sup>5</sup>

And, what is more, Isaiah, along with the other great prophets, was less an innovator than a reformer of what had come down from the past, including the Mosaic tradition. From the beginning the covenant relationship between Yahweh and Israel had been one be-

<sup>4</sup>J. M. P. Smith, "Isaiah and the Future," *The American Journal of Semitic Languages and Literature*, XL (July, 1924), pp. 252-258.

<sup>5</sup>J. Meinhold, *Die Jesajaerzählungen Jesaja 36-39 Eine historisch-kritische Untersuchung*. (Göttingen: Vandenhoeck und Ruprecht, 1898), pp. 30ff.

tween two originally unrelated and independent parties. It was based upon moral and religious considerations rather than upon considerations of blood or nationality. Hence, at no time did the great prophets associate Yahweh's existence or the worship of him with the continued existence of the nation.

4. The remnant for Isaiah consisted of his own immediate band of disciples. These alone met the requirements for survival as proclaimed throughout the prophet's ministry. Scholars of all shades admit that all but the remnant, according to Isaiah's thought, were to be destroyed; that only the remnant was to be left over from the destruction. Few have been those however, who correctly have identified the remnant. Among those few are George Beer<sup>6</sup> and H. Hackmann. Wrote Hackmann:

Yet there are still a few in Judah, who stand out from the greater mass, in that they believing with the prophet trust in Jahve, among the blind seeing and among the deaf hearing, the "Disciples". In preference to them as in preference to his spectators Jahve will put aside the exhibition of his judgment, which they await. To them is now certainly carried over the idea of remnant.<sup>7</sup>

Sketchy as is this presentation of foundations upon which the two views of Isaiah and the inviolability of Zion rest, the writer hopes that at least a remnant will be aroused from acquiescence and judge the second upon the basis of merit possessed in the arguments of the older protagonists and in the fuller light of more recent criticism. Even today, when the trend of biblical studies is in the direction of conservatism and orthodoxy, it should be recognized that Isaiah ben Amoz was a prophet of doom upon all except the remnant, his disciples. He never changed in his attitudes toward Assyria or Jerusalem, nor did he proclaim the doctrine of Zion's inviolability.

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<sup>6</sup>George Beer, "Zur Zukunftserwartung Jesajas," *Beihefte Zur Zeitschrift Für Die Alttestamentliche Wissenschaft*, XXVII (1914), pp. 13-35.

<sup>7</sup>H. Hackmann, *Die Zukunftserwartung des Jesaja*. (Göttingen: Vandenhoeck und Ruprecht, 1893), p. 110.



# Some Notes on the Historical Background Of Present-Day Theological Education

RALPH L. WILLIAMSON

*Professor of Town and Country Work*

The faculty of The Interdenominational Theological Center is preparing to join in the favorite indoor sport of American seminaries in the middle of the twentieth century, namely curriculum revision. Of course it is actually more than a pastime. In a period of rapid social change, of contending philosophies, and the challenges of a crisis-culture there is need for the seminaries to take a searching fresh look at what they are teaching the future ministers of the church. This is what the catalogs of many seminaries claim their faculties have recently done.

Such an undertaking is particularly appropriate for the new venture which brings together the resources of four ministerial training schools into the one united venture which is termed "The Interdenominational Theological Center". Indeed it is imperative that a new curriculum be developed. As curriculum thinking proceeds it seems not only desirable to review the thinking and plans of other schools but also to examine the history of the development of theological education. This history is a fascinating one and should be of interest to the pastor and concerned layman as well as to faculty members. This paper is for the purpose of giving a few glimpses of the history of the oldest of the professional disciplines.

First however, there is a great deal of current dissatisfaction among Protestants concerning theological education. They are not alone in this. What some Roman Catholics report on their situation sounds strangely familiar. For example, Father Theodore Heck reports as follows from an extensive survey made in the 1930's:

Complaints pertaining to poor preparation in Latin, Greek and English may, to a great extent, be laid here. One can scarcely expect the major seminaries to lower their standards and re-teach these high school and junior college subjects to the detriment of their own curriculum.

In the seminary, thoroughness in essentials is the aim—nothing fits into the seminary curriculum simply for its own sake, but only in so far as it serves as an actual foundation stone from which the superstructure receives a firmer support.

Failure to adapt the seminary program to the specific needs and abilities of the students has been suggested as a factor adding to the present dissatisfaction with seminary education. Thus, it sometimes happens that students of irreproachable character, but of less talent, devote much time to the study of Greek and Hebrew, or to the more abstruse questions of metaphysics, that could be spent more profitably in gaining a clearer understanding of the principles and practical issues resulting from philosophy, Sacred Scripture, and theology. A too exacting objective and extensive study of the so-called higher criticism in connection with exegesis often diminishes the time that should be given over to the literal interpretation and to the methods of applying scriptural theology to homilectic and pastoral instructions.

Students of greater ability need not thereby be neglected. To them can be assigned, under the guidance of interested professors, special problems in the fields of philosophy, dogma, morals, canon law, Sacred Scripture, and Church History, that go deeper into the fruitful sources that can so easily be placed at the students' disposal.<sup>1</sup>

By reading between the lines it is quite clear that all is not well. But Father Heck reveals this even more explicitly in his report:

Responses to questions asked to students and graduates of seminaries reveal a tendency to criticize the inefficient methods of teaching, the duplication of subject matter in the different classes, the over-crowding of the curriculum, cycle courses, lack of student participation in the classroom, antiquated texts, inadequate library facilities, failure to keep students in touch with the problems and needs of the people, and curtailed study time.<sup>2</sup>

Similar statements are to be found in reports of surveys which have been made in more recent years by Protestant authorities such as those by Blizzard and the Niebuhr committee. There are dissatisfactions shown in the papers and addresses of seminary leaders, such as the statements of Dr. Jesse Hays Baird upon retiring from the presidency of the San Francisco Theological Seminary. He said in part:

The curriculum of the Seminary needs much new study but it should continue to be "geared to the road." It should be second to none in its scholarship, dealing adequately with the profound content of Christian Theology, Christian philosophy, biblical criticism, Christian history, etc., but it must send out men thoroughly trained in the practical skills and insights—Christian

<sup>1</sup>Theodore Heck, O.S.B., M.A., *The Curriculum of the Major Seminary*, a Ph.D. Dissertation, 1935. Washington, D. C., The Catholic University of America, pp. 71-2.

<sup>2</sup>*Ibid.*, p. 74.



ethics, Christian education, sacred music, pastoral counselling, dynamic preaching, and church administration. The churches, old and new, must be properly led. That is our task. The young pastor facing his first parish must never ask, "What am I to do?" but "When do I begin?"—One thing we are proving is that three years are not enough to give such a complete, balanced theological education.<sup>3</sup>

The felt need for curriculum revision does not rest only upon current dissatisfaction with what the seminaries have been doing. It is inherent in the crisis-culture in which we find ourselves. What is this situation? A brief statement might go something like this: we are living in a rapidly changing and confused world in which man faces the possibility of going down to destruction at his own hands and the alternative of realizing to a great degree his age-old Utopian dreams. Within his heart man is fearful and lost. Yet the races of men are marching, nay, running toward freedom—political, economic, literate, spiritual. Old gods, old fears, old hates do not suffice. A spiritual vacuum is being created in the midst of the liberating movements of our times—perhaps the greatest spiritual vacuum of the centuries.

Trained, dedicated men are more needed than ever to move into this spiritual vacuum and become transmissive channels for filling it with the love of God. This is a foremost task for the home field here in America. It is perhaps an even more imperative task in overseas fields. Ministers and missionaries are needed in numbers to flow out from the Center here into all the world. Oftentimes non-white men are best able to speak to the peoples of other lands concerning the saving love of Christ. One of our strongest efforts should be to recruit and train men of all races for the fields overseas. Both Americans and nationals of the other lands can well be trained here. The world's need in these days bids us be relevant and to train men who will be relevant to the deeper need of our crisis-culture for God. Here too is a reason for curriculum revision.

### *A Brief Look at History*

What are some of the facts in the history of theological education which help us to understand the content of today's curricula? As

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<sup>3</sup>Jesse Hays Baird, "Final Message to the Board of Trustees, May 8, 1957. San Francisco Theological Seminary," *The Seminary Chimes*, (San Anselmo, California, June, 1957) p. 13.

we turn to them we shall begin near the present time and follow the thread of history back to the tenth century.

We find that the principal changes in seminary curricula during the twentieth century have been the addition and growth of the so-called practical subjects. They were introduced about 1890 but adoption came most rapidly after 1920. Robert Michaelsen summarizes these developments as follows:

Robert L. Kelly in his study, *Theological Education in America*, published in 1924, found in the seminary curricula of 1872 an emphasis on exegetical theology and the study of original Biblical languages. By 1895 there was less emphasis on exegetical theology and more on historical and practical theology. New kinds of courses were being introduced into the curricula, including missions, sociology, and ethics, and more time was being allocated to elocution or 'sacred oratory'. By 1921 the curricula provided for more specialization and a more practical emphasis. Requirements in original languages, sociology, religious education, psychology of religion, rural and urban church, demonstrated both the specialized and practical emphases. Kelly's summary of the trends in the curriculum of Oberlin Seminary applies to many others as well: 'The program of study was changing from the dogmatic to the practical, from the ecclesio-centric to the socio-centric . . .' More recent examinations show the continuation of these emphases in our time though they also show a revival of interest in systematic and exegetical theology and in the Biblical languages. . . . There has been an enormous increase in the number and variety of courses offered, an increasing provision of electives, increasing opportunity to prepare for various forms of specialized ministry, and an extension of the seminary's responsibility to include on-the-field operations.<sup>4</sup>

American theological seminaries developed shortly after the Revolutionary War. The oldest now in existence is The New Brunswick Theological Seminary in New Jersey which was established in the 1790's:

In the period of very rapid growth and expansion following independence, it soon became evident that a system of theological education must be developed to meet the greatly increased demand for ministers and to give candidates training more adequate than could be provided by one man. The establishment of professional schools especially in law and medicine (an indication of the rise of professional self-consciousness) was an added stimulus. Finally, competition between denominations,

<sup>4</sup>Robert S. Michaelsen, *The Ministry in Historical Perspectives*, eds. H. Richard Niebuhr and Daniel Day Williams (New York: Harper and Brothers, 1956), p. 274.



and even between factions within denominations, in which each sought to assure its perpetuity by providing schools where future leaders might well be indoctrinated in the peculiar tenets of the group played no small part. Once begun, the founding of seminaries proceeded rapidly, and between 1807 and 1827 no less than seventeen permanent institutions had their beginnings.<sup>5</sup>

Other seminaries continued to be established during succeeding decades of the nineteenth century so that the majority of today's seminaries were founded before the twentieth century was ushered in. The curricula, even in the earliest decades of the nineteenth century were much like those intimated by Kelly as existing in 1872, i.e., they consisted almost entirely of biblical studies, historical studies and theology. It should be noted however that despite the rise of the seminaries the majority of American preachers did not receive the benefit of theological school training. The circuit riders, the frontier preachers, and many others got along without such education, and many of them with little or no college education.

### *Before the Seminaries*

Upon following the thread of history back into the seventeenth and eighteenth centuries we find that before the rise of the seminaries ministerial education in America was at first secured in the colleges. It consisted mainly of general education and so was identical for all educated men regardless of their future vocations. Its simple nature is hinted at in Cotton Mather's suggestion in 1726 that ministers be given "A very broad general education plus particular learning in church history, theology, and systems of divinity."<sup>6</sup> Yet despite his recommendation little seems to have been done until much later about particular or special education for ministers.

