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The Christian Church in a Changing World

BISHOP WILLIS J. KING
COMMENCEMENT ADDRESS

May 20, 1962

"You are the light of the world—Let your light so shine before men that they may see your good works and give glory to your Father who is in heaven." Matt. 5:14-16.

One of the old Greek philosophers, Heraclitus by name, set forth the fact of change as his chief emphasis in philosophy. "The only thing," he said, "you can be sure of is the fact of change." Whether or not one accepts that view completely, change is one of the most evident facts in life. In nothing has that truth been more manifest than in the past few centuries, due to the remarkable progress of mankind, particularly in the field of the natural sciences. These changes have been evident not only in the physical sciences, but have influenced our basic social institutions such as the family, the school and the state. It should not be surprising, therefore, that even the Church, one of our oldest and most revered institutions, should be affected by these changes.

These revolutions in the thinking of men began with scientists like Galileo, Kepler and Sir Isaac Newton, men who were also members of the Church with a firm Christian faith. Their researches and discoveries opened up a new universe, one vastly more immense than the old world described by the author of the Book of Genesis, and which made necessary new points of view.

In the light of these facts, it should occasion no surprise if in due course the Christian Church which for a thousand years during the middle ages had dominated all secular and religious life, should have come under this same type of scrutiny. This was seen first in the 16th century in the movements known as the Reformation period led by Martin Luther and John Calvin. It was further affected by the theory of evolution set forth by Charles Darwin and its application to the social field by Herbert Spencer. From this have followed all the developments in the field of science, including Einstein's theory of relativity, and our emergence into the space age.

These developments in the field of science made it necessary for

the Church to see more clearly its own function in the search for and the dissemination of truth. The Church, after much acrimony in its own ranks as well as with men in scientific scholarship came to see that all truth is God's truth; the reverent scientist could be just as much God's prophet in his particular area of knowledge as was the specialist in the spiritual field. One man had the responsibility for describing the detailed manner in which a Divine Creator developed his creation; the other was concerned with First Causes and the place of the Divine Creator in setting in motion the process of creation.

Then there have been vast political changes in the past century and a half which have greatly affected the life of the world. In a recent issue of *Time* magazine there was published a picture of a royal gathering in Amsterdam, Holland, of the crowned heads of Europe and the members of their families, who had come together to celebrate the 25th anniversary of the wedding of Queen Juliana of Holland. While the total group numbered 100, only five of them are actually ruling monarchs at the present time. The times have changed. Kings and queens are no longer symbols of political rule and power in most parts of the world.

It is not merely that the names by which the rulers are called have been changed, but the ideas which those names symbolized for so many centuries have changed. Back of such changes are such world-shaking events as the French Revolution with its development of such words as "liberty," "equality," and "fraternity;" the American Declaration of Independence, with its striking utterance that "all men are created equal;" the Emancipation Proclamation in our own country; and the banning of the African slave trade in other parts of the world. All of these changes have had their effect on all our institutions.

In some ways the most devastating effect on the life and influence of the Church, in the present century at least, has been the emphasis on materialism—the passion for the acquisition of material possessions. This mad rush for "things" has almost destroyed mankind in this generation, and, if persisted in, could mean the complete destruction of what we regard at least as the essence of our civilization, the culture built up during the past 2000 years. Two World Wars have been fought during the past fifty years mainly because of this mad

passion on the part of the leading nations of the world for things. A third war could be in the offing, the result of which could be total annihilation, as far as our cultural resources are concerned.

Nor have these influences failed to affect the Bible itself, the bulwark of Christian teaching. The Reformation Movement, under Luther and Calvin, challenged successfully the authoritarian position of the Church which had been built up during the Middle Ages, but substituted the authority of the Bible for that of the Church. The scientific movement of the 19th century led to the development of the science of biblical criticism, which brought the Bible itself under the critical study of men trained in biblical scholarship. This made it necessary for the Church to make further adjustments, not to basic truths, but to the forms in which these truths have been transmitted.

A major problem which has come to its culmination since World War II, and which is of major concern to the Christian Church, is the problem of race relations. We saw it first, at least in recent years, in its major proportions as a world menace in its dramatization by the Nazi movement in Germany. There it was demonstrated in unmistakable fashion what can happen when a whole nation becomes insane on the race question. We see the same pattern developing in South Africa. Since the Supreme Court Decision of 1954, this question of race has been our number one domestic problem in the United States. It is no longer, if it ever was, a sectional problem, but one for the whole nation; and certainly can no longer be ignored or evaded by the Church, but must be dealt with in every area of its life. There are those who believe "that the acid test of Christianity in the United States of America, if not in the world, will be its ability to find a Christian solution to the problem of race."

And this applies of course to the problem of war which is an extended area of human relations across national and ideological boundaries. Here too the Church must help lead mankind to a solution.

The Challenge of These Changes to the Church

The developments described above are a definite challenge to the Church in this generation and must be faced if the Church is to meet the needs of the modern world. The problems that have come as a result of scientific developments, particularly in their bearing on views

formerly held relative to the teachings of the Book of Genesis, have been for the most part adjusted. Science and religion have little or no quarrel in those areas of knowledge. Biblical criticism has been accepted as a legitimate instrument of biblical research. Only the problems brought by the materialism of the age, and those in the field of human relations, race and war, remain as major stumbling blocks to human understanding and goodwill.

In the effort to solve these problems there are certain questions the Church must ask itself which have to do with its own nature: its message both to the individual and to society, its prospects for achieving its ideals, and the responsibility of its professional leadership in these matters.

Answers to These Questions

1. What is the Church?

The Church is a fellowship of Christian believers, a group bound together by loyalty to Jesus Christ. This fellowship is all inclusive and is expected to comprise representatives of all races and nationalities in the world. This is the authentic teaching of the New Testament on this subject, and those who accept membership in the Church should be taught the full implications of this fellowship.

2. What is the message of the Church to our day?

(a) It should help men in their search for God. Men are heart-hungry for God. They will never cease to have this hunger. The Psalmist expressed it: "As the hart panteth after the water-brooks, so panteth my soul after thee O God." Wherever you find men, you find them giving vent to this instinct for God. They sometimes do it crudely as in the "Jujus" of the primitive African native, or in the gaudy temples of some of the non-Christian peoples of the world. But everywhere they are giving expression to this search for God.

The space traveller Titov from Russia, was quoted as having spoken facetiously about God and religion when questioned about his religious faith, but those of you who have read Pasternak's revealing book, *Dr. Zhivago*, will remember how his hero was disillusioned by the Revolution and how he longed for the solace of religion. Our own astronaut, John Glenn, was sustained in his space

trip by his faith in God. And that is first of all what the Christian faith should do for men—give them faith in God.

(b) It should make “new creatures” of people who have fallen away from God. Most of us remember the statement attributed to John Gough, the Temperance Lecturer, when he saw a drunk lying in a gutter: “There I am but for the grace of God.” This applies not only to the social outcasts but also to many in the higher rungs of society.

(c) The Church must emphasize the supremacy of spiritual values over material values. This was the basic temptation in our Lord’s life, as it is in the lives of all of us. All through his life, in one form or another he was saying, “Man shall not live by bread alone.” “Lay not up for yourselves treasures on earth.” “Seek ye first the kingdom of God.” The Church must make that a major emphasis in its message.

(d) The Church must proclaim, not only in words, but in its own life and institutions, the fatherhood of God and the brotherhood of all men. It must somehow find a way to get down to the “grass roots” churches this message of brotherhood which, in increasing volume, it proclaims in its general pronouncements.

3. The Responsibility of Christian Leaders for the Achievement of these Ideals.

And here, my young friends, is where your responsibility begins as ministers of Jesus Christ. When you enter the Christian ministry, you are not joining a social club, or a Greek letter fraternity—no, not even a welfare organization, however praiseworthy these organizations may be. You are joining and becoming a leader in a Christian Church whose objectives should be clearly understood. They are (a) the winning of individuals to an acceptance of Jesus Christ as their Lord and Master. That carries with it both the explicit and the implicit obligation upon you to have become a loyal follower of Jesus Christ yourself. (b) Seeking to lead those who accept Christian discipleship to understand the implications of that discipleship for the social problems of our day. I am convinced that much of the failure of the members of our churches to make progress in the social area of their Christian living is due to the fact that their training in this area has been neglected. Christian pastors either have not sensed

its importance, or have lacked the courage needed to make it a major responsibility. It could lead literally to a cross. It did in the case of our Lord.

The Prospect of a Victorious Outcome

Time and again during your ministry, you will lack the thrill of these beginning days. Much of the spirit of high endeavor will fade, at least temporarily. You will wonder as to the future of your own ministry, or even as to the cause itself. Be assured that if such doubts come to you, you will not be the first to have experienced them. Even our Lord had them; how else do you explain his anguished cry on Calvary: "My God, my God, why hast Thou forsaken me?"

In his case, his doubt was temporary and very likely caused by the terrible physical pain he was experiencing, but was soon replaced by that inner strength every minister must have, namely: an enduring faith; the long look; and a determination to go through to the end.

(a) An enduring faith. We must have faith in our cause, in ourselves, in people and in God. It was no accident that Jesus' last words on the cross were "Father, into thy hands I commend my spirit." However depressed at times we may become, we should finally be able to sing:

"My times are in thy hand;
My God I wish them there;
My life, my friends, my soul, I leave
Entirely to thy care."

(b) We need to have the "long-look." We tend to grow impatient. We are inclined to set up our own measuring rods when it comes to a judgment as to the time when our prayers are to be answered and our hopes realized. We need to see things from the standpoint of God's time, the clock of eternity. As his ministers, we shall need to travel by faith and not by sight.

This does not mean that we shall not do everything possible to achieve Christian goals. Not even God can do his best work without us. But we should always remember that we are workers together with Him.

(c) We are not working alone, even on the human side, but many others are working with us—often many that we do not know about.

Do you remember that story in the Old Testament when Elijah the prophet felt so discouraged that he took refuge in a cave thinking that he was the only worshipper of the true God that had not bowed to Baal? Jehovah told him to come out of the cave, and that there were 7,000 who had not bowed to Baal. We are discovering that in this struggle for racial rights.

Doubtless, some of you have read an article in a recent issue of the *New York Times Magazine*, entitled, "They are ready—If we are," by Miss Margaret Anderson of the Clinton High School, Clinton, Tennessee. Among other things, she wrote:

"We need to listen to today's Negro children. Their dream, once considered only the white American dream, is now a universal one—If we open our hearts to their problems and aspirations, perhaps together we can develop a new approach to living—a truly Christian approach which will bring stature to the South."

This is the gateway to the world-wide Christian Community. The efforts we are making to achieve genuine Christian brotherhood are not for ourselves alone but for the world-wide Christian community.

(d) We must always see the Christian Church as the instrument of Christ in the world whose major business is to bring in the Kingdom of God, and ourselves as his chief representatives in that process. "You are the light of the world . . . Let your light so shine that they may see your good works and give glory to your Father who is in heaven."

The Early Church: Toward a Trinity

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Adolph Harnack once enjoined all early church historians and theologians to read the Apostolic Fathers once a year and each time with some particular aspect or idea in mind. For the period of these writings (primarily the second century) was an intermediate and formulating one—a period after the first burst of enthusiasm and missionary activity was over and before the Church had organized and established itself with a stable method of choosing its leaders and with some widely accepted creeds. With no established hierarchy to insist upon acceptance of a common creedal statement, the believers felt their way in many different directions. Perhaps Harnack wanted us to see this ferment, and by seeing it realize something of the difficulty and variety out of which our doctrines grew.

But if it is important for us to read the Apostolic Fathers to see an area of the early church's growth, perhaps it is just as important to apply the same method to the writings of Judaism in the Hellenistic age. For the early church also leaned most heavily on the thought processes of the mother faith and particularly those of the Greek period. With Harnack's suggestion in mind let us look at this literature—both Jewish and Christian—with the specific idea of tendencies that are pointing to the ultimate development of a doctrine of a Trinity in Christianity. To simplify the problem the following divisions may prove helpful: (1) The proclamation of God as one in Judaism; (2) The proclamation of Jesus and the Spirit as subordinate to God; (3) The proclamation of Jesus as equal with God; (4) The proclamation of Jesus and the Spirit as equal with God.

When Amos extended Yahweh's jurisdiction and judgment over the other nations of the earth (1:3-2:3), cried that the Ethiopians and Israel were alike to him (9:7), said that Yahweh controlled the destiny of the Syrians and Philistines as well as Israel (9:7), and pronounced Yahweh's judgment of wrath upon all 'sinful kingdoms' (9:8), a true monotheism had come to Israel. And if Yahweh was this supreme God—not just the God of the Hebrews but of all people, not just of the territory of Judah and Israel but of the entire world

and universe, the first and only cause that exists, the problem of how 'little man' could understand or approach him was greatly heightened. Something of the frustration that resulted is tragically expressed by Job as he could find little in common between the Almighty and 'the worm:' "Oh, that I knew where I might find him, that I might come even to his seat! . . . Why are not times of judgment kept by the Almighty and why do those who know him never see his days?" (Job 23:3 and 24:1, RSV). This idea need not be belabored—once a true monotheism came to Judaism the problem of how man can know and understand even a part of the will of the Almighty became real. Something or someone had to bridge the gap.

It is impossible to say how much the Greek idea of *Logos* influenced Old Testament thought about our problem. God's spoken word has a creative efficacy in Genesis 1:3, "And God said, 'Let there be light;' and there was light." In several Psalms we find the word of God as a creating principle or ruling cause: "By the word of the Lord the heavens were made, and all their host by the breath of his mouth . . . For he spoke, and it came to be; he commanded, and it stood forth" (Psalm 33:6, 9); "fire and hail, snow and frost, stormy wind fulfilling his command [word]" (Psalm 148:8). Also the word of God can be seen as moral law or even the organ of revelation to man: "I have laid up thy word in my heart, that I might not sin against thee" (Psalm 119:11), or the statement in Isaiah 2:1, "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem." But the reading of these passages with the interpretation that this *word* of God should be the creating principle, natural or moral law, or even the mode of revelation to man, may be over-interpretation and a reading of them through the eyes of later Jewish, Greek, or even Christian thought forms. Yet in them there seems to be a tendency toward the personification of the *Word* or God so that this being serves to bridge the terrible gap between man and the totality of the Almighty.

When we come to the term "wisdom" in Proverbs, the *Wisdom of Solomon*, and other late post-exilic writings, it can be said justly that "wisdom" comes to be an independent power which does serve as a way of communication and rapport between the Almighty God and man. Yahweh by wisdom "founded the earth" and "established the heavens," according to Proverbs 3:19. Wisdom should be loved

and can give man guidance and understanding, according to Proverbs 4:5-7. More particularly, in the *Wisdom of Solomon*, wisdom is spoken of as "the holy spirit of instruction" (1:5, Goodspeed's *American Translation*), "by love of her" and "adherence to her laws" immortality is obtained (6:18), she is "the fashioner of all things" (7:22), "the breath of the power of God, and a pure emanation of his almighty glory" (7:25). Wisdom has become a kind of independent intermediary between God and man. Likewise Philo a little later goes even farther along the same lines with his *Logos* doctrine to span the gap between the high God who is infinite and unknowable and lowly man.

The rudiments of what ultimately developed in Christianity as Father, Son, and Holy Spirit are present in these Jewish writings. Certainly early Christians saw in these tendencies elements that were necessary as they tried to solve the problem of how to keep monotheism, worship Jesus as the divine Christ, and proclaim the Spirit as their guide in this world. It would be interesting to speculate how far Judaism would have continued this development had it not been for the staggering revolts against Rome in 66 and 132 A.D. which caused an adjustment in their faith and practice, and the rise and spread of a competitive sect of Judaism, the Christian Church, which eventually broke with the mother faith primarily over issues involving our problem.

Most of the Christian literature through the second century falls under our second category, the proclamation of Jesus and the Spirit as subordinate to God with no real attempt to equate them. To be sure there are times when it appears that the exalted Christ has taken the place of God for Paul as in Col. 1:17-18, "He is before all things, and in him all things hold together. He is the head of the body, the Church; he is the beginning, the first born from the dead, that in everything he might be preeminent." Yet as exalted as this passage proclaims him, it is preceded by the statement that the Christ is "the *image* of the invisible God" (1:15). Paul is not saying that Christ is equal to God, for while Christ is Lord—to be Lord is not to be God (I Cor. 8:5-6), and ultimately all things, the Christ included, must be subjected to God (I Cor. 15:27-28 and Phil. 2:11).

Much ink has been spilt on the *Logos* doctrine or the Christology of the Fourth Gospel. While this doctrine is a way to exalt the person

of Christ it is also a way by which the Christ is kept subject to God. It is likewise a way to continue the tendencies in Judaism and Greek thought (the creative word of God, wisdom, or *Logos*) in the Christian faith, while at the same time offering a "solution" to the problem of the great gap between the Almighty and man. The statement in 10:30, "I and the Father are one" may have given later theologians ideas as far as the oneness of the Father and the Son are concerned, but in the Fourth Gospel this statement occurs in the context that the Son has only delegated authority (10:31-42), and numerous other passages emphasize that the Son can do nothing on his own authority. His teaching comes from God, and even the authority to judge is a delegated authority from the Father (5:17-47; 6:37; 7:16; 8:25-28; 10:7-30).

The relationship of Jesus as Christ to God was not the only theme that challenged the minds of the early Christians. The idea of the Spirit, from the beginning of the community, was an element in their thought. And the relationship of the Spirit to God or Christ was less specific than between God and Christ. For example, to decide in Paul's writings whether the Spirit is a manifestation of God or of the exalted Christ, both/and, either/or, or any combination, is a problem that baffles most interpreters and particularly this one. Neither is the problem helped by the familiar fourteenth chapter of John. "I will not leave you desolate; I will come to you" (v. 18), says Jesus, and this is to indicate the coming of the Spirit or the Counselor, "but the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things" (v. 26), is hence sent by God and is something different from the Son or the exalted Christ. What is to be the third element of the Trinity appears in the early Christian literature in a most undefined and nebulous state.