What eventually developed was a type of an apprentice system under established pastors. It was designed to supplement the general education received in the colleges, and apparently did not arise until about the beginning of the Eighteenth Century.

From early in the Eighteenth Century, specifically theological training was commonly acquired through study under the supervision of established clergymen, either parish ministers or ministerial professors. Such training combined advanced study with practice in the regular duties of the parish. Several of the

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<sup>5</sup>Sidney E. Mead, "The Evangelical Conception of the Ministry in America," *The Ministry in Historical Perspectives*, eds. H. Richard Niebuhr and Daniel Day Williams (New York: Harper and Brothers, 1956), pp. 242-3.

<sup>6</sup>*Ibid.*, p. 237.

outstanding ministers of New England thus conducted theological schools in their homes—their wives providing and supervising food and lodging for the students.—To apply a distinction that became common in the Nineteenth century, the colleges provided training for the ministry, settled clergymen provided training in the ministry.<sup>7</sup>

It is apparent that this “apprentice” system provided much of what is today termed “practical studies”. After the seminaries were established the practical training was dropped and was not resumed until near the beginning of the present century, as previously stated. However the seminaries as they developed retained the rest of the training provided by the apprentice system, and thus it proved to be the forerunner of what soon developed into the more traditional fields of biblical studies, church history, and theology. Actually this was only following an example set long before by European schools.

Whatever the merits of the apprentice system, which incidentally was not altogether unlike that of an embryo lawyer “reading law” in some lawyer’s office, it finally proved inadequate both in numbers and quality. For one thing, not all pastors were equally effective in training the young men who were in their charge. Dr. Roland Bainton also suggests that the lack of library facilities may have been a factor in the death of the system.

American theological education had its forerunner in European developments which came before the discovery of America. As a professional study, theology began to evolve in Europe during the early Middle Ages. For some time it was the only professional training in existence; then it was followed by law and medicine. But at the beginning of the Middle Ages there was no professional education. Such schooling as existed was elementary and was identical for all educated men. A group of three subjects evolved which was called the Trivium and they consisted of grammar, rhetoric and logic. Some students added to this the Quadrivium which consisted of arithmetic, geometry, astronomy, and music. This was the education of that day for all men, until later there was added ethics or metaphysics.

That some meager specialized education for the ministry had begun by the tenth century in at least one place is shown by the following materials from an account of the life of the Frankish Abbot, John of Gorze:

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<sup>7</sup>*Ibid.*, p. 242.



In a Tenth-century account the following description of the theological course of the time is given:

1. Elements of grammar and the first part of Donatus.
2. Repeated readings of the Old and the New Testaments.
3. Mass prayers.
4. Rules of the Church as to time reckoning.
5. Decrees of the Church Councils.
6. Rules of penance.
7. Prescriptions for church services.
8. Worldly laws.
9. Collections of homilies (sermons).
10. Tractates on the Epistles and Gospels.
11. Lives of the Saints.
12. Church Music.<sup>8</sup>

However systematic instruction did not begin to really develop until the twelfth century when there was published Peter Lombard's "Book of Sentences." This book worked a revolution and became a standard textbook for a long time. Cubberley notes that, "It did much to change the subject of Theology from dogmas to a scientific subject and made possible schools of Theology in the universities now about to arrive."<sup>9</sup>

The subsequent developments evidently came rapidly for by the close of the same century a decree was issued which ordered the establishment of theological instruction wherever there was an archbishop. The Church must have been serious about the matter for early in the thirteenth century we find the bishops enforcing training on future priests by orders such as the following:

Hugh of Scawby, clerk, presented by Nigel Constantin to the church of Potter (Hanworth), was admitted and canonically instituted in it as parson, on condition that he comes to the next orders to be ordained subdeacon. But on account of the insufficiency of his grammar, the lord bishop ordered him on pain of loss of his benefice to attend school. And the Dean of Wyville was ordered to induct him into corporal possession of the said church in form aforesaid, and to inform the lord bishop if he does not attend school.<sup>10</sup>

We see therefore that whereas education for the priesthood had formerly been in the hands of the monasteries, it was now in charge of the universities. They, however, were in charge of the

<sup>8</sup>Ellwood P. Cubberley, *The History of Education*. (Boston: Houghton, Mifflin, 1920), p. 170.

<sup>9</sup>*Ibid.*, p. 171.

<sup>10</sup>*Ibid.*, p. 171, quoted from A. F. Leach, *Educational Charters*, p. 147.

clergy. Cubberley says further about the development of the universities:

Thus there came to be four faculties in a fully organized medieval university, representing the four great divisions of knowledge which had evolved—Arts, Law, Medicine, and Theology. . . . The Theological Faculty, the most important of the four, prepared learned men for the service of the Church, and was for some two centuries controlled by the scholastics. The Arts Faculty was preparatory to the other three. . . . Very few of the universities, in the beginning, had all four of these faculties. . . . Paris began sometime before 1200 as an Arts school, Theology with some instruction in Canon Law was added in 1208, a Law Faculty in 1271, and a Medical Faculty in 1274. . . . So it was with many of the early universities. These four traditional faculties were well established by the Fourteenth century, and continued as the typical form of university organization until modern times.<sup>11</sup>

The ideals and methods of the scholastics dominated education. Book instruction was required, not only in Theology but in Medicine and Law. The works of Aristotle dominated in the Faculty of Arts, and concerning Theology, Cubberley states that:

In the Theology Faculty the *Sentences* of Peter Lombard and the *Summa Theologiae* of Thomas Aquinas were the textbooks used. The Bible was at first used somewhat, but later came to be largely over-shadowed by the other books and by philosophical discussions and debates on all kinds of hair-splitting questions, kept carefully within the limits prescribed by the Church.<sup>12</sup>

The domination of the universities by the theological faculties continued up to the close of the seventeenth century, or for nearly half a millenium.

The rise of Protestantism does not appear to have radically changed theological instruction. Throughout the seventeenth century "In both Catholic and Protestant lands the need was felt for orthodox training, through fear of further heresy, and many petty restrictions were thrown about study and teaching which were stifling to free thinking and investigation."<sup>13</sup>

We should note however, that despite the control of the universities by scholasticism, their rise did result in the production of a

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<sup>11</sup>*Ibid.*, pp. 224-5.

<sup>12</sup>*Ibid.*, p. 227.

<sup>13</sup>*Ibid.*, p. 421.



stream of men who ushered in the modern spirit even though they often had to proceed in the face of numerous charges of heresy. They were logically trained men. They were trained by the Church and yet only nominally members of the clergy. In fact the universities sent forth the keenest critics of the practices of the Church. Out of the universities came such men as Dante, Petrarch, Wycliffe, Huss, Luther, Calvin, Copernicus, Galileo and Newton. (cf., Cubberley, *Ibid.*, p. 233).

### *Conclusion*

This brief review of the history of theological education is sufficient to reveal that it is still largely traditional with little basic change since the fourteenth century in the courses outlined; undoubtedly the content has changed considerably in every field of study. To say that theological training is largely traditional is necessarily a derogatory statement. This suggests that perhaps the time has come to review in somewhat detailed fashion the purposes, philosophy, content and organization of the curriculum—and of course, the teaching methods.

Thomist or neo-thomist thinking in theology has remained to this day with considerable influence even in Protestant theology as well as in Roman Catholic. It has also maintained a strong influence upon general education. It would be well to re-examine this situation.

Our review has also shown that the traditional subjects of historical studies, biblical studies, and theological studies have been maintained steadfastly through the centuries although obliged in recent decades to give some ground to the practical studies. Actually a review of an educational philosophy adequate for our times might cause us to arrive at the view that both "content" courses and "practical" courses contain elements of the other's nature and perhaps should be brought into a close synthesis for the best preparation of ministers of the gospel during the latter part of the twentieth century. If such is to be the case there must be a great searching study by theological school faculties outside their usual areas of interest. For there is little evidence that present-day faculties are sufficiently acquainted with recent movements in curricular theory and philosophies of education, nor with recent developments in teaching methods.

# Principles of Preaching

J. EDWARD LANTZ

*Visiting Instructor in Speech*

Effective preaching is based upon principles. Preaching is an art and must be expressed in its particular form. It is also a craft and hence based upon certain rules and regulations called principles. These principles are not always easily discernible, but those that are actually applied solicit one kind of response or another. The preacher who "breaks all the rules" simply does not reap the harvest he should. He may break untenable rules, but in breaking them he should discover others that are more durable.

In this article I shall endeavor to list some important principles of preaching. These are principles, not techniques. They are general rules of procedure and are as tantamount to preaching as General Rules are to the life of the church. They cannot be broken without damage. Not all of them can be operative in every single sermon, but neither can they be broken without weakening the force of the Gospel. Here are the principles:

1. *Preach the Whole Gospel of Christ from the New Testament.* Too many of us preach only on topics we like and not on those we do not like. God's love is a much more popular subject than God's judgment, so we tend to shy away from proclaiming it. There are many unpopular subjects in the Gospel that should be discussed from the pulpit—facing death, dealing with difficulties, sin and affliction, and even developing brotherhood in our sick society. Some of these may be acceptable to some congregations and equally distasteful to others.

Preaching in the early church consisted of preaching the *kerygma*, a Greek term comprising the content of Christian preaching. The *kerygma* characterized apostolic preaching by emphasizing the following elements of the Gospel: (1) prophetic proclamation of the Messiah, (2) the story of the earthly life of our Lord, (3) his death, (4) his resurrection, and (5) call of repentance to the people. Verses of Scripture that suggest the content of the *kerygma* are I Corinthians 15:3-4:



For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures.<sup>1</sup>

To preach the Gospel of Jesus Christ we need to preach the whole Gospel. Alan Walker of Australia stresses this in his fine book entitled *The Whole Gospel for the Whole World*. In this book he lists "the doctrines which possess a peculiar relevance to the present predicament of mankind. They are: the sovereignty of God, the love of God for individual persons, the Christian doctrine of man, the doctrine of the church, the Holy Spirit, the kingdom of God as expressing the rule of Christ over all life, and the saviorhood of Jesus Christ. It will appear that these make up a large area of the gospel. They do, but the message for today must be a whole gospel for a whole world."<sup>2</sup>

We must tell the whole story and interpret each phase as a part of the total Gospel. We must stress not only subjects we like, nor only those our people like; rather we must unfold the whole Gospel as recorded in the New Testament.

2. *Preach the Whole Word of God from the Bible.* The Word of God is based on both the Old and New Testament. I say "based on" advisedly, because technically they are not the Word of God but contain the Word; or as Karl Barth says in his book entitled *The Word of God and the Word of Man*, "The Word of God is within the Bible."<sup>3</sup> This book, by the way, is filled with poignant statements concerning the meaning of the Word.

The Articles of Religion of The Methodist Church have a section describing the "Sufficiency of the Holy Scriptures for Salvation." (Section V). The section begins by stating that "The Holy Scriptures contain all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." Following this the canonical books of the Old and New Testaments comprising the

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<sup>1</sup>Hugh Thomson Kerr, *Preaching in the Early Church* (New York: Fleming H. Revell Company, 1942), Chapter I.

<sup>2</sup>Alan Walker, *The Whole Gospel for the Whole World* (Nashville: Abingdon Press, 1957), p. 32.