Let us now examine some other passages which show something of the developing relationship between Father, Son, and Spirit. It is in *I Clement* that we see some early development in a trinitarian formula. In 58:2 there is a type of oath by which the Christian could express his faith, "for as God lives, and as the Lord Jesus Christ lives and the Holy Spirit—the faith and hope of the elect, . . ." This is not declaring the unity of a Godhead, but the use of the three-fold formula is tending in that direction. In the oath, however, the Holy Spirit is not quite on the same level with God and Christ— "God

lives, Christ lives, and the Holy Spirit"—it may be implied that the Holy Spirit lives and that the three are on something of an equal basis, but the statement itself falls short of three equal elements.

Another formula in *I Clement* is in 46:6, "Have we not one God, and one Christ, and one Spirit of grace poured out upon us?" What we have is the statement—no discussion of the interrelation of these elements. While there is a three-way statement, it perhaps should not be interpreted as a triune Godhead. The church is on the way to a trinity. The introductory statement of the work seemingly holds Jesus Christ as subordinate to God: "Grace . . . from God Almighty . . . through Jesus Christ."

The *Shepherd of Hermas* presents a different kind of complex as far as our study is concerned. This writing is unique in early Christian literature. Although it is an apocalypse, it does not follow the usual patterns of Jewish or other Christian apocalypses. Likewise, it does not follow the usual pattern of names and titles for God, Christ, and the Spirit. The name Jesus or the title Christ is not used. Throughout the work, *Theos* for God and *Kyrios* for Lord are frequent. Apparently *Kyrios* refers to *Theos* in many instances and again to Jesus in others. Sometimes it is impossible to decide which is meant but apparently there are two distinct beings, and man is responsible both to God (*Theos*) and to a Lord (*Kyrios*). In Sim. V, vi, 1, over half way through the work, the writer speaks of the Son of God as a servant (slave), but note this passage: "But listen why the Lord (*Kyrios*) took his son and the glorious angels as counsellors concerning the heritage of the servant. The Holy Spirit which pre-exists, which created all creation, did God make to dwell in the flesh which he willed. Therefore this flesh, in which the Holy Spirit dwelled, served the Spirit well, walking in holiness and purity, and did not in any way defile the spirit" (Sim. V, vi, 4-5). *Theos* here is *Kyrios*, but the Son of God is equated with the Holy Spirit and both are subordinate to God. The Holy Spirit appears in his mind to be superior to the Son of God for it is pre-existent and the "creator of all creation."

Earlier in Mandate X, 2, *Hermas* had proclaimed that it is the Holy Spirit that brings salvation or "saves" (*sodzei*). In this passage the writer is discussing how double-mindedness and grief wear out the Holy Spirit. ". . . do not oppress the Holy Spirit which dwells in

you, lest it beseech God, and it depart from you." Likewise Mandate XI contains a discussion about the testing of true and false prophets and whether or not the man has the true "Divine Spirit" (*pneuma to theion*) or Holy Spirit which comes from God.

In Sim. IX, xii, 3, *Hermas* states, "The Son of God is older than all his creation, so that he was the counsellor of his creation to the Father." Here the Son appears to be the same as the Holy Spirit according to function—the creative principle—but a power which is responsible to or subject to God. But as difficult, and at times confusing, as *Hermas* is, we can see the importance of God, Spirit, and Son, but still with God being distinctly above both. We must still say that in *Hermas* the church is still on the way to a trinity.

The elevation of Jesus as equal with God—our third category—may not be a justifiable one in the literature of the first half of the second century, but three passages should be noted. Ignatius, despite his fight against the Docetists, does equate Jesus and God in two passages: "I want them [the people of the church at Magnesia] to confess the union of Jesus with the Father" (Mag. 1:2); and, "Let me imitate the passion of my God" (Romans 6:3). The third passage is an incidental one in the early Christian homily called *II Clement*. In 1:1 we read, "Brothers, we ought to think of Jesus Christ as we do of God." It is impossible to say whether either Ignatius or the author of *II Clement* was fully aware of the implications of these statements. But the statements are from early believers on the way to a trinity.

It is Athenagoras (c. 180) who first makes a real attempt to formulate a doctrine of the Trinity in the tenth chapter of his *A Plea Regarding Christians*. After speaking of God the Father, and of the Son, and of the Spirit he concludes, "We . . . admit God the Father, God the Son, and the Holy Spirit, and we teach their unity in power and their distinction in rank." Of course, this is not the end of the matter. The great christological controversies of the Church are yet to come, but both the literature of late Judaism and that of Christianity through the age of the Apostolic Fathers should be given more attention as we see the Church in its formative period.

One should not imply from this brief sketch that an orderly progression to a trinitarian formula should be seen in this literature. In this period the believers went first one way and then another. The

great danger for us is that we shall not see the variety and uneven development of the beginning years of the Church, and that we shall read back into the New Testament the doctrines and creedal beliefs that came later. Perhaps such a warning is implied when Harnack enjoins us to read these writings once a year so that we shall tread carefully as our systems of thought are built from a New Testament base.

This paper is the Presidential Address to The Society of Biblical Literature and Exegesis (Southern Section), at I.T.C., March 21, 1961.

Quotations from the Old and New Testaments are from The Revised Standard Version, Thomas Nelson & Sons, 1952.

Quotations from the Old Testament Apocrypha are from the translation of Edgar J. Goodspeed in *The Complete Bible*, University of Chicago Press.

Quotations from *The Apostolic Fathers* are from the translation of Kirsopp Lake, Loeb Classical Library, G. P. Putnam's Sons.

The Quotation from *A Plea Regarding Christians* by Athenagoras is the translation of Cyril C. Richardson in *The Library of Christian Classics*, Volume I, *Early Christian Fathers*, The Westminster Press.

Faith and Belief of Ministers

ELLIS H. RICHARDS

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How important are the beliefs held by a Christian minister? Is he free to think as he likes or is he bound by some standard which determines what is and what is not Christian belief? Are the views held by the young ministers graduating from our seminaries truly and adequately Christian? If not, what can or should be done to correct the situation? These and many more similar questions should seriously concern the Church, the seminary and every one who professes to be a minister of the Christian gospel.

Occasional reactions are still being observed resulting from an article published some months ago reporting on a survey of the beliefs of seminary students.¹ Probably the 100 students from eight seminaries represent too small a sampling for conclusive results. It is to be hoped that a more thorough and accurate survey will be undertaken by some responsible group. But if the "surprising beliefs" expressed in this survey represent the thinking of any major segment of future ministers, we may well raise some questions like those above.

First let us clarify our definitions of "faith" and "belief." These seem to be nearly synonymous terms, yet they may be used to indicate an important distinction.

We take faith to mean the personal attitude and relationship toward God in which man becomes the trusting and obedient creature of God and wholly devoted to him.² The corollary of this positive attitude is repentance, the confession and renunciation of "sin," which is the opposite of faith, i.e., selfish independence and thus enmity toward God. The experience of entering Christian faith involves a change in relationship toward God, effected through the reconciliation wrought by Christ, according to the New Testament.³

Belief is here used to indicate one's understanding of his faith. Our experience of coming into living fellowship with God is doubtless beyond our full comprehension, yet we must try. The attempt to interpret and declare our faith has produced a bewildering variety of beliefs which have characterized the history of Christian thought. The careful distinction between vital faith and the various beliefs

which spring from it may aid in our approach to the problem for ministers.

Some Basic Attitudes

In any consideration of the beliefs of Christians, there are several possible attitudes or approaches. These have characterized the various schools of thought or systems of theology throughout the history of the Church. Underlying each may be found a certain way of understanding the relation of belief to faith.

For example, one may easily assume that the set of beliefs familiar to him is the right one. This view, which may be called conservatism or traditionalism, seems to be based on the identification of essential faith with one particular way of expressing that faith. Adherence to a given system of theology is held to be necessary for fidelity to the faith it seeks to describe. In an effort to preserve the "treasure," undue reverence and devotion are bestowed upon the "vessel," sometimes with the consequent loss of both.

The opposite extreme is often called liberalism. The liberal recognizes the important truth that the vital reality of personal faith in Christ must always seek fresh ways to understand and manifest itself. A particular belief or system of thought is to be held, not simply because it has been cherished by a former generation of Christians, but only because it expresses *our* faith today. Yet the liberal is in danger of being so concerned with belief, the fruit of faith, that he ignores, or even rejects, the vital root.

Each of these attitudes is common among seminary students. Beginning students frequently hold to the beliefs which they have received from their parents or which are currently accepted in their local church or denomination. This is natural and proper. However, they often look upon the process of evaluation and restatement of belief as a threat to their faith. Indeed, older ministers will sometimes warn a young man who plans to go to seminary that his "faith will be destroyed."

This fear may spring from a failure to distinguish between a living faith and a particular form of its intellectual expression. As a result, a student clings blindly to the creed or set of opinions with which he is familiar. Unfortunately he blocks the educational process until he comes to recognize the distinction which permits him to hold fast

the reality of his experience of vital relationship with God, while at the same time he opens his *understanding* of that experience to serious scrutiny and possible revision.

More advanced students sometimes swing to the opposite extreme. When they are exposed to the critical study of the Bible and theology in the seminary, they may rashly conclude that everything they previously believed must be discarded, or at least suspected. The essential faith is blithely abandoned along with nonessential beliefs found to be faulty. This is the sophomoric practice of "throwing out the baby with the bath." Unfortunately the attitudes expressed in the survey noted above seem to fall mostly in this class.

Coupled with this theological anarchy we frequently find a new traditionalism which appears as liberalism. One can scarcely maintain a theological vacuum, thus when the old beliefs are discarded, a new set must be received to take their place. The students represented by the survey renounce "traditional" theology, but they have accepted, apparently with little question, the beliefs of a recent generation. Is it not as surely traditionalism to cling to Fosdick as to the Scofield Bible or to subscribe to the social gospel of our century as to the Apostles' Creed of earlier centuries? Perhaps the most "surprising" aspects of the views found in the survey is the fact that apparently they fail to recognize how uncritical is their adherence to a liberalism as traditional as the fundamentalism they reject.

We may suggest a third approach to the problem of Christian faith and belief. Based on a clear recognition of the essential distinction between them, one may be conservative concerning faith and liberal regarding beliefs, i.e., he may hold fast his personal experience of vital relation with God in Christ, while seeking constantly a fresh understanding of his experience. It is our conviction that this attitude should characterize and inform every aspect of theological education and become the hallmark of the thinking of Christian ministers. Let us now examine some of the implications of this view for the program of the seminary.

Vital Faith

It seems to be easily taken for granted that each student who enters the seminary has already come to an adequate, if not superior, Christian experience of personal faith in Jesus Christ. It is expected

that he has received a clear "call" to the ministry to which he has responded with a total commitment which leaves few doubts or problems in his mind. Doubtless some students come to the seminary with such a mature spiritual preparation, but it is by no means safe to assume that all, or even a majority, do so. Indeed, it may be closer to the truth to say that many come with serious problems concerning their faith and call. The lack of a basic, personal commitment to Christ as Lord, especially regarding the Christian ministry, is one of the most fruitful sources of failure of otherwise acceptable students in seminary.

Why is it so generally and lightly assumed that students are adequately prepared in this most basic of all essentials for ministers? Probably no one authoritative answer can be given to this question, but we may suggest a few possible reasons.

Some seminary administrators may look upon one's experience of faith in Christ as a growth through education rather than a crisis of personal decision and commitment. The natural result is that they do not consider an evangelical experience necessary as a prerequisite for the ministerial student. This attitude might be compared to the training of soldiers by our government with no concern regarding their fundamental loyalty to the United States.

Others recognize that Christian faith is an intensely personal experience, which takes place in the "deepest" areas of life's relationships and meaning. Only the superficial or thoughtless rush in to tinker with another's experience regarding his supreme relationship, viz., that with the living God. Reverence leads us to a proper reticence when dealing with the ultimate dimension of a human life.

There is probably a genuine concern on the part of most seminary faculties to avoid any direct program aimed at a spiritual preparation and motivation of students lest such an effort become a form of indoctrination. We do not seek the kind of stereotyped experience which seems to be promoted, even insisted upon, by some schools.

The seminary rightly holds that its work is primarily educational rather than evangelistic. Faith with its spiritual implications is probably better awakened in the local church than in the seminary. Efforts in this direction in the seminary may be looked upon as one more case of the sad necessity to undertake remedial work which is better and more properly done before coming to seminary.

In spite of the difficulties and hesitancy noted, the primary importance of this area of the student's life would seem to require the seminary to do something to meet the need. What can or should be done?

Probably we can do much more of a direct nature than we are now doing. At least we could make the most of the chapel program to provide the maximum opportunity for the Holy Spirit to deal with the life of each member of the seminary community. This does not mean that every chapel service should become a "revival," but a more spiritual emphasis might well characterize most of them. The same may be said for prayer meetings and other campus religious activities.

Perhaps the best way to awaken a student minister to his own spiritual needs is to send him forth to attempt to meet the needs of others. Would it be too much to require each seminary student to engage in a program of personal evangelism for at least one semester? Under proper guidance, this would doubtless result in awareness of need and a genuine deepening of the spiritual life of seminarians.

This does not suggest that the seminary should engage in a "crash program" of evangelism. This may be necessary in some cases, but perhaps an indirect method is the best way to evoke vital faith. Every faculty member should be keenly aware of the primacy of the spiritual dimension in the aim and emphasis of every class. Of course, this is no substitute for academic excellence, nor is it antagonistic to the highest standards of critical scholarship. But scholarship alone will produce at best scholastics rather than vital ministers of the living Christ. Intelligent belief flourishes best where clear and joyous faith provides the guiding and motivating center of the entire program of theological education.

Valid Belief

Whatever part the theological school should play in the spiritual life of its students, surely it holds major responsibility for the *beliefs* of future ministers. How well are we fulfilling this duty and opportunity today? If the survey referred to above provides any accurate index, the seminaries may well ask themselves seriously whether the theology taught today is actually and adequately Christian.

Of course, this raises the question of a criterion or standard by which to evaluate the wide variety of opinions which call themselves Christian. It may be argued that no objective standard is possible since the experience of faith takes place in the most private center of a person and individual opinion stems from this experience. This is true and points up the important principle of Christian liberty which must be maintained always against any threats by the imposition of doctrinal authoritarianism. Yet this does not mean that we must go to the opposite extreme of relativism, where every opinion is equally true with every other.

The root of belief is indeed in the experience of faith, but the basis of that experience is to be found in a fact and its meaning, viz., the event of God's personal entrance into our history in the person of Jesus Christ. This fact provides the universal and necessary center of the Christian experience of coming into responsive relation to God. Many aspects of the life and ministry of Jesus bear on this experience, but the supreme fact may be seen in the New Testament interpretation of it all that "God was in Christ, reconciling the world unto himself" (II Cor. 5:19).

Admittedly the Incarnation, with the full humanity and full deity of Jesus Christ, is so difficult a conception that we may probably never hope to understand it. But that this fact is the absolute basis of any genuine Christian faith, (even when vaguely recognized), seems an inescapable conclusion from the New Testament and the history of Christian experience. It is the nature of faith to rest upon that which is taken to be essential, although it may transcend the demonstration or even description of the discursive reason.

Of course, the Incarnation is open to question. No one *has* to believe it because it is a matter of faith, i.e., personal relationship to the fact. Many of Jesus' contemporaries judged him to be only a man like themselves, a carpenter, a teacher, a champion against Rome, or even a lunatic! Only a few came to the faith described above, but they are the ones who wrote the New Testament and established the Christian Church.

It is recognized that the position outlined here cuts across the view of Christ represented by the survey of seminary students. While 89% are said to believe in the "divinity" of Jesus, this quality does

not appear to be equated with "deity," but rather to denote supreme *human* virtues. One student is quoted, apparently as representative of the group. He says, "Every man has a spark of divinity in him . . . Jesus had more than any man who has yet been born. But I believe that all of us are more godlike than we know. It is a matter of bringing it out."⁴

Naturally the beliefs derived from an exclusively human view of Jesus issue in a humanistic "Christianity" in which "faith" is watered down from a spiritual experience of absolute relation to God to a moral endeavor to follow the teachings of Jesus. This involves a commendable desire to serve mankind. Students in the survey manifested high regard for programs of social betterment and reform. Humanitarianism is one of the hallmarks of Christianity, of course. But the students' replies also gave evidence of much professional ambition, self-sufficiency, and a superficial philosophy of do-good-ism. Coasting on an inherited idealism, students blithely declared, "The Golden Rule—that's it."⁵

But is that it? Is it even adequate for humanistic moralism? Surely for the ultimate dimensions of life it is fatally superficial. For these nothing short of the Christian gospel of God's mighty act in Christ will suffice. The truth of this statement may be illustrated by looking briefly at two or three basic areas of life in which the minister is called upon to render his most important and distinctive service.

Guilt

In spite of the concern for personal and social problems expressed in the survey, it is significant to note that the problem of guilt was not mentioned, although it is one of the most devastating of all human experiences. Students may well be impatient with some forms of the doctrine of "original sin," but the *fact* of sin is universally recognized in the guilt feelings which form the taproot of all kinds of major evils of men.

What answer can the Golden Rule give to this fundamental maladjustment, viz., one's broken lifeline with his Creator? Actually it does not even profess to deal with this primary relationship, but only with the secondary area of moral and social attitudes. In this context it may urge him to do better in the future, but this very exhortation emphasizes the fact that one has done wrong and thus, what is much

worse, he *is* wrong. Even if he could perfectly fulfill the Golden Rule henceforth, this would scarcely effect "the remission of sins that are past." The moralist may lightly promise such easy forgiveness, but man still sees himself as Adam, hiding in guilty fear from the least manifestation of the holy God.

In contrast, the gospel that "God was in Christ" emphasizes the mighty act of God whereby he was "reconciling the world unto himself." One can scarcely open the New Testament without finding Christ's cross at the center of the faith of the redeemed, yet it is worthy of note that the report on the survey does not once mention the cross.