<sup>3</sup>Karl Barth, *The Word of God and the Word of Man* (New York: Harper & Brothers Publishers, 1957), p. 43.

Holy Scriptures are named "of whose authority was never any doubt in the Church." Then the names of all the books of our Bible are listed. The following section (VI) relates the Old Testament to the New, saying that the Old is not contrary to the New and that both offer everlasting life.<sup>4</sup>

Both the Old and New Testaments need to be lifted up in preaching, held in the sunlight of the Almighty, and presented to the people. To accept both as containing the Word of God does not mean that every portion has equal validity. All portions do not have equal value either in Christian living or in preaching. Some portions of the Old Testament should not be preached at all, but most of them can be expounded to good advantage—many more than most of us ever use.

The Stories of Creation serve as excellent source material for proclaiming God as Creator; in fact, the Book of Genesis is packed with stimulating material for the pulpit. I started to preach through Genesis several years ago by using expository sermons and selecting a chapter or so at a time. I did not utilize every chapter but only those suitable to my preaching program. To my amazement I found so many worthwhile subjects that I thought I would never get through—and I never did! Most of the Old Testament books have an inexhaustible supply of good sermon topics. All of them have meaningful texts and passages, including the Book of Numbers during a census-taking year.

Preaching the whole Word from the whole Bible should capitalize upon the best biblical scholarship available. Various translations should be compared and quoted and different interpretations prayerfully considered. Bible commentaries, dictionaries, and encyclopedias should be studied, including *The Interpreter's Bible* which has both exegesis and exposition. Texts and passages should be unwrapped in context.

The Word should be proclaimed according to its universal meaning for all people of all churches, in all countries, among all races, and throughout all centuries. It should be timeless, as well as timely. The Word belongs to all of God's people and should be preached to apply equally to all, and thus truly become the whole Word from the whole Bible.

3. *Preach on the Mission and Ministry of the Church.* The

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<sup>4</sup>*Doctrines and Discipline of The Methodist Church* (Nashville: The Methodist Publishing House, 1952) pp. 26, 27.



preacher needs to tell the people about the church and her manifold ministry. There is renewed interest today in the nature and mission of the Christian church, especially in ecumenical circles. The National Council of Churches and the World Council of Churches each has a Department of Faith and Order that sponsors and guides studies dealing with the nature of faith in our churches and the order of worship it determines.

The preacher should deliver sermons to help the people understand that the true church is the church of Jesus Christ. He should extol not only his denomination as The Methodist Church or the National Baptist Convention, U.S.A., Inc., but also exalt her as a communion belonging to the universal church, and as a family of the Body of Christ on earth. This kind of preaching develops loyalty to the "holy catholic church" and draws people together across national, denominational, and racial barriers.

The preacher should also promote the ministry of the church. He should support Christian education, Christian missions, stewardship and evangelism, Christian social relations, race relations, international relations, ecumenical relations, and other programs of the church as she reaches her loving arms out into the community and around the world. The preacher needs to inform his people about the outreach program of the church and interpret her many ministries in the light of her mission.

The primary purpose of this type of preaching is to build up the body of Christ by strengthening the organization of the church. Sermons on the origin and organization of the church, the creeds and sacraments, and on all types of worship and witness are necessary to help people understand the nature and function of the church to which they belong.

Sermons for this purpose are primarily teaching sermons. They are hortatory and didactic. They instruct, explain, interpret, edify, and upbuild. The conviction keeps growing on me year after year that we need more teaching in the pulpit to tell the story of the Bible and the church. Horace Bushnell preached didactic sermons; so did Martin Luther, John Calvin, John Wesley, and many other famous churchmen. Our people could get the information they need by reading church magazines and periodicals, but they do not do sufficient reading to be well informed. Even those who do, welcome sermons of this kind to strengthen their understanding and knowledge of situations and trends. Preaching on the mission and ministry of

the church incidentally compels the preacher to keep up-to-date himself—and this is no mean achievement.

4. *Preach on Big Subjects.* Preach on big subjects and say important things about them. The Christian faith encompasses many such subjects; in fact, it includes all significant subjects in the life of mankind—life and death, heaven and hell, sin and salvation, reason and revelation, freedom and predestination, brotherhood and race relations. Obviously, the preacher cannot and should not attempt to deal with the whole of any one of these subjects in any one sermon. The subject must be limited to suit the time available and the occasion, but it should be important and related to some significant area of life. This means the preacher should see his topic in its largest possible dimensions. In speaking of one man, for example, he should relate him directly or indirectly to all mankind.

Recently at a conference for Professors of Homiletics, Canon Theodore O. Wedel of Washington, D. C., described preaching as a convergence of theology with a concrete situation and then coming to grips with life. This is what I mean by choosing big subjects and elucidating important themes rather than rehashing inconsequential chit-chat.

There is no point in selecting big subjects, however, unless a preacher has or can find something significant to say about them. Sometimes it seems that everything worthwhile has been said about basic issues, but they need to be said over and over again. These subjects are perennial because common experiences in life continue to recur year after year. This is the reason the preacher must deal with them throughout his entire ministry, even though he cannot avoid repeating himself to some extent.

5. *Preach the Truth.* Preach the truth as you understand it. When you select big subjects you must do so with the realization that you cannot possibly know all there is to be known about every one of them. This means you must declare what you know to be true. Declare what you know and accept the fact that no one human being has time or ability to specialize in all fields of knowledge. No one but God is omniscient. Therefore, when you roam in the realm of conjecture be truthful enough to admit it. Do not make statements that cannot stand by themselves and that cannot be substantiated. Preach what you know to be true from your personal experience and study.



Sometimes ministers make exaggerated claims in preaching and thereby veer away from the truth. Recently I was listening to a radio sermon while driving my car and was somewhat startled when the preacher said, "I know of only one thing that cannot fail. Christ cannot fail. And if you trust him, you cannot fail . . ."<sup>5</sup> Well, in a sense this is true, but in another sense it is not. It is best to avoid such half-truths.

An effective way to test ideas and statements is to ask questions of all sorts about them. Dr. J. Harry Cotton recommends this method in the preparation of sermons. Ask yourself whether your statements are true for the butcher, the baker, and the candlestick maker. If they cannot stand up under a barrage of scrutinizing questions, they are not altogether true. If they are not true for everyone, they are not completely true for anyone.

6. *Preach What You Honestly Believe.* Every preacher is an exhorter of the Word and should follow St. Paul's admonition to "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth." (II Timothy 2:15).

To exhort, a preacher should state his own beliefs. If he only quotes from other scholars, he is not a thinker in his own right. If he is a true exhorter and professes what he honestly believes about various subjects and portions of Scripture, it follows logically that he must preach his own sermons! Yet how many preachers there are who prattle other preachers' discourses! To follow another preacher's outline robs one even of the opportunity to shape his own ideas in an original manner.

It is much better to deliver a poor sermon of your own than a good one belonging to somebody else. Disciplining yourself to say what you honestly believe will force you to think about your sermons to the point of driving away a little laziness and helping you decide what you really do believe. This process enhances your personal intellectual growth as well as that of your people. Your people want to think of you as "their preacher," and they want to know what *you* think about the Christian faith and life.

7. *Preach Helpful and Constructive Sermons.* Preach positive sermons, more positive sermons than negative ones. Preach against sin, yes, but also preach salvation! And preach less about sin and

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<sup>5</sup>Back to the Bible Broadcast. April 27, 1960.

more about salvation! Bishop Randolph R. Claiborne of Atlanta tells of preaching a Christmas sermon on television about salvation. A parishioner told him it was the first sermon he ever heard on salvation that did not mention sin. The good bishop replied that his time ran out and he had to omit sin!

To be constructive, sermons need to be prepared and presented in an orderly manner. They need good construction—good outline and good composition. They need to begin somewhere, go somewhere, and stop somewhere.

8. *Preach Interesting Sermons in a Memorable Manner.* One of my students in the class on the Making and Delivery of Sermons challenged me on this principle by contending that it contradicted the principle that a sermon should be truthful. He could not understand how a sermon could be interesting and truthful at the same time. I replied that truth itself is interesting and attractive, especially to those searching for it. It may be frightening to those trying to avoid it, because it draws people to it as molasses draws flies. Truth can be presented in an uninteresting fashion; but when this is done, the presentation may be dull rather than the truth itself.

Jesus presented truth in the form of parables. They were both interesting and true. The use of illustrations helps to make truth palatable and digestible. Illustrations let in light. They aid the worshipers' memory. They embody abstract truth in concrete situations. They help people visualize the glories of truth, for God is truth and they that worship him must worship him in spirit and in truth. The preacher demonstrates reality by the use of concrete examples, human interest stories, comparison and contrast, analogies, mnemonic devices and other forms of support at his disposal. The study of well-written religious novels such as *Dear And Glorious Physician* by Taylor Caldwell is a good method to increase an awareness of how factors of interest can be developed.<sup>6</sup>

9. *Preach Relevant Sermons in a Responsible Manner.* Relevant sermons are those that rub off on life. They confront people where they are. They deal with current topics of the day and shed the light of the Gospel upon them. They deal with controversial subjects—with the hottest issues of the time—but treat them in a responsible manner. Dr. Harry Emerson Fosdick is an example of a

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<sup>6</sup>Taylor Caldwell, *Dear and Glorious Physician* (New York: Doubleday & Co., Inc., 1959).



minister who preached relevant sermons but was often criticized for doing so. He tells about many harrassing experiences in his book *The Living of These Days*.<sup>7</sup> His messages were effective nonetheless because he showed how the Gospel applied to concrete situations.

Dr. J. Robert Nelson, while Dean of the Vanderbilt Divinity School, told the Executive Committee of the Tennessee Council of Churches that he studied carefully the list of sermon titles in the Nashville newspapers following the sit-in demonstrations in his city. He deplored the fact that he could not find a single title that seemed to have anything to do with these demonstrations! People ought to know how the Gospel is related to such situations and the preachers ought to tell them!

Some years ago I was vesper speaker at a certain conference-wide youth rally and preached on brotherhood as it applied to race relations, and on war and peace as they related to young men facing the military draft. After these sermons some of the young people came to me and said they had been going to church all their lives but had never before heard any sermons on these subjects; they thought that religion had nothing to say about them. I can understand their viewpoint, for some churches never have controversial issues discussed from their pulpit. It is therefore natural that the people get the idea that the Gospel is not relevant to current problems.

Many ministers think that crucial issues ought not to be discussed from the pulpit because of the danger of causing dissension among members of the congregation. I agree that our purpose in preaching is not to create disharmony; but we do need to discuss in a loving and sympathetic manner all facets of the Gospel that trouble sincere people, even though we face the difficult task of helping them overcome their pride and prejudice. I have long held the theory that our differences ought to be resolved in our churches, and not on our fields of battle.

10. *Preach Appropriate Sermons in a Dignified Manner.* Sermons should always be appropriate to the occasion and season of the year. There is an increasing trend for preachers to follow the church calendar in planning their preaching program and this is commendable. Preachers in liturgical churches tend to follow the liturgical

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<sup>7</sup>Harry Emerson Fosdick, *The Living of These Days* (New York: Harper & Brothers, 1956).

calendar. Every preacher in every church should preach sermons that just "seem to fit." There is a fuller discussion of this principle in my book *Speaking in the Church*, and applications made to various types of speaking situations.<sup>8</sup>

11. *Preach Directly to Your Listeners and for Their Benefit.* It is so easy to preach to people who are absent! And so hard to preach to the faithful who are present! Yet we ministers must feed the hungry who come to be nourished. They want the Gospel and we must present it to them.