No theory of atonement has yet been devised which is entirely satisfactory, yet the key to our release from guilt before God remains in the strange and wonderful fact that "Christ died for our sins." The holy love of God has dealt with our sin through redemptive suffering to bring us into peace with himself and turn our guilty fear into "the full assurance of faith."

No rule, however "golden," can absolve our guilt. Exhortation to personal and social idealism blithely fails to see the depth of the radical nature of sin. Thus the Christian minister must be vastly more than a professional "do-gooder," a leader of personal and social improvement, who urges us to "be like Jesus." Rather the servant of the Crucified must proclaim the cross as God's mighty act of holy love. To us who know reconciliation in the cross is granted the unique and glorious privilege of sharing "the ministry of reconciliation." "The word of the cross" is the only answer to guilt. It is still "the power of God and the wisdom of God" which alone replaces enmity with peace and joy and turns our guilty fear into living faith and fellowship with God.

Death

The terrible fact of death seems to cancel all the value and meaning of life. Surely this important area of human experience calls upon the Christian minister to provide adequate beliefs which can give hope to the dying and comfort to the bereaved. How strange that the survey report failed to mention the beliefs of seminarians regarding man's ultimate enemy, death.

If we hold that Jesus was only a superior man, then at best we

may draw from the account of his death only the superior example of a noble martyr. He and Socrates are frequently cited as similar heroes in their facing death with calm assurance and self-forgetting regard for their disciples left behind. Yet there is little real hope here, for the more noble the life, the more tragic is its destruction.

If Jesus was only a man like us, what can we make of the stories of his resurrection? Obviously men do not rise from the dead. At best the strange accounts of the resurrection of this man must be explained away as myth or metaphor. We too may be constrained to face death as calmly as possible, but this is cold comfort with no hope.

But if Jesus Christ is truly the Lord of life who has met and conquered death for us, then there is genuine hope in "the valley of the shadow of death." As with the incarnation and atonement, probably we cannot expect to formulate a satisfactory rationale of beliefs concerning the events of Jesus' resurrection because it is unique. Yet it seems beyond question that the faith of the early Christians, which transformed them from a frightened, defeated group into a joyous, victorious Church, was centered in the Christ who is alive in the most literal sense. Many of them faced and suffered death with the radiant assurance that Christ "has abolished death and brought life and immortality to light through the gospel" (II Tim. 1:10).

Here is no mere man, who was briefly revived to the life he had known in the common lot of men, but rather the God-man who passed *through* death to achieve a "newness of life," beyond the power of death to destroy. The grave now has an open end which issues into a future of infinite, divine promise.

No thoughtful person can be blamed for raising serious questions concerning the metaphysics of the Christian hope of life beyond death. We are not free of questions even about the present life. Beliefs here must remain tentative until more light is shed on our path through the dark. But one great beacon now stands as a sufficient guide and surety, viz., our living Lord. His resurrection is of absolute significance for our death and, therefore, for the meaning of our lives. How can belief be adequately Christian which fails to find in Christ the focus of hope? "If Christ has not been raised . . . your faith is in vain" (I Cor. 15:14).

Ethics

The Golden Rule seems most likely to prove adequate as a Christian principle in the area of ethics, if at all. Love which fairly regards others is generally regarded as the Christian rule for human relations. Apparently Jesus accepted and emphasized love to God and to one's neighbor as the summary of Christian ethics.⁶ Paul agrees that "love is the fulfilling of the law."⁷ Here at least the survey appears to represent the center of true Christian belief.

But a very practical question arises for any one who seriously tries to live by this ideal ethic, "How can I achieve this self-giving, divine love for others?" The ideal is clear enough, but the rub comes with the attempt to realize it. We know that we are naturally and incurably selfish and our best efforts produce no more than a surface compliance which keeps neighbors reasonably decent toward each other. Common regard for the values of a pleasant and profitable society helps to promote "enlightened self-interest." Divine love, *agape*, surely goes far beyond this and apparently beyond the adequacy of our most altruistic motivation.

The Golden Rule, or the commandment of love, makes my own desires and motives the standard for dealing with my neighbor. I am urged to treat him as I would be treated and love him as myself. But just here is the fatal flaw at the base of this ethical structure, viz., *myself*! I must confess that my motives are mixed at best, and cruelly selfish at the worst. I am frustrated by the paradox that the more I aspire to be godlike, the more I recognize how unlike him I am.

In short, sin renders the Golden Rule's law of love quite impossible to fulfill. In spite of the "spark of divinity" which humanism asserts to be in all men, I find that the source of Christ-like living is not in me. Evidently our optimistic students of the survey report have never confronted seriously Kant's incisive analysis of "radical evil" or Paul's devastating confession in Romans 7. Indeed, if we only read fairly our own hearts, how can we fail to confess with Paul, "I can will what is right, but I cannot do it" (Rom. 7:18)?

The answer to this dilemma is so clear and simple that it is amazing that it is so generally overlooked. John set it forth in three words of one syllable each, "God is love" (I John 4:8). He alone is the source of divine love which is essentially self-giving. Only God loves because it is the outflow of his nature, and not because of any possible

value or virtue in the object. Even we sinners hear the incredible evangel, "God loves you." If we respond to this fact in the personal obedience of faith, we find the frustration of sin resolved in the new motivation whose source is the God of holy love. "In this is love, not that we loved God, but that he loved us and sent his Son to be the expiation for our sins. Beloved, if God so loved us, we also ought to love one another" (I John 4:10, 11).

Thus genuine Christian love is always initiated by the holy, creative God. Our love is not the result of our efforts to "be like Jesus," but rather the response to his love for us. The ethic of Christian love is not sublimated selfishness nor idealistic altruism: it is the natural outflow and overflow resulting from the humble receipt of his transforming love into our lives. "We love because he first loved us" (I John 4:19).

Likewise, when I confront the most unlovely neighbor, and recognize that God's unmerited love goes forth to him without reserve as well as to me, I stand reverently with him as the unworthy object of the same redemptive love. I may not "like" him, but I can sincerely treat him as one for whom Christ died, for we share the foot of his cross. There I find my heart strangely moved by a compassion beyond myself, loving my neighbor "as Christ has loved us."

"So faith, hope, love abide" (I Cor. 13:13). Surely these are the essential hallmarks of true Christianity. No set of ideals, however lofty, nor exhortations to human endeavors, however earnest, can evoke or create any of these. Such fruits spring only from God himself, revealed in Christ, through the Holy Spirit (Gal. 5:22, 23).

Therefore the minister of Christ must be first of all a man of faith, i.e., in vital, personal fellowship with the living Lord, which issues in self-giving love and joyful hope. Secondly, his beliefs will stem from this primary relationship with Christ and so adequately inform his entire ministry that he may convey the grace of God to others intelligently yet humbly, in the "hidden wisdom of God."

Notes

1. *Redbook*, Jhan and June Robbins, "The Surprising Beliefs of Our Future Ministers," 117:4, Aug. 1961, pp. 36ff. See also "Uproar Over the Modern Ministers' Beliefs," *Ibid.*, 118:1, Nov. 1961, pp. 52ff.
2. Rom. 4:1—5:5; Gal. 2:20; 3:6-14; 5:5, 6; Eph. 2:8, 9; 3:14-19, etc.
3. John 3:16-18, 36; 5:24; Rom. 3:21-25, etc.
4. *Redbook*, *op. cit.*, p. 107.
5. *Ibid.*
6. Matt. 22:34-40; Luke 10:25-28.
7. Rom. 13:8-10; Gal. 5:14; Col. 3:14.

THE NEW ENGLISH BIBLE: NEW TESTAMENT. Published jointly by Oxford University Press and Cambridge University Press. 1961, xiv, 447pp., \$4.95, paperback \$1.45.

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This significant translation of the New Testament was published during the 350th anniversary of the King James or Authorized Version of the Bible. For three and a half centuries the Authorized Version has inspired and enriched the lives of countless millions of people, and has left its indelible impress on the language, literature, culture and religion of a large portion of humanity. These enduring contributions will remain with us, but there are important reasons why each generation needs its own translations also.

1. *Every living language is constantly undergoing many changes.* These involve not only the addition of many new words and expressions, but also changes in the meanings of many words. Let us note a few examples of words from the Authorized Version (AV for brevity), and the present-day words which we need to express their original meanings. The charger on which the head of John the Baptist was brought to Herod was a platter or dish. In the AV, prevent meant precede, conversation meant behavior, wist meant know, clout meant patch, let meant hinder, wot meant think, tire meant turban, outlandish meant foreign, etc.

Compare Matt. 25:24-27 in the Authorized Version with the new translation. The selection is from the Parable of the Talents.

Authorized Version: Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid and went out and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

New English Bible: Then the man who had been given one bag (of gold) came and said, 'Master, I knew you to be a hard man: you reap where you have not sown, you gather where you have not scattered; so I was afraid, and I went and hid your

gold in the ground. Here it is—you have what belongs to you.’ ‘You lazy rascal!’ said the master. ‘You knew that I reap where I have not sown, and gather where I have not scattered? Then you ought to have put my money on deposit, and on my return I should have got it back with interest.’

This comparison clearly shows that the Bible must be in the language that we use and understand if it is to speak most powerfully to our generation.

2. *We now have many valuable New Testament Greek manuscripts that were not known to the translators of the Authorized Version.* In fact, many of our oldest and best manuscripts were not discovered until the nineteenth and twentieth centuries. Some of these have been unearthed only a few years ago. These newly discovered sources bring us closer to the time of the writing of the Bible, and often throw valuable light on many of its passages. Biblical scholars have the definite responsibility to share these new insights with the public. One of the best ways to do this is through new translations which embody much of the new knowledge.

3. *Biblical scholarship today is in one of the most interesting and active periods of its history.* One brief illustration must suffice. About the time that the Revised Standard Version of the New Testament was published in 1946, two series of important archeological discoveries occurred in Bible lands. One was the excavation of manuscripts from the sands of Egypt, representing an ancient religious philosophy called Gnosticism. This type of thinking soon permeated some Christian circles and caused much trouble to the Christian movement. These documents enable us to understand it much better than we could before their discovery. The other group of discoveries involved the famous Dead Sea Scrolls in Palestine. Both groups of documents are dated near the beginning of the Christian era. Both Jewish and Christian scholars are working diligently on the translation and interpretation of these ancient sources. Already they have added to our understanding of Judaism, early Christianity and the religious environment of that period. Undoubtedly much more light will be thrown on many problems in the years before us. In time these will be reflected in other new translations.

For the above and other reasons it is important, especially in periods of rapid cultural change, that the task of translating the Bible

be carried out in every generation. The eminent British scientist Sir Isaac Newton is reported to have said, "If I saw farther, 'twas because I stood on giant shoulders." The same principle applies to advancing scholarship in every field, including the study of the Bible. Today we stand on the giant shoulders of the dedicated scholars of the past, including the talented translators of the Authorized Version. Since we stand there, we face the obligation of farther vision and deeper insight into the unsearchable riches of the Scriptures, which must be shared with our own and future generations.

The New English Bible has been planned and is sponsored by nine denominational groups and two Bible Societies of the British Isles. Plans were begun in 1946 and the actual work started in 1948. When completed the translation will include the Old Testament, the Apocrypha and the New Testament. At present only the New Testament has been published. Translators in each group were selected because of their scholarly competence and not because of denominational connections. "The *New English Bible* is not the expression of any denominational or doctrinal leaning; it is offered simply as the Bible to all those who will use it in reading, teaching or worship" (Back cover of paperback edition).

The translators undertook the task of producing a *new translation*, not a revision of any earlier version. This is in definite contrast with the American Revised Standard Version, which is a *revision* of the Authorized Version. This difference of purpose has given the British scholars greater freedom than the Americans had. In the Introduction of the New English Bible (NEB for brevity) we find this statement of the translators' aim,

We have conceived our task to be that of understanding the original as precisely as we could (using all available aids), and then saying again in our own native idiom what we believed the author to be saying in his . . . we have constantly striven to follow our instructions and render the Greek, as we understood it, into the English of the present day, that is, into the natural vocabulary, constructions, and rhythms of contemporary speech. We have sought to avoid archaism, jargon, and all that is either stilted or slipshod" (pp. ix-x).

The aim was to produce a translation and not a paraphrase of the New Testament.

The method of the work of the translators is interesting, and is best described in their own words.

The Joint Committee appointed a panel of scholars, drawn from various British universities, whom they believed to be representative of competent biblical scholarship in this country at the present time. The procedure was for one member of the panel to be invited to submit a draft translation of a particular book or group of books. This draft was circulated in typescript to members of the panel for their consideration. They then met together and discussed the draft round a table, verse by verse, sentence by sentence. Each member brought his view about the meaning of the original to the judgement of his fellows, and the discussion was continued until they reached a common mind. There are passages where no one, in the present state of our knowledge, could say with absolute certainty which of two (or even more) meanings is intended. In such cases, after careful discussion, alternative meanings have been recorded in footnotes, but only where the difference was deemed of sufficient importance. There is probably no member of the panel who has not found himself compelled to give up, perhaps with lingering regret, a cherished view about the meaning of this or that difficult or doubtful passage. But each learned much from the others, and from the discipline of working towards a common mind. In the end we accept collective responsibility for the interpretation set forth in the text of our translation (Introduction, pp. ix-x).

After the translators had reached agreement in the meaning of their translation, they submitted the results to a panel of literary experts who checked it from the point of view of literary excellence.

They scrutinized it, once again, verse by verse and sentence by sentence, and took pains to secure the tone and level of language appropriate to the different kinds of writing to be found in the New Testament, whether narrative, familiar discourse, argument, rhetoric, or poetry. But always the overriding aims were accuracy and clarity. The final form of the version was reached by agreement between the two panels (Introduction, pp. x-xi).

In format the NEB is attractive and convenient to use. The major divisions of the larger books are indicated by wide spaces, with appropriate headings inserted in the text, and also at the top of the pages. Chapter numbers are given at the top of each page, with chapters and verses indicated in the margins.

Poetic sections, including many Old Testament quotations, are

presented in poetic form. In a number of instances variant readings are given in footnotes, without the citation of manuscript sources. In general the format is an appealing invitation to read and understand.

Characteristics of the Translation

Since every language has its distinctive expressions or idioms, a good translator seeks to translate ideas rather than words. The NEB represents a high degree of success in the attainment of this goal. Many passages express with great clarity and vividness the meaning of the original Greek. A few examples will illustrate this.

In Jesus' explanation of the seed that fell among thistles (Mark 4:19) we read, ". . . they hear the word, but worldly cares and the false glamour of wealth, and all kinds of evil desire come in and choke the word, and it proves barren." In the Parable of the Rich Fool (Luke 12:20-21), "God said to him, 'You fool, this very night you must surrender your life; you have made your money—who will get it now?' That is how it is with the man who amasses wealth for himself and remains a pauper in the sight of God."

In some passages great effectiveness is achieved by substituting one part of speech for another. A comparison of the translations of Rom. 11:36 in the American Revised Standard and New English Versions illustrates this principle. The RSV reads: "For from him and through him and to him are all things. To him be glory forever! Amen." NEB reads: "Source, Guide, and Goal of all that is—to him be glory forever! Amen." Another example is Hebrews 12:2. RSV translates: ". . . looking to Jesus the pioneer and perfecter of our faith." NEB says: ". . . our eyes fixed on Jesus, on whom faith depends from start to finish."

Good translation also calls for words and expressions that fit the context of a passage and/or the basic outlook of a writer. The laborers in the vineyard (Matt. 20:12) "grumbled at their employer: 'These late-comers have done only one hour's work, yet you have paid them on a level with us, who have sweated the whole day long in the blazing sun!'" In Jesus' denunciation of the lawyers and the Pharisees (Matt. 23:24) we read, "Blind guides! You strain off a midge, yet gulp down a camel!" We get a realistic picture of the soldiers at the cross (John 19:23-24) in their disposition of Jesus' seamless robe. "So they said to one another, 'We must not tear this;

let us toss for it.' ” The translation of Eph. 6:12 reveals vividly the dread of demonic powers that permeated the first century world. “For our fight is not against human foes, but against cosmic powers, against the authorities and potentates of this dark world, against the superhuman forces of evil in the heavens.”

A translator faces the problem of handling technical terms for officials, coins, weights, measures, etc. The NEB has dealt with these with flexibility and considerable success. British familiarity with official titles has made easy the correct translation of the Greek “most excellent Theophilus” (Luke 1:3) by “your Excellency.” In Matt. 14:1 the tetrarch Herod Antipas is called “Prince Herod,” which does not seem quite so apt. There is decided flexibility in translations of the words for the various coins used in Palestine. Where rough equivalents in English money were available, they were used. Thus, in the story of the feeding of the five thousand (Mark 6:37; John 6:7), “two hundred denarii” has been translated “twenty pounds.” The same term is used in the parable in Luke 19:12ff. In the Parable of the Talents (Matt. 25:15) we read, “. . . to one he gave five bags of gold, to another two, to another one.” In the story of the two debtors (Luke 7:40-41), “denarii” is rendered “silver pieces.” In Matt. 20:9 “denarius” becomes “a full day’s wage.” A similar flexible procedure is followed in the translation of terms for the smaller coins. Evidently the translators were more concerned with the messages of the parables than with exact monetary equivalents.

Some passages in any translation are certain to raise questions for a reviewer. A few such passages in the NEB are the following: Matthew 2:16 says that Herod “gave order for the massacre of all children in Bethlehem . . . of the age of two years and less,” but the Greek implies only the male children. In Mark 1:10 we read that the Spirit descended *upon* Jesus, but the Greek says that it came *into* him. This literal interpretation is clearly confirmed by the basic Markan conception that Jesus was Spirit-possessed from his baptism until his death. In Mark 1:14 we read, “Jesus came into Galilee proclaiming the Gospel of God.” The use of *Gospel* by the translators clearly implies the technical message of salvation through Christ as developed in the early Church. But the message of Jesus himself in Mark is good news about the coming of God’s kingdom, without the official theological and ecclesiastical implications of later times.