Even after we are able to accept the principle that we ought to preach to those who came to hear us rather than to those who stay away, we still have difficulty in communicating the kind of message to them that we ought to impart. We have to communicate our homily in such fashion that it strengthens those who hear and sets them on fire for the Lord. When we succeed in doing this, they can go out and tell the story to those who were absent and frequently motivate them better than we could have done if we had had the opportunity. The principle therefore is to preach directly to our listeners and for their benefit with all the command of language and skills of communication at our disposal.

12. *Preach with a Purpose.* We could have started with this principle just as well as end with it. One might say, "Sure, the purpose of every sermon is to preach the Gospel." While this is true in a broad sense it is an oversimplification. Men have to be instructed in Christian living, encouraged in faith and works, comforted in sorrow and affliction. Therefore three general purposes of preaching are to instruct, to encourage, and to comfort. But even these general goals need to be limited and refined with every sermon so that it has a specific aim that serves as the bull's eye. The specific purpose stipulates the narrow aim of the sermon. It is the theme, or proposition as it is sometimes called. It supplies precision and sharpness.

Applying these principles to our preaching will surely strengthen it. Not many of us can be star preachers and scintillating in our superior talents, but we can increase our effectiveness in the pulpit by utilizing sound rules of procedure. In this way we become the best artists, messengers, and interpreters of the Word that we are capable of becoming.

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<sup>8</sup>John Edward Lantz, *Speaking in the Church* (New York: The Macmillan Company, 1954).



## Racial Discrimination in the Church

A statement by the faculty of the Interdenominational Theological Center, Atlanta, Georgia. (Participating institutions: Gammon Theological Seminary, Morehouse School of Religion, Phillips School of Theology, Turner Theological Seminary.)

The faculty of the Interdenominational Theological Center approaches the issue of racial discrimination in the Church with a sense of unique responsibility. The doors of the seminary in which we serve are open to students of all denominations and races and its faculty is interracial. We confess our share in the Church's guilt but we cannot remain silent before the moral and spiritual crisis confronting her.

We hold the following to be true Christian principles which should underlie the organization and practice of the Church:

1. God is the Creator of every human life, which gives to each life divine significance. All other aspects, such as physical features, cultural background, and social customs, are secondary.

2. All men stand equally under the guilt of sin. Each one opposes the will of God, perverts his own nature and destiny, and enters into conflict with his fellowmen.

3. All men stand in need of the redeeming grace and love of God. Christ died for all men, without distinction (Romans 3:19-25).

4. Every Christian stands rightly related to God by a total personal response to God's grace in Christ, which issues in divine love and fellowship with all men.

5. Each Christian's status in the Church is equal to that of every other Christian (Eph. 2:11-22; Col. 3:11; 1 Cor. 12). The Church's inner life must bear witness to her mission to bring all men into this fellowship without distinction of racial or cultural background.

6. Christ is the Lord of the Church. The purpose and structure of the Church must be determined by Him whose work it is. Every question and consideration must yield priority to the question, "Lord, what wilt Thou have me to do?"

In the light of the foregoing principles, we affirm:

1. Racial discrimination, especially as embodied in the Central Jurisdiction, is clearly unchristian and anti-christian. It is based, not on essential oneness in Christ, but rather upon sinful pride, prejudice and compromise with social customs having their rise in human slavery and oppression.

2. We stand under the judgment of our Lord and must confess publicly our sin of racial discrimination against the unity of the body of Christ.

3. We call upon the 1960 General Conference of the Methodist Church to initiate positive action to eliminate such unchristian distinction in the structure and life of the Church. A radical change in organization must be provided, which more adequately expresses the mind of Christ. (Jn. 17:21; Phil. 2:1-11).

*Adopted unanimously by the faculty*

*21 April 1960.*



## TO THE ALUMNI AND FRIENDS OF I. T. C.

Sunday, May 15, was a highly historic day in many ways. It was the day on which I.T.C. sent forth its first graduates. It marked the end of the first year of cooperation in interdenominational theological education. It bore witness to a marvelous achievement in educational organization, in financing, in planning and administration. It marked the mid-point in the construction of one of the most beautiful, extensive and functional seminary plants in America. On that Sunday, history literally was being made.

The Commencement service itself did credit to the occasion. It was held out-of-doors in the rustic beauty of the Gammon campus. A large attendance from many places heard Dr. Daniel G. Hill, Dean of the Howard University School of Religion, I.T.C.'s sister school, deliver an inspiring and memorable message.

The graduating class was large, with one M.R.E. and 22 B.D. candidates. The class was also outstanding in its proportion of leadership ability. Many of the members give promise of most effective Christian leadership when they shall be established in their parishes. In addition, this class was rich in musical and dramatic talent. We expect high achievement from them along these lines, too. As we looked at these fine young people, trained and dedicated, anxious to serve in many fields, we knew that here in them was the most helpful contribution that could be made to the progress of our group in this nation. We were proud to have had a part in their preparation.



To close a successful year of cooperation on so many fronts required, of course, much hard work by many hands. The faculty worked long and carefully developing a curriculum that ranks with the best in the nation. The Directors of the various schools did an excellent job of coordinating student life and activity. The officers and trustees served most effectively in working out organizational details and in raising the funds required by the new and rapidly growing institution. All in all, it was an extremely busy and a most successful year. For this we again are deeply grateful.

I am pleased to report that on June 14 of this year, the I.T.C. was fully accredited by the American Association of Theological Schools, the national accrediting agency. This action by the AATS bespeaks their confidence in I.T.C., and it testifies to the excellence of I.T.C. as a school. The accreditation of I.T.C. means that each participating school is accredited, too. This great fact should make us all proud. Now three major Negro denominations have accredited schools for the training of their ministers. This is one of the greatest benefits of the I.T.C. plan.

I might also report that in the same meeting of the AATS, I was elected to membership on the Executive Committee of the Association. This is a further recognition for which we again are deeply grateful.

The first four buildings of the new plant are now about two-thirds done. The contractors say we can get into them in October. We hope to make it by Christmas at least. If you are ever in this vicinity, I hope you will go by and see this plant in the making. Already it is most impressive. Eventually it will consist of some sixteen buildings worth between three and four

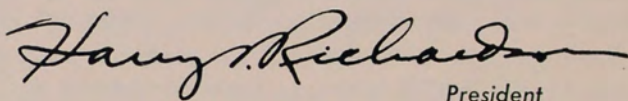
millions. The Gammon and Phillips dormitories are now under construction. They are promised for early next year.

We have made good progress in fund raising, but we are now on the last and hardest lap. We need to raise \$90,000 to claim \$250,000, and this will enable us to claim a half million, which then will give the Center a million dollars of endowment. We must get this \$90,000 by December of this year. We are working as hard as we can.

We are grateful, finally, for your growing interest and helpfulness. You can be even more proud of your Alma Mater now. It faces a greater future than ever.

Best wishes for continued success.

Yours in Christian fellowship

A handwritten signature in cursive script, reading "Harry S. Richardson". The signature is fluid and elegant, with a long horizontal flourish extending to the right.

President





THE CENTER'S ADMINISTRATION BUILDING NEARS COMPLETION.



LIBRARY AND CLASSROOM BUILDINGS UNDER CONSTRUCTION;  
ADMINISTRATION BUILDING IN BACKGROUND.

# A Study of Rudolf Bultmann's Conception of The Sacraments in the Fourth Gospel

JOSEPH A. JOHNSON, JR.  
*Professor of New Testament*

## *Introduction*

Rudolf Bultmann, certainly the most controversial figure in the theological world, is Professor Emeritus of New Testament at the University of Marburg. No single work has appeared in the field of New Testament scholarship during the past twenty-five years that provoked such a lively theological discussion as Bultmann's *Jesus*. This work marks the beginning of the demythologizing program of Bultmann, which continued in his *Theology of the New Testament*, Volumes I and II; to it he has given more recent expression in his *Das Evangelium des Johannes*.<sup>1</sup> C. K. Barrett has referred to Bultmann's *Commentary on St. John* as "one of the greatest achievements of biblical scholarship in the present generation."

## *The Structure of the Fourth Gospel*

Rudolf Bultmann's conception of the structure of the Fourth Gospel should be noted. In seeking to determine the structure of the Gospel, Bultmann felt compelled to set out the sources which the writer used in composing the Fourth Gospel.<sup>2</sup> The aims of Bultmann's *Das Evangelium des Johannes* are:

1. To inquire into the world of ideas and to ascertain the intellectual environment in which the gospel was written.
2. To parcel out, analyze, and label the literary documents from which the gospel has been composed.

After extensive stylistic and literary analysis of the gospel, Bultmann concludes that the Evangelist used chiefly three non-canonical sources. These sources are:

<sup>1</sup>For the more recent demythologizing program of Rudolf Bultman, consult the bibliography in Hans Werner Bartsch, *Kerygma and Myth*, (London: SPCK, 1956), pp. 224-228.

<sup>2</sup>Rudolf Bultman, *Das Evangelium des Johannes*, (Gottingen: Vandenhoeck & Ruprecht, 1952), pp. 4-9.



1. The Source of the Prologue.
2. The Speech Sources—*Offenbarungsreden*, i.e., the speeches in which Christ manifests his nature and mission to the world at large, and to the inner circle of his disciples.
3. The *Semeia* Sources.

In addition to these three main sources Bultmann feels that there were other traditions available to the Evangelist—traditions which included those used by writers of the Synoptic Gospels. There was first, sources, then an author, editor, and perhaps a still later editor. Thus, Bultmann attempts to disentangle the editor's comments on the gospel from the original core which was the work of the Evangelist. Bultmann achieves this miracle of exegesis by way of a most comprehensive analysis of style and language. He concludes that the sources of the Prologue and the revelation speeches were written originally in Aramaic or Syriac while the *Semeia* Sources were written in Greek.

One must always remember Bultmann's chief aim, and it is none other than an analysis of the inner-architectural structure of the Fourth Gospel. The Fourth Gospel is divided into two large sections, the first consisting of a manifestation of Jesus' glory to the entire world: Chapters 2 through 12—*Die Offenbarung der doxa vor der Welt*; while the second part deals with Jesus' revelation to the select circle of chosen disciples: Chapters 13 through 17—*Die Offenbarung der doxa vor der Gemeinde*.

Bultmann believes that the original manuscript of the Fourth Gospel on which all later editions were based was accidentally disarranged and that certain passages, sections, and even phrases became displaced.<sup>3</sup> A later editor tried to restore the correct order of this document and in his attempt to restore the correct order of the document further disarrangements and displacements were made. The consequence of this fact of displacements and disarrangements of the original text of the gospel had profound consequences for Bultmann. He attempts to restore the order of the sections as he thought they were linked together in the Evangelist's original work. Professor Bultmann suggests that a *post-evangelical editor* is responsible for various additions to the Evangelist's presentation of the story, and that this editor attempts to reconcile the message of the writer of the Fourth Gospel with the theological teachings and pre-

<sup>3</sup>Wilbert Francis Howard, *The Fourth Gospel in Recent Criticism and Interpretation*, (London: The Epworth Press, 1955), pp. 297-302.

suppositions of the Early Church. Therefore, the literary history of the Fourth Gospel according to Bultmann may be divided into three stages:

1. The Sources, or the Pre-Evangelical stage.
2. The gospel as composed by the Evangelist.
3. The ensuing confusion of the text and its rearrangement by an ecclesiastical editor.