The NEB rendition of John 3:19 reads, "Here lies the test: the light has come into the world, but men preferred darkness to light because their deeds were evil." RSV translates the first part of the verse, "This is the judgment." To this reviewer it seems more accurate to say, "This is the basis of judgment." In Romans 7:18 the word usually translated "flesh" becomes "my unspiritual nature."

The translation of II Corinthians 4:7 is very arresting, but may it not go a little beyond the apostle's meaning? It reads, "We are no better than pots of earthenware to contain this treasure, and this proves that such transcendent power does not come from us, but is God's alone."

Several expressions are grammatically questionable. In Matthew 13:54, 57 we read, "Where does he get this wisdom from? . . . Where then has he got all this from? So they fell foul of him." Acts 7:28 says, "Are you going to kill me like the Egyptian you killed yesterday?" During the storm at sea (Acts 27:31) Paul warned the centurion and his soldiers, "Unless these men stay on board you can none of you come off safely." In the light of recent developments in social welfare in America, the use of "relief" in the great passage Matthew 11:28 seems unfortunate: "Come to me, all whose work is hard, whose load is heavy; and I will give you relief."

A number of distinctively British expressions will create problems for many Americans. The use of corn for wheat and/or other small grains appears in a number of passages, in some of which wheat and corn seem to be used as synonyms. In Matthew's account of the two blind men who persistently shouted to Jesus for help (20:30ff.), we are told, "The people rounded on them and told them to be quiet" (Cf. Acts 16:18). When Jesus' opponents tried to trap him on the issue of paying tribute, he said to them (Matt. 22:18; Mark 12:15), "Why are you trying to catch me out?" In John 8:41 Jesus' enemies said, "We are not base-born," where we would say "illegitimate." I Corinthians 5:9 is translated, "In my letter I wrote that you must have nothing to do with loose livers," and 9:3 of the same letter says, "To those who put me in the dock this is my answer." Expressions that have carried over from the Authorized Version include "fishes," "fatted beasts," and "the cock crew."

Two British expressions in the Gospel of John are daring, yet strikingly appropriate in their settings. In John 6:60-61, in the long

discourse on the bread of life, Jesus had stressed the necessity of eating his flesh and drinking his blood. Shocked at this gruesome idea, some of the disciples cried out, "This is more than we can stomach. Why listen to such words?" The other passage comes from the post-resurrection story at the Sea of Tiberias (John 21:5-6). Jesus was standing on the beach as seven of his disciples approached in a fishing boat. "He called out to them, 'Friends, have you caught anything?' They answered 'No.' He said, 'Shoot the net to starboard, and you will make a catch.'" These passages breathe the rugged atmosphere of the lives of fishermen and common folk who were associated with Jesus.

Brief attention should be given to the translation of a few familiar introductory and/or exclamatory expressions. The AV phrase "And it came to pass" is generally rendered in NEB in one of two ways. When the context requires a translation we generally read, "It happened." When the phrase seems superfluous it is omitted altogether. In place of the redundant "He answered and said" we find in NEB a number of words or phrases suitable to the various situations. An incomplete check of passages revealed the following translations: "answered," "replied," "his answer was," "then (Peter) spoke," "he asked in return," "at this (Peter) said." No attempt was made by the translators to secure a wooden uniformity; rather their purpose was to select the phrases that best fit the particular contexts.

Instead of the exclamatory "Lo" or "Behold" of the Authorized Version, NEB either omits a specific word, or uses an appropriate word or phrase. The following are typical: "all at once," "thereupon," "now," "at this," and "suddenly." The AV phrase "Verily I say unto thee" is usually rendered in NEB by "I tell you," or "I tell you this." In the Gospel of John, where the "amen" (AV "verily") is often repeated, we find in NEB "In truth I tell you," or "In truth, in very truth I tell you." No indication is given for using, sometimes the shorter, sometimes the longer phrase for the same Greek expression.

Selections from a few well-known passages will close the quotations of this review.

Matt. 16:24-26 (Cf Mark 8:34-37; Luke 9:23-25): Jesus then said to his disciples, 'If anyone wishes to be a follower of mine, he must leave self behind; he must take up his cross and come with me. Whoever cares for his own safety is lost; but

if a man will let himself be lost for my sake, he will find his true self. What will a man gain by winning the whole world, at the cost of his true self? Or what can he give that will buy that self back?

Rom. 1:16-17: For I am not ashamed of the Gospel. It is the saving power of God for everyone who has faith—the Jew first, but the Greek also—because here is revealed God's way of righting wrong, a way that starts from faith and ends in faith; as Scripture says, 'he shall gain life who is justified through faith.' Rom. 12:1-2: THEREFORE, MY BROTHERS, I implore you by God's mercy to offer your very selves to him: a living sacrifice, dedicated and fit for his acceptance, the worship offered by mind and heart. Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed. Then you will be able to discern the will of God, and to know what is good, acceptable, and perfect.

I Cor. 13:4-7: Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offence. Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing that love cannot face; there is no limit to its faith, its hope, and its endurance.

The publication of the New English Bible is an important landmark in biblical translation. Based on careful scholarship, it presents the matchless message of the New Testament with directness, clarity, beauty and power. In a truly universal sense it is an English Bible, for it will be read by English-speaking people all over the globe. This is also true of the best translations in English produced by scholars of other nations.

But certain distinctive idioms of one nation are sometimes barriers to the fullest understanding by other peoples. This could be avoided if some kind of international consultative cooperation were developed. Before translations were published, they could be presented to a few competent experts of English style from other countries. These scholars could suggest possible revisions of passages that needed clarification for their particular nations. For years scholars from many countries have cooperated in producing commentaries and other significant religious publications. International cooperation on a consultative basis in biblical translation might be added to these other types. This could even be done before the publication of the whole New English Bible. Such an additional step would increase for millions of readers the meaning and value of this excellent translation.

PRESIDENT'S NEWSLETTER

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

Many fine things have happened at I. T. C. since our last letter.

In January we held our second Conference on the World Mission of the Church. The main theme was the meeting of the World Council of Churches in New Delhi, India in December, 1961. We also discussed the general nature of the ecumenical movement. A distinguished array of leaders came from all over the nation, including Bishop Newell S. Booth of the Methodist Church, Bishop Richard R. Wright, Jr., of the A.M.E. Church, and many local leaders. Members of our faculty and student body also helped to give us a vivid living picture of the Christian Church as it struggles to serve and grow in this modern world. Since Mrs. Richardson and I had attended the World Council meeting in New Delhi, we were able to give first-hand reports on this greatest gathering of the Church in modern times.

In March, under the sponsorship of Gammon Seminary, we had the Thirkield-Jones lectures. Dean William R. Cannon of the Candler School of Theology at Emory University brought three informative and enjoyable lectures on the church and the ecumenical movement. They were a rich contribution to the intellectual life of the whole Center.

I am pleased to report that, under the initiative of Bishop B. Julian Smith and Director Milner Darnell, Phillips School of Theology will soon begin a lectureship which will also be an enrichment of our school life.

Commencement 1962 was a grand occasion. We were hon-

ored to have Bishop Willis J. King as the speaker. He is one who has worked long and hard to bring I. T. C. to reality. His message will long be remembered. We had 24 graduates, a fine group who give great promise of high service to the Church. At least two of the graduates are hoping to go into foreign mission service. The great majority, however, have gone into the active pastorate. This is the first class that has spent its full three years at I. T. C. They will be worthy bearers of the Center's standards.

The summer was busy as usual. Our new buildings, with their air-conditioning and other facilities, have made us a mecca for meetings of all kinds. We are glad to be of service, particularly to religious and social service groups, as far as our facilities will permit.

We have two major activities in the summer: the Area Pastors' School, conducted by the Methodist Church on the Old Gammon Campus, and the Interdenominational School for Urban and Rural Pastors held at the Center in mid-August. Both of these schools were highly successful this year.

The Urban and Rural School concentrated on a study of group dynamics. This year it was taught in workshops and by demonstrations. Also, for the first time, pastors' wives were invited as full students. They came in large numbers and also had a rich course of study. In addition an evening fashion show on "What the Minister's Wife Should Wear" was enjoyed by the men and the women.

A nation-wide fellowship has been founded to promote and extend the summer school, and to promote I. T. C. If you want further information, write to Rev. U. Z. McKinnon, Director of Extension Work. Why not plan to come next summer?

We are now in the midst of the present school year. We have a good enrollment, a little ahead of last year. We hope for several more students at mid-term. A larger number of theological students is both the great need and the great hope for the Church. We urge you to do whatever you can to guide young

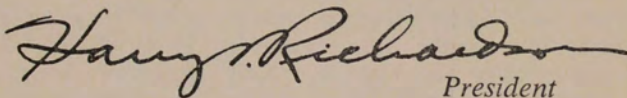
people into the ministry. With its varied fields of service, the ministry is more inviting today than ever.

As you may suspect, we face continuing needs in the Center. We need two denominational dormitories, more apartments for married students, and a Chapel. Above all, we need additional funds for operation. These funds can best come for an endowment which will mean regular and assured income on which we can build an educational and training program adequate to the increasing demands of theological education today.

We are now trying to raise \$2,000,000, two-thirds of which will be for endowment, and one-third for buildings. Can you help us in this effort?

The Center continues to be the most unique and effective approach ever devised for the training of Christian ministers. We are grateful for your aid and interest in its work.

Yours in Christian fellowship,


President

Faculty and Staff News

In July *President Harry V. Richardson* attended the Methodist Theological Conference at Oxford University, England, and read a paper on "Methodist Theology and the Ecumenical Movement." Dr. Richardson was also a delegate to the Third Assembly of the World Council of Churches in New Delhi, India.

Dr. Charles B. Copher, Dean of Instruction and Professor of Old Testament, is the author of a series of lessons on the prophet Ezekiel, published by the Board of Education of the Methodist Church. During the summer Dr. Copher taught and lectured at a number of conferences and training schools from Mississippi to Pennsylvania. On two occasions he has also served as consultant on the New Children's Curriculum of the Methodist Church.

Dr. Josephus R. Coan, Professor of Missions and Religious Education, received his Ph.D. degree from the Hartford Seminary Foundation, Hartford, Connecticut, on May 23, 1961. His dissertation was on "The Expansion of the Missions of the African Methodist Episcopal Church in South Africa, 1896-1908." In his research, based upon missionary experience in South and Central Africa from 1938-1947, Dr. Coan has collected, preserved and interpreted many valuable historical records. I.T.C. extends heartiest congratulations to

Dr. Coan on his fine work and the attainment of this academic goal.

In March Dr. Coan attended the meeting at Buck Hill Falls, Pennsylvania, of the National Council's Division of Christian Education. The conference studied the next steps in their long-range Co-operative Curriculum Project. Dr. Coan also shared in a Boston meeting of the Association for Asian Studies, in which he represented the Atlanta University Center's Faculty Seminar on Non-Western Studies; in an annual meeting at Washington of the American Society of African Culture; and the annual meeting of the General Board of Education of the A.M.E. Church. He has also written a manual on Christian Stewardship for the A. M. E. Church.

Mrs. Carrie L. George, Assistant Professor of Religious Education, taught courses at the Leadership Training Institute of the C.M.E. Church, in Hot Springs, Arkansas. She taught the course in Worship at the I.T.C. Summer School for Rural and Urban Pastors and their Wives. She has also given leadership in a number of other Religious Education and Missions Institutes in Atlanta and Augusta, in addition to many addresses in local churches.

Dr. Samuel C. Kincheloe, Professor of Sociology of Religion, participated in the meeting of the Religious Research Association in Chicago in June. He also attended

the American Sociological Society and the International Sociological Society, and a special consultation on the Sociology of Religion in Washington, D. C., in August and September.

He has made trips to New York as a member of the Nominating Committee of the Board of Homeland Ministry of the United Church of Christ, and serves that organization as a member of the Board of New College, which is now being developed in Sarasota, Florida.

Dr. Thomas J. Pugh, Professor of Psychology and Pastoral Care, during the month of June taught in the Tennessee Leadership Educational School and Pastoral Institute. He was ill during the months of July and August, and spent nearly two weeks in a hospital in Boston, Massachusetts.

As a member of the Georgia Academy of Religion and Health, and as guest of the Bradley Center of Columbus, Georgia, Dr. Pugh shared in an informal discussion with Dr. Victor Frankl, M.D. of Vienna, Austria, on his "Principles of Logotherapy."

During the second semester, 1961-1962, *Dr. Ellis H. Richards*, Professor of Theological Studies and Registrar, was granted a sabbatical leave. The time was spent mostly in research at the libraries of Candler School of Theology and Columbia Theological Seminary, in Atlanta and Decatur. His studies were abruptly terminated by an appendectomy at Georgia Baptist Hospital. His summer activities included a short trip to New York State to visit relatives.

Dr. Ralph L. Williamson, Administrative Assistant to the President and Professor of Town and Country Work, served as a Workshop Leader in the Ecumenical Institute of the National Council of Churches held in July at Blue Ridge, North Carolina. He taught in the I.T.C. Summer School for Rural and Urban Pastors, and directed research on salaries of Negro Ministers.

From August 28 through September 4, he attended meetings in Washington, D. C. of four Sociological Societies.

Rev. David M. Abernathy, Visiting Instructor in Communications, served as Chaplain at Grady Memorial Hospital during the summer. On November 24, 1962, he was married to Miss Diane Davis, who is a Child Welfare Worker in Cobb County. Our sincere congratulations to this fine young couple.

Rev. J. Edward Lantz, Executive Director of the Southern Office of the National Council of Churches, served as Director of the seventh annual Ecumenical Institute for Christian Leaders held in July at Blue Ridge Assembly, North Carolina. Following the Institute, Mr. and Mrs. Lantz and their three children, Tom, John and Alma, took a trip west that combined work with vacation. Their tour included Yellowstone Park, the Seattle World's Fair, and the Philmont Scout Ranch in New Mexico. Personal conferences were held with various leaders of National Council agencies.

The January issue of *Church Management* will publish a sermon

by Mr. Lantz on "The Paradox of Suffering." Mr. Lantz is also completing a biography of Dr. W. D. Weatherford, entitled *A Man and the Mountains—A Portrait of Dr. W. D. Weatherford, Sr.*

During the summer Rev. U. Z. McKinnon taught in the Pastors' Institute at Lane College, Jackson, Tennessee and the Arkansas Leadership Training School at Hot Springs. He also lectured in the Mississippi Leadership Training School at Holly Springs. Mr. McKinnon was the Director of the

Forty-third Annual Rural and Urban Pastors' School, held at I.T.C. during the month of August. He began a column in *The Christian Index*, entitled: "Practical Helps for Pastors."

Mr. William A. Shields, Business Manager, was a member of a touring seminar group. During July and August the group spent some time studying social, political and economic conditions in the Scandinavian countries of Europe and in Russia.

BOOK REVIEWS

JAPANESE CONTRIBUTIONS TO CHRISTIAN THEOLOGY. By Carl Michalson. The Westminster Press: Philadelphia, 1960, 192 pp., \$3.95.

Probably most of us have vainly wished at times that we could approach the message of the Gospel entirely fresh as though we had never heard it before. Of course this is impossible, but Dr. Michalson's book provides some newness of insight from Japanese theologians.

The occasion which opened the door to this unusual opportunity was Dr. Michalson's stay in Japan in 1958 as a visiting lecturer in theology. By a unique arrangement of cooperation with students and colleagues he was able to bridge the language barrier and gain access to the considerable literature of Japanese Christian thinkers. Four major streams of thought are presented.

An emphasis on biblical theology has taken two forms. One is the Non-Church movement founded by Kanzo Uchimura. This is a deliberate effort to approach the message of the Bible without prejudice from some ecclesiastical tradition, especially that of western Christendom. Another group follows Zenda Watanabe, a great Old Testament scholar, holding that the Bible is to be interpreted within the Church. He has developed important principles of biblical interpretation.

In contrast to the Non-Church group, Professor Yoshitaka Kumano at Tokyo Union Theological Seminary, has developed a systematic theology which emphasizes the Church. In this he reflects the approach of Karl Barth in his *Church Dogmatics*. His writings deal with eschatology and the Church's place in history.

Seeking to relate the Christian message to the experience of the Japanese people, the gifted writer, Kazoh Kitamori, has developed a theology which makes central the experience of suffering. The doctrine of the pain of God is held to be the principle which unifies different, even conflicting, elements in theology. For Kitamori, "pain is the essence of God" and "human pain is the expression of God's wrath." He feels that the Japanese people may witness to

God's love through their suffering. Naturally his theology emphasizes the cross.

On a metaphysic of time, Seiichi Hatano, late Professor of Christianity at the University of Kyoto, lifts up divine love (*agape*) as the reality which transforms temporality into eternity. Desire characterizes natural life, *eros* the cultural life, but the religious life "is the time of *agape*." Eternity is defined as the fellowship of *agape*. Dr. Michalson believes that "the work of Hatano represents the highest level of intellectual maturity in Japanese theology today" (p. 124).

The concluding chapter entitled "The Maturity of Japanese Theology" sketches the various ways in which major theological issues of today are being met by Japanese Christian thinkers. These include the relation of theology to philosophy, culture, ethics and history.

In this volume Dr. Michalson has not only provided us with the opportunity to gain fresh perspective for old truths, but also he has given us a useful introduction to Japanese theology.

Ellis H. Richards,
Professor of Theological Studies

BROTHERS OF THE FAITH. By Stephen C. Neill. New York: Abingdon Press, 1960. 192 pp., indexed; \$4.00.

Bishop Neill of the Department of Studies of the World Council of Churches is one of the most able interpreters of the ecumenical movement. He is best known for the monumental history prepared for the Evanston Assembly of the World Council of Churches.

In the present book Bishop Neill sets forth the principal issues involved in the formation of the Council and its subsequent history. He does this in a series of semi-biographical accounts of many of the principal leaders. He quite properly begins with John R. Mott, devoting a chapter each to William Temple of England, W. A. Visser 't Hooft of Holland and others, closing with D. T. Niles, the relatively youthful leader from Ceylon.

The book is useful for the clergyman or the layman who wishes to be better informed about the ecumenical movement whether on the world scene or the local community. One could wish it were more complete, for numerous influential men are omitted.

Ralph L. Williamson