Starting from these presuppositions Bultmann undertook the task of restoring the order of the gospel narrative and earmarking the work of the ecclesiastical editor who sought to bring the Fourth Gospel into line with the traditional theology of the Early Church.

The theological position of Bultmann may be reduced to four basic principles. These principles are:

1. The traditional facts of salvation as interpreted by Paul and found in the early tradition of the church are of minor significance for the Fourth Gospel.
2. The salvation drama is concentrated into a single event—this single event being the earthly activity of the man, Jesus.
3. The writer of the Fourth Gospel is not concerned with the question as to how salvation may be achieved but rather with the most fundamental proposition—a definition of salvation.
4. It logically follows that if 3 is a definition of the Evangelist's purpose, one *may* conclude that the sacraments, which are acts and services designed to achieve salvation, would play a minor role in the Fourth Gospel.

#### *The Structure of the Fourth Gospel and the Sacraments*

Professor Bultmann's interpretation of the structure of the Fourth Gospel enabled him to reach certain definite conclusions concerning the sacraments and the nature of the gospel as a whole.

Some New Testament writers agree that the Fourth Gospel is sacramental in nature and one may find many references to the sacraments. C. H. Dodd<sup>4</sup> has argued that the sacramental character of the gospel predominates.

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<sup>4</sup>C. H. Dodd, *The Interpretation of the Fourth Gospel*, (London: Cambridge University Press, 1953), p. 138. Professor Dodd writes: "We must give full weight to the use of water and of bread and wine in the primitive Christian sacraments. It was this which made these two symbols inevitably one for the evangelist, whatever enrichment of content they may have received from diverse sources. He has not chosen to speak directly about the sacraments, but for the Christian reader the allusions are inescapable. Not only the symbolism of water and of bread of life has its roots here, but also the vine-symbolism."



Whereas Barrett admits that the Fourth Gospel contains no specific command of Jesus to baptize and no account of the institution of the Lord's Supper, he observes: "Yet it is true that there is more sacramental teaching in John than in the other gospels. He uses regularly categories of thought which are favorable to the development of sacramental theology."<sup>5</sup>

The sacramental character of the Fourth Gospel is also advocated by MacGregor.<sup>6</sup>

Wright insists that the sacramental principle is the foundation upon which the Evangelist projected his entire gospel. "It is truer to say that the Fourth Evangelist is the foremost teacher in the New Testament on the sacramental principle."<sup>7</sup> Wright continues by defining this *sacramental principle*:

"What is this principle?" It is, that the physical can be the vehicle of the spiritual, the visible of the invisible. So understood, this principle runs through the whole of the Fourth Gospel. "The Word", says the Evangelist, "became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." The eternal activity of God was revealed in the life of one who was bone of our bone and flesh of our flesh. The God whom no one has ever seen was manifest in Jesus. This is the central theme of the Gospel. The 'sacramental principle,' so adumbrated, pervades the whole narrative.<sup>8</sup>

Albert Schweitzer saw a development in the conception of the Early Church toward the sacraments. The Early Church moved from the *fact* of the institution of the sacraments to a spiritualizing of the meaning and significance of the sacraments for the Christian life. What had happened to the sacraments as found in the Synoptic Gospels when compared to what they meant to the Early Church

<sup>5</sup>C. K. Barrett, *The Gospel According to St. John*, (London: SPCK, 1955), p. 69. See also, W. H. Rigg, *The Fourth Gospel and Its Message for Today*, (London: Lutterworth Press, 1952), pp. 219-220.

<sup>6</sup>G. H. C. MacGregor, *The Gospel of John*, (London: Hodder and Stoughton, 1949), p. 130.

<sup>7</sup>C. J. Wright, *Jesus the Revelation of God*. (London: Hodder and Stoughton, 1950), p. 82. Wright's comment on the so-called *silence* of the Fourth Gospel concerning the sacraments should be noted: "What we have to do is to explain this silence, and not just to *explain it away*. Silence does not bespeak ignorance; but it does bespeak *something*. An author's silences give as valid a clue to his mind and purpose as his insertions. . . . He does not record the story of the 'institution' of the Lord's Supper, not because he was unaware of that solemn breaking of the bread in the Upper Room and of the words of Jesus on that occasion; but because he had something which to him, in the *circumstances of his day*, was more important to emphasize."

<sup>8</sup>C. J. Wright, *Jesus the Revelation of God*, p. 82.

during the time when the Fourth Gospel was written is, they had undergone the process of Hellenization. Schweitzer demonstrated that for Paul, Ignatius and the Fourth Gospel "being in Christ" is the foundation for the sacraments. Schweitzer continues, after quoting John 3:26 and 11:25-26:

In other sayings, however, the Logos-Christ points in the clearest words to baptism and the Eucharist, and declares that the rebirth from water and the Spirit, and the eating and drinking of the flesh and blood of the Son of Man, are necessary to salvation. This interweaving of the sacraments into the preaching of the redemptive power of belief in the Logos-Christ forms the great enigma of the discourses of the Johannine Christ.<sup>9</sup>

Professor Bultmann denies that there is a sacramental principle in the Fourth Gospel and insists that all sacramental ideas were foreign to the mind of the Evangelist.<sup>10</sup> Bultmann argued that the ecclesiastical editor of the gospel and not the Evangelist was responsible for the insertion of passages that contained allusions to baptism and the eucharist. Now, how has this claim been established by Bultmann? He felt that the Sources that the Evangelist used contained already statements that were later given an interpretation in accordance with the church teachings on sacraments. He, therefore, appealed to an ecclesiastical redactor as explanation of the few sacramental passages.<sup>11</sup>

We may summarize this section of the paper with the assertion that Professor Bultmann eliminated all references to the sacraments based on his understanding of the literary composition of the gospel. He argued that the Evangelist in the original draft of the gospel made no specific references to the institution of the sacraments and possibly no allusions to their presence in the life of the Early Church. The sacramental passages in the gospel as they have come down to us is the work of the ecclesiastical editor who was familiar with the sacramental tradition of the Early Church. When this

<sup>9</sup>Albert Schweitzer, *The Mysticism of Paul the Apostle*, (London: A & C Black, Ltd., 1931), p.352.

<sup>10</sup>Ernest C. Colwell and Eric L. Titus agree with Bultmann on the non-sacramental character of the Fourth Gospel. Colwell and Titus contend that, "John repudiates sacramentalism, Pauline or otherwise! Apparently, it is not congenial to his religious outlook. Why? Because it violated his dynamic concept of religion. For him the Spirit is functionally and dynamically present in the church's experience leading its members into ever-enlarging experiences of awareness of meaning and value. The sacramental view of religion is consequently too mechanical for him to embrace." Ernest C. Colwell and Eric L. Titus, *The Gospel of the Spirit*, (New York: Harper & Brothers, 1953), pp. 51-52. See also Eric L. Titus, *The Message of the Fourth Gospel*, (Nashville: Abingdon Press, 1957), pp. 181-186.

<sup>11</sup>Rudolf Bultmann, *Das Evangelium des Johannes*, p. 98, notes 2 and 3, pp. 174ff; p. 359.



ecclesiastical editor read the Fourth Gospel, he read it through the sacramental lens of the Synoptic Gospels and Paul. Every opportunity that he found to insert references to the sacraments, directly or indirectly, he used. And in doing so he placed these insertions on the text of the Fourth Gospel. This appears to me to be Bultmann's understanding of this situation.

*Bultmann's Interpretation of John 3:5*

The one direct and specific reference to baptism in the Fourth Gospel is found in John 3:5:

Jesus answered, "Truly, truly, I say to you unless one is born of water and the Spirit, he cannot enter the kingdom of God."

Professor Bultmann admits that the Evangelist clearly presupposed that baptism was a practice of the church. He reached this conclusion on the basis of the report in John 3:22 which asserted that Jesus was winning and baptizing disciples. However, Bultmann contends that the reference to baptism in John 3:5 is clearly an interpolation made by an ecclesiastical editor.<sup>12</sup> Professor Bultmann's interpretation of this passage and his understanding of its relation to Christian baptism as constituting a basic belief of the Evangelist is grounded on whether or not the phrase "water and" is *original* in John 3:5. He insists that the phrase "water and" is not *original*. In doing this he is taking a position which is in opposition to most New Testament scholars and does not have the support of the textual evidence of the Greek manuscripts of the New Testament. Bultmann is cognizant of this, and the real textual basis for eliminating the phrase "water and" and assigning it to an ecclesiastical editor is due to the fact that this phrase is omitted in verse 8, which follows:<sup>13</sup>

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<sup>12</sup>Rudolf Bultmann, *Theology of the New Testament, Volume II.*, (London: SCM Press, Ltd., 1955), p. 58: "It is true that he clearly presupposes that baptism is a practice of the Church when he reports in 3:22 that Jesus is winning and baptizing disciples. (The reader is assured by way of correction in 4:2 that not he himself but his disciples did the baptizing. Is this an ancient gloss?) But in the text that has come down to us in 3:5 ('unless one is born of water and the Spirit, he cannot enter the kingdom of God') the two words 'water and' are clearly an interpolation made by an ecclesiastical editor, for what follows deals only with rebirth by the Spirit with no mention of baptism. Besides, it would contradict the untrammelled blowing of the Spirit (v.8) if the Spirit were bound to the baptismal water." This same argument is also given by Bultmann in his *Das Evangelium des Iohannes*, p. 98, note 2.

<sup>13</sup>A scribe, it is contended by some New Testament scholars, in attempting to harmonize 3:8 with 3:5 inserted the words "of the water and" in verse 3:8. However, it should be noted that this so-called textual addition is supported by Codex Sinaiticus. The words "of the water and" are rejected by Hort and Nestle.

The wind blows where it will, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit.

Bultmann followed Wellhausen when he proposed to delete the words "water and" from the original text of 3:5. It should be said definitely that there is no manuscript authority whatever for the exclusion of these words "water and" by Wellhausen and Bultmann. And it should be said that the exclusion of the words deprives the discourse of its relation to John 1:26, 33, and John 3:22-27.<sup>14</sup> In addition to this all of the New Testament scholars listed in the footnote not only contend that the phrase "water and" is a part of the Evangelist's original work, but that this phrase is also a clear and definite reference to Christian baptism.<sup>15</sup>

### *The Way of Salvation and a Definition of Salvation*

In the above section of this paper we have attempted to show how Professor Bultmann's rearrangements of the Fourth Gospel and his understanding of its literary history has affected his understanding and conception of the role and significance of the sacraments in the Fourth Gospel. Every reference to the sacraments in the Fourth Gospel is attributed to an ecclesiastical editor by Professor Bultmann.

The other reason for the de-emphasizing of the sacraments in the Fourth Gospel by the Evangelist is theological and it revolves around the Evangelist's conception of the Person of Jesus Christ. Bultmann contends that there is a difference between the function of the Person of Christ in the Fourth Gospel when compared with Paul's.

Bultmann<sup>16</sup> wrote, "For John the central topic for discussion

<sup>14</sup>"There is no textual ground whatever for the omission of *hudatos kai* as an interpolation; they are undoubtedly the work of the writer who publishes the gospel, and must therefore be interpreted as part of the text . . . John in speaking about water had in mind not only John's baptism but also Christian baptism, which is often (though not always) represented in the New Testament as the means by which the Spirit is conferred. It was the addition of 'Spirit' which transformed John's into Christian baptism." C. K. Barrett, *The Gospel According to St. John*, (London: SPCK, 1955), p. 174.

<sup>15</sup>Edwyn Hoskyns, *The Fourth Gospel*, (London: Faber and Faber, Limited, 1957), p. 214; J. H. Bernard, *Gospel According to St. John*, Volume I ICC (Edinburgh: T&T Clark, 1948), p. 104; B. F. Westcott, *The Gospel According to St. John*, Volume I (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1954), p. 108; G. H. C. MacGregor, *The Gospel of John*, p. 72; C. K. Barrett, *The Gospel According to St. John*, p. 174. An entirely different point of view is presented by Eric L. Titus in his *The Message of the Fourth Gospel*, pp. 92-99.

<sup>16</sup>Rudolf Bultmann, *Theology of the New Testament*, Volume II, p. 75.



is not what it is to Paul: what is the way of salvation? For John the central topic is salvation itself." For Paul and John faith is the way of salvation. However the Pauline antithesis of faith and works of law is not found in John, and the term "grace" plays no important role in the Fourth Gospel. According to Professor Bultmann the Evangelist does not address himself to man's longing for life, and he attacks vigorously the false understanding of it which characterizes the world—a world which exists in darkness, falsehood, and bondage. The nature of the world is defined by Professor Bultman. It is a world that longs for life, a world that thinks it knows what life is, but it is a world which is told that it is in death (Cf. John 5:25 and John 5:39). This world also thinks it sees, but it is told that it is blind. The world thinks that it knows and has real knowledge, but it is told that it exists in ignorance (Cf. John 9:39). The true God, the true light, the true bread of life, and the true tree of life are all unknown to the world. This world is not simply in error, it is a liar (Cf. John 6:32; 15:1; 1:9).

The demand of faith according to the Evangelist is the demand that the world surrenders the understanding it has of itself, and that the whole structure on which this understanding is built must be destroyed. Faith, according to the Evangelist, is a turning away from the world. It is an act of desecularization and a willingness to live by the strength of the invisible and the uncontrollable. It means accepting the life that Jesus gives and is a life that to the world's point of view cannot even be proved to exist. Bultmann states:<sup>17</sup>

Faith, then, is *the overcoming of the "offense"*—the offense that life meets man only in the word addressed to him by a mere man—Jesus of Nazareth. It is the offense raised by a man who claims, without being able to make it credible to the world, that God is encountering the world in him. It is the offense of "the word became flesh" (Par. 45; Par. 48). As victory over this offense, faith is victory over the world (I John 5:4).

Jesus is salvation, and faith must be directed to him because he is the way, the truth, and the life, without whom no one comes to the Father.

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<sup>17</sup>Rudolf Bultmann, *Theology of the New Testament*, Volume II, pp. 75-76.

Since Jesus is the definition of salvation, the common Christian interpretation of Jesus' death as an atonement from sin is not what determined the Evangelist's view of it. Indeed, Jesus "takes away" the sin of the world. But Professor Bultmann points out that nothing compels us to conclude that the Evangelist saw this sacrifice "only in Jesus' death rather than his whole ministry." Bultmann made the definite assertion that the<sup>18</sup>

thought of Jesus' death as an atonement for sin has no place in John, and if it should turn out that he took it over from the tradition of the church, it would still be a foreign element in his work.

This, according to Professor Bultmann, is the reason the Evangelist does not narrate the founding of the Lord's Supper. The Evangelist substituted the Farewell Prayer for the institution of the Lord's Supper. The statement "and for their sake I consecrate myself" is a clear allusion to the Lord's Supper. Bultmann insists that the death of Jesus is to be understood in connection with his life as a completion of his work. His entire life is a *sacrifice*, and the sacrificial aspect of this is rooted in the action of God who sent his Son into the world.<sup>19</sup>

The significance of the life of Jesus Christ as the definition of salvation meant that the means of achieving salvation would be automatically minimized. According to Professor Bultmann there is a shift of emphasis here—a shift of emphasis which is indicated by the transference of interest *from the means* of salvation which partially included the sacraments *to the definition* of salvation which involved a new understanding of the Person of Jesus. *Men are not saved* because they partake of the sacraments but rather their salvation is grounded on belief in the Lord Jesus Christ, and overcoming the offense of the incarnation. The *words* of Jesus, according to the Evangelist, take on sacramental significance. According to the Evangelist, *release* from sin will come through *the words* of Jesus and even *the truth* is mediated by his *words*: "If you continue in my word, you are my disciples, and

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<sup>18</sup>Rudolf Bultmann, *Theology of the New Testament*, Volume II, p. 54

<sup>19</sup>Some New Testament critics, including C. H. Dodd and Vincent Taylor, have attempted to impose the Pauline conception of the atonement on the one found in the Fourth Gospel. This, we feel, is a serious mistake. See Vincent Taylor, *Jesus and His Sacrifice*, (London: Macmillan & Co., Ltd., 1951), pp. 218-241; and C. H. Dodd, *The Interpretation of the Fourth Gospel*, pp. 390ff. For the writer's point of view, one may consult part two of his doctor's dissertation, "Christology and Atonement in the Fourth Gospel."



you will know the truth and the truth will make you free" (John 8:31-34).

Jesus' words are not only emancipating in nature, but they also possess cleansing power: "You are already made clean by the word which I have spoken to you." (John 15:3). It is clear, according to Bultmann, that the *word of Jesus* coming directly from his Person has taken over the function which had heretofore been assigned to Baptism and the Lord's Supper. This is a case of a new theological reorientation in which the church's attention is directed from the *external* and *mechanical* performance of the sacraments to the life-giving words of Jesus.

This finally means, according to Professor Bultmann, that the sacraments are merely signs—signs which are pointers to Jesus. It means, further, that the Incarnation, Resurrection, Pentecost, and the *Parousia* are not four separate events, but together constitute one decisive event. This, Professor Bultmann sets forth in the following passage:<sup>20</sup>

But the one event that is meant by all these is not an external occurrence, but an inner one: the victory which Jesus wins when faith arises in man by the overcoming of the offense that Jesus is to him. The victory over the "ruler of the world" which Jesus has won, is the fact that now there exists a faith which recognizes in Jesus the Revelation of God. The declaration, "I have overcome the world" (16:33), has its parallel in the believer's confession: "this is the victory that overcomes the world: our faith."

### *Summary*

1. Most New Testament critics agree that the Fourth Gospel was written during a period in the life of the Early Church when the sacraments were accepted and practiced as an integral part of the Christian life and fellowship of the church.

2. Professor Bultmann has argued that whereas the text of the Fourth Gospel that has come to us has allusions to the sacraments, these allusions represent the work of the ecclesiastical editor who sought to bring the theological teachings of the Fourth Gospel in line with the traditional theology of the Early Church. All references to the sacraments in the Fourth Gospel are accredited

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<sup>20</sup>Rudolf Bultmann, *Theology of the New Testament*, Volume II., pp. 57-58.

to this ecclesiastical editor. We have disagreed with this conclusion of Professor Bultmann. The basis for our disagreement is found in an exegetical interpretation of John 3:5 and its textual validity. In this, we have agreed with C. H. Dodd, C. J. Wright, and C. K. Barrett.

3. We have agreed with Professor Bultmann's interpretation of the new theological orientation concerning the Person of Jesus Christ as presented by the Evangelist in the Fourth Gospel. In addition, we have come to a new understanding concerning why the accounts of the institution of the sacraments are not given in the Fourth Gospel. We agree with Professor Bultmann that a recording of the institution of the sacraments in the Fourth Gospel would have been contrary to the Evangelist's purpose. Undoubtedly the Evangelist felt that his basic task was not one of merely recording the institution of the sacraments but rather one of interpreting the sacraments as signs pointing to the Person of Jesus Christ.

4. We agree with Professor Bultmann that the problem of the Fourth Gospel is one of defining salvation. Any discussion of the sacraments placed in this theological context could have but one result, that is de-emphasization of the sacraments.

5. The difference between the Evangelist and Paul is a difference of theological orientation. Paul, theologically is concerned with the method and process by which and through which salvation is achieved or bestowed. The Evangelist is concerned with a definition of salvation. The difference between Professor Bultmann and those New Testament scholars who disagree with him is that those who disagree with him in many instances have read the Fourth Gospel through the theological lens of the Synoptic Gospels and the theology of Paul. It is to Professor Bultmann's credit and a compliment to his scholarship that he has attempted to let the Evangelist of the Fourth Gospel speak for himself.



## Faculty and Staff News

*President Harry V. Richardson* was appointed to the Executive Committee of the American Association of Theological Schools at its recent meeting in Richmond, Virginia, during which time the ITC was granted full accreditation. Dr. Richardson served as Chairman of the Board of Social and Economic Relations of the Central Alabama Conference of the Methodist Church, which met in annual session at Tuskegee Institute in June and gave a stimulating report.

*Dr. and Mrs. Lester R. Bellwood* are the happy parents of a son, Thomas Alexander, who was born on May 31, 1960. Thomas is the first child to be born among the faculty since the new Center began.

*Associate Professor G. Murray Branch* was the preacher for the Sunday morning service on June the nineteenth at the Church of the Redeemer in Los Angeles, California.

*Associate Professor Josephus R. Coan* attended the Third Annual Conference of the American Society of African Culture, which was held in June on the University of Pennsylvania campus. In July he attended the "1960 Adult Work Strategy Conference" sponsored by the Department of Adult Work of the National Council of Churches, at Conference Point Camp, Lake Geneva, Wisconsin. He was co-director of the Georgia State Christian Leadership Educational

Congress of the African Methodist Episcopal Church during the month of August at Morris Brown College.

*Dr. and Mrs. Charles B. Copher* have moved to their new home at 3340 Lake Valley in the northwest section of the city. The moving opened up a new opportunity for Dr. Copher to experiment in gardening. In addition to that, he has carried on a vigorous program of religious leadership. His experimental textbook for the eighth grade in the Closely Graded Series of the Methodist Church was published in June.

*Associate Professor John H. Graham* was a delegate to the meeting of the Central Jurisdiction of the Methodist Church in Cleveland, Ohio. He addressed the Convocation for Youth at Houston-Tillotson College in Austin, Texas.

*Associate Professor and Mrs. Roger S. Guptill* were cited for their long years of faithful Christian service, and announcement was made of their retirement on the occasion of the first commencement of ITC. On May 16, the following day, Mrs. Guptill died. Professor Guptill has the deep sympathy of the ITC family in the passing of his dear companion of forty-six years. He was the guest preacher in several of the Atlanta churches. During July and August he visited his daughter in Tilton, New Hampshire.

*Associate Professor Hugh M. Jansen* conducted services at St. Paul's Church in Atlanta, preached at the Church of the Epiphany in Flagstaff, Arizona, and during the month of August will be in charge of the St. Michael Episcopal Church in Marblehead, Mass.

*Rev. J. Edward Lantz*, as Executive Director of the Southern Office of the National Council of Churches, has had the chief responsibility for the overall planning and promotion of the Fifth Ecumenical Institute, the theme of which was "Our Unity in Community." In addition to this important work, Rev. Lantz attended the dedication of the Interchurch Center as well as meetings of the General Board and Committees of the National Council of Churches in New York City. To these activities must be added the visit of Rev. and Mrs. Lantz to Europe where they saw the Passion Play at Oberammergau, Germany.

*Dr. U. Z. McKinnon* attended the National Training Laboratory in Group Dynamics, sponsored by the National Council of Churches, held on the grounds of the American Baptist Assembly, Green Lake, Wisconsin. As Director of Extension he organized and conducted the Summer School for Urban-Rural Pastors on Gammon campus, August 8-19, 1960.

*Dr. Thomas J. Pugh*, in February, was group leader in Morris Brown College's first Human Relations Workshop. In March, as the guest of Mr. Jesse O. Thomas, he attended a meeting of the Frontiers of America in Atlanta. In

April, he attended the Southeastern Regional Meeting of the National Conference on Clinical Pastoral Education at the Roslyn Conference Center in Richmond, Va. He was one of three guest leaders of the Interseminary Conference at Johnson C. Smith University, his subject being "Conflict and Competence."

*Dr. Ellis H. Richards* was one of the lecturers in the New Orleans Area Pastoral School. The Richards family have moved to 224 Chelsea Drive in Decatur. They were visited during the summer by the families of their daughter and son. The son is in training at Montreat Assembly for missionary service in Iraq.

*Dr. William V. Roosa* attended a conference called by the Department of Social Welfare of the Disciples of Christ at Black Mountain, N. C. During the month of August he was the guest preacher for the First Congregational Church in Island Pond, Vermont.

*Dr. George A. Sewell* spoke on the subject "Challenges of Our Ministry" at the first Annual Ministers' Study Institute, held at Lampton School of Religion, which is connected with Campbell College in Jackson, Mississippi. He attended the meeting of the General Board of the A.M.E. Church in Chicago and the Youth Congress at Allen University. He was one of the directors of the Georgia State Christian Educational Congress of the A.M.E. Church, which was held at Morris Brown College.



*Rev. Levi M. Terrill* was Director of the Sixteenth Annual Baptist Ministers Conference, sponsored by Morehouse College in cooperation with the Home Mission Board of the Southern Baptist Convention. The theme of the Conference was "Christianity and the Problem of Survival."

*Dr. and Mrs. Ralph L. Williamson* attended the Central New York Conference held at Newark, New York, and the Bi-ennial Meeting of the American Association of Theological Schools held at Union Theological Seminary in Richmond, Va. Dr. Williamson was a speaker at the Leadership Training Conference of the Christian Methodist Episcopal Church held at the A.M. and N. College in Pine Bluff, Arkansas.

Two members of the Faculty attended summer school. *Mrs. Carrie I. George* attended New York University. *Rev. Master J. Wynn* attended Garrett Biblical Institute.

*Dr. Joseph A. Johnson, Jr.* represented the ITC on three recent occasions in Nashville, Tenn. They were the annual meetings of the National Association of Biblical Instructors; the Society of Biblical Literature and Exegesis; and, the Dedication Service of the Divinity School of Vanderbilt University. He served as Religious Emphasis Week Speaker for the Kentucky State College, Frankfort, Ky., Fisk University; the A. and I. State University; the Meharry Medical

College; and, the American Baptist Theological Seminary in Nashville, Tenn.

*Rev. H. Eugene Craig* became the first President of the local chapter of the Beta Phi Mu National Library Fraternity of the Atlanta University Center. He was the commencement speaker for the Fairburn High School.

*Dr. Melvin H. Watson* attended and delivered an address to the National Sunday School and the BTU Congress in Buffalo, New York. He was the convener of the Sixteenth Annual Baptist Ministers Conference held on Morehouse College campus, July 5-8, 1960.

*Dr. Milner L. Darnell* participated in the baccalaureate service of Payne College in Augusta, Georgia and was the speaker at the baccalaureate service for Holsey-Cobb Institute in Cordele. At the Elberton District, Conference of the C.M.E. Church, he led four discussions on the topic: "Do You Know Your Church?" In the work of leadership training, he served as Dean of the Arkansas Leadership Training School, which was held at A. M. and N. College in Pine Bluff. He also conducted Leadership Training Schools in Georgia, South Carolina, Alabama and Tennessee. At the National Youth Congress of the C.M.E. Church, held in Chicago, he was leader of the discussion on "Christian Vocation."

## ALUMNI NEWS

### WE NEED YOUR HELP!

We would like to publish news about all graduates of the four participating Theological Schools: Gammon Theological Seminary, Morehouse School of Religion, Phillips School of Theology and Turner Theological Seminary. Write, call, or send a telegram when some graduate has achieved significantly or has had some good fortune.

*Chaplain Warren J. Jenkins, '41*, Turner Theological Seminary, has been promoted to Lt. Colonel and is stationed at Lackland Air Force Base, San Antonio, Texas. His wife and two children, Bruce, 10 and Kenneth, 6, are with him there. Chaplain Jenkins will be remembered by a number of old Gammon students as he was pastor for several years at nearby Trinity AME Church in Atlanta.

*The Reverend Calvin Williams, '59*, Turner Theological Seminary, is the senior-sponsor and organizer of the Gordon Road Religious Center, located at 2009 Gordon Road in Atlanta. The work there is being designed to serve a vital need.

*The Reverend Charles C. Blake, '54*, Turner Theological Seminary,

has begun his fifth year at Bethel AME Church, New Haven, Conn. During this time he has served two terms as secretary of the New Haven Ministerial Council. He is a member of the Governor's Committee on Social Action, a member of the State Fair Employment Practices Commission; and, Director of the Conference Board of Christian Education. For the past five years he has served as president of the National Alumni Association of Turner Seminary. He holds the S.T.M. degree from Boston University.

*The Reverend P. Gonya Hentzel, '52*, Phillips School of Theology, President of the National Alumni Association of Phillips was present during commencement week for the senior banquet. He is serving his fifth year as pastor of Trinity CME Church, Memphis, Tenn.

Accompanying him were The Reverend R. E. Honeysucker, '50, Phillips School of Theology and The Reverend T. M. Davis, '50, Phillips. Brother Honeysucker is pastor of Rock of Ages Church while Brother Davis is pastor of Grady Chapel, both in Memphis. These graduates are interested in getting the Alumni program going.



## Book Reviews

### THE EARLY CHRISTIAN CHURCH.

By Philip Carrington. New York: Cambridge University Press, 1957. 2 vols: pp. xx, 520 and xiii, 519; \$17.50.

The publication of this work by the Archbishop of Quebec is a significant event in the understanding of early Christianity. This study is the product of careful and mature scholarship, presented in attractive and readable form, with excellent supplementary helps. It covers the first two centuries, with limited consideration of the early third century. It deals with the major aspects of early Christianity: its life, organization, leadership, ritual, worship, doctrines, morality, literature, heresies, and persecutions.

The arrangement of the material is largely geographical. It presents the chief aspects of the Christian movement in the various local areas, as well as their relationships with its broader developments. Much attention is given to the outstanding leaders of each period and region, and they appear as vigorous, living personalities. The story of the Church is seen in the context of Roman political developments and the history of Judaism.

The author's attitude toward the primary sources is best expressed in his own words: "The 'tendency' in this history is to trust the evidence, and the tradition of the church in which it was produced and preserved; and to tell the story as the evidence presents it after it has been fairly presented and criticized. . . . The author was led to the present study by a period of intensive research into the history of his own diocese. The first Bishop of Quebec was consecrated in 1793, . . . The sixth bishop of Quebec is still living at the age of ninety-six, and has told me about long conversations which he used to have with an old man who had clear memories of the first bishop. These two memories cover a hundred and forty years of time, being securely dated by a reference to the battle of Waterloo.

"The author is therefore prepared to take seriously similar statements by equally responsible church leaders in the church of the first or second century, out of the personal and official tradition, and all the more because oral tradition was then an organized means of communication. It does not seem right to brush aside such evidence, as some scholars do." (I. xviii, xix).

In keeping with this attitude, the author disregards a number of important critical problems, but evaluates others critically. He regards "apocalyptic or eschatology . . . as a species of poetry" (I. xviii), and the Revelation of St. John "as a work of genius of the same order as the *Divine Comedy* of Dante or the *Paradise Lost* of Milton" (*Ibid.*). Of some of the New Testament miracles he says, "They may be poetry rather than factual reporting, many scholars think." (I. 328).

Many stimulating suggestions are made on a wide variety of historical problems. A few illustrations from one of his favorite areas, Johannine literature and traditions, will be given here. The author holds that John the son of Zebedee was the master of the Johannine school, and had some responsibility for the Fourth Gospel, though he "may not have written the whole Gospel, as we have it now, in connected form" (I. 367). Regarding the relation of the Fourth Gospel to the Apocalypse he says, "They occupy different grounds so exclusively, and yet echo each other's deepest notes so constantly, that we are challenged at once with the problem of explaining their relations. They have so many things in common; and one of them is genius. Neither Paul nor Luke nor Matthew could have written the 'Revelation'; it would have been beyond their compass; but can we feel so sure about the author of the Fourth Gospel? . . . Did the great poet who put the Revelation into its final shape also provide dialogue for the Gospel? Can the work of the same mind be discerned, at least at certain levels? Most easily per-

haps in the realm of a mystical and sacramental devotion." (I.363f.). A "jumble of texts out of both books" startles the alert reader to give some consideration to the problem.

The author's style has simplicity, clarity, directness and warmth. It holds the reader as he re-lives the story of the ancient faith. Valuable additional features are: seven maps with detailed descriptive material, many chronological and genealogical tables, more than a hundred carefully selected photographs, classified bibliographies, and good indexes. The format is very attractive, the type clear, and all illustrative materials excellent.

A few typographical errors were noted. We find these spellings: Assus (I.153); Gomorrha (I.211); Apolinarius (II.404). The two forms Valentine and Valentinus are used, without any indication that they refer to the same man (II.73ff.). It was surprising to find the expressions, "What are you persecuting me for?" (I.58); and "In Jerusalem the brethren were scared of Paul." (I.60).

When an author produces so magnificent a work as Archbishop Carrington has done, it may seem unfair to ask for more. But this reviewer looked in vain for adequate consideration of the psychological, social, economic and religious aspects of the ancient Roman world, which profoundly affected its relations with the Church.

One illustration must suffice for this point. The story of the Gallic persecution is interpreted as follows: "We see an ancient polytheistic civilization, at a very low level of culture, subject to daemonic recurrences of pure savagery; its Roman piety and Greek philosophy not strong enough or willing enough to cast out the daemon. . . . The monotheism which expressed itself in terms of reason and inculcated the gospel of love was pitting itself against the polytheism which expressed itself in terms of passion, and knew no final argument except force." (II.252).

We share fully the Archbishop's moral revulsion and horror at the barbaric cruelty of the persecutions. But the historical explanation is not as simple as he implies. The Roman Empire was threatened by powerful forces of disintegration, without and within. In accordance with age-long Roman tradition, the immortal gods had made

Rome great, and only they could insure her continued security and survival.

This of course depended upon the Empire's united loyalty and obedience to these divine protectors. But the Christians were a rapidly growing, divisive group within the Empire, who denied the validity of these official gods, openly defied, and refused to worship them. Hence these Christians and their God were considered by the Roman Emperors as enemies and traitors to the Empire and its stability. If they would not conform to Roman customs, the best interests of the Empire demanded their suppression or extinction. Continued blessing and support by the gods required drastic action against this "subversive" group within the social order. This is why some of the emperors who took most seriously their task as guardians of the people's welfare were the most vigorous persecutors of the Christians. As to those who "knew no final argument but force," Roman persecution cannot surpass in savagery the Inquisition of the Middle Ages or "Christian" America's atomic bombing of Hiroshima and Nagasaki!

But, in broad perspective, this excellent work is clearly a "must" for all serious students of early Christianity.

William V Roosa,  
Professor of Church History

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THE POPULATION EXPLOSION  
AND CHRISTIAN RESPONSIBILITY.  
By Richard M. Fagley. New York: Oxford University Press, 1960. pp. viii, 260; \$4.25.

The failure to limit population to conform more nearly with food supplies is to be the most neglected social problem of our time. In this book, Dr. Fagley states that basically it is a religious and theological question, and that the consequence of its neglect is that human freedom, justice and peace are endangered. The author is a Congregational minister and an executive of the World Council of Churches.

It is true that here is an important question which will loom larger in the future. From time immemorial high birth rates prevailing through most of the world have been held in check by high death rates. Now high death rates have suddenly fallen—largely through the instrumentality of what Kingsley



Davis has termed "international disease control". The program of the World Health Organization of the United Nations is largely responsible for these laudable results, but it is just here that the problem is created.

The developments snowball, for if more people are kept alive there are more adults of child-bearing age to bear more children and this means more adults in the next generation for the bearing of still more children. Nothing like this ever happened before on such a scale. It is no wonder that UN population experts are predicting at least a doubling of the world's population between 1960 and 2000.

The question likely to be facing increasing numbers of people is neither "When do we eat?" nor "What do we eat?" but "Do we eat?" This is a moral and religious question. Author Fagley is frightened at the prospect and its consequences. He explores the various ways out of the dilemma, such as international and internal migrations of people, the development of new food supplies and economic opportunities, and the adoption by governments of new and effective population policies dealing with family limitation plans. He finds none of them adequate, although returning to the latter with hope.

The book sets forth the situation rather briefly and inadequately, it seems to this reviewer. Probably this is in order to get to the author's main concern, which is "responsible parenthood". In pursuing this he gives a rather comprehensive review of the historical and theological background of family limitation ideas held by the various world religions, Roman Catholicism, Judaism, the Orthodox Church, various branches of Protestantism, and also found in the Bible. The book is made up principally of this material, much of which seems never to have been brought together before. The information is useful for marriage counsellors, and for classes in churches, camps and family life institutes in addition to creating concern over population problems.

Birth control is discussed at considerable length. Roman Catholicism is found to be modifying its views, especially in Europe. The Orthodox churches are changing but slightly and thereby present a problem to the ecumenical movement, for the Protestant churches in the movement are changing in their

attitudes toward family limitation. Another problem is among the "younger churches" for they are pre-occupied with problems of rising nationalism, and yet it is precisely in their lands that the dilemma of too many people and too little food is most acute.

Despite the discouraging prospect, the author sees hope. He finds it in the recent developments among the Protestant churches and, while admitting that the time is short, has hope that the parish ministers and lay parishioners will be aroused in sufficient numbers to bring their denominations and the World Council to influence the governments of the world so that effective programs of world-wide family limitation can be launched.

Dr. Fagley is working with some of the necessary agencies and should know the full picture if anyone can. However we fear that his optimism is ill-founded and not borne out by his own data. His book is timely however, presents much useful data, makes an effective plea for responsible parenthood, and its message needed. It is a tract for the times and not to be lightly disregarded. Its message will cause pastors and thoughtful laymen to ponder deeply concerning the application of the Christian gospel to a vexatious problem, and may cause them to take some effective action. This is the author's hope.

Ralph L. Williamson.  
Professor of Town and  
Country Work

ADVANCING THE SMALLER LOCAL CHURCH. By W. Curry Mavis. Winona, Ind.: The Light and Life Press, 1957. pp. 179, \$3.00.

THE LARGER PARISH AND GROUP MINISTRY. By MARVIN T. JUDY. New York: Abingdon Press, 1959. pp. 175, \$3.00.

GOOD MINISTERS OF THE KINGDOM. Henry Shissler, editor. By the Professors of Town and Country Work in Methodist Colleges. Misenheimer, N. C.: Pfeiffer College Press, 1958. pp. 263, \$1.50.

These three books should interest many pastors and laymen in town and country communities. They are written in non-technical language and are full of valuable suggestions.

Dr. Mavis has not written solely for town and country churches, yet that is where most of our smaller churches are found. Although at some points his ideas are limited, yet it is clear that he knows people and how to work with them, the churches and what they need, and the literature in the field.

Dr. Judy's book is calculated to inspire and guide in the formation of more larger parishes and group ministries. Certainly they are needed if "the larger life in the smaller places" is to prevail. Dr. Judy has become well known in the field since he left a St. Louis pastorate in 1946 and took a pilgrimage which led by way of a Missouri larger parish to the chair of Rural Church at Perkins School of Theology.

"*Good Ministers of the Kingdom*" is a symposium by Methodist college professors and some others. Although written particularly for use by supply pastors it will undoubtedly be useful to others. Among the wide range of topics are: The Minister as Pastor, as Preacher, and as a Person; also Christian Education, Evangelism, Stewardship, the Minister and His Family (by two minister's wives), and the Church and the Community. Such contributors as Russell Hoy, Aaron Rapping, Leslie Templin, Donald Koontz, Wayne Artis, and Thos. F. Chilcote, Jr., cause the book to be well recommended to any town and country person who knows his list of contemporary Methodist leaders.

Ralph L. Williamson.

#### A PROTESTANT SPEAKS HIS MIND.

By ILION T. JONES. Philadelphia: The Westminster Press, 1960. pp. 237, \$3.95.

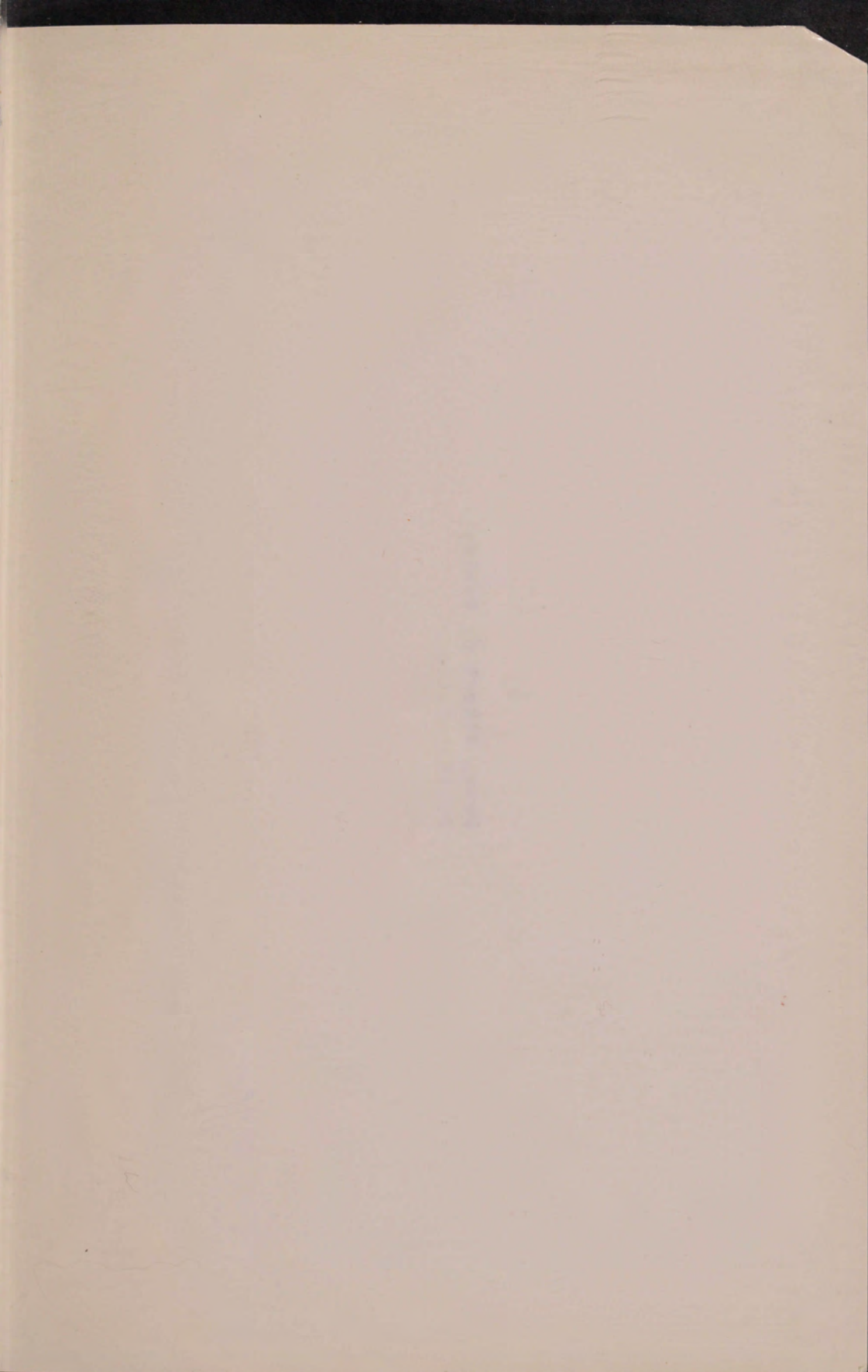
The title is well chosen. Dr. Jones raises a number of issues which must be discussed freely in this election year. He points out a number of statements of an official nature by the Roman Catholic Church which are disturbing to Protestant and democratic beliefs and which have not been withdrawn by the Roman Church. Much is made of the *Syllabus of Errors* and other nineteenth century statements, but little attention is paid to the historical background of these. Thus to say, "The pope is an absolute monarch. He claims to rule the earth by divine right" without any qualification as to when and how these opinions were expressed is somewhat mis-

leading. It is extremely doubtful that the Roman Catholic Church is as monolithic a structure as Dr. Jones seems to think. Nevertheless, the book is of value in pointing out some of the positions of the Roman Church of which many Protestants may not be aware. The chapter "Some Essential Protestant Doctrines" is well worth considerable study, particularly for its presentation of some of the foolishness which creeps into popular understanding of Roman positions. The author is not afraid to state and uphold much of the great classical Protestant doctrine which cannot readily be reconciled with Roman positions. Particularly is this true of the Roman attitude towards Scripture and tradition where the question really is one of the Word of God or the word of man.

Unfortunately the material on New Testament Christianity and the Ancient Undivided Church seems much less helpful. Surely the ecumenical movement is not heading straight to Rome because it seeks common ground with Rome wherever possible. On the other hand it is true that discussion should be open and frank, rather than the often rather obscurantist way which seems to attempt to hide the real differences which exist. It is rather the positive conclusions about the early church which seem unconvincing to this reviewer. Dr. Jones is critical of attempts to make the Church of the first few centuries the normative pattern for a reunion of Christians, and holds that only the New Testament can give such a pattern. Do not the words of Hooker, "A thing neither possible, nor certain, nor absolutely convenient" still apply to such an attempt? Indeed, the recovery of a doctrine of the Church, or perhaps the budding realization that there ought to be such a doctrine seems to disturb the author. Yet if it may be true that part of the motive for such a doctrine is simply the "ground that it may aid in bringing about a united Christendom", is such a motive wholly unworthy? Surely the Reformers had a great deal to say about the Church and indeed some had a very "high" view of it. It would be difficult to find a more exalted view of the function and necessity of the Church than in Calvin for example.

Hugh M. Jansen, Jr.,  
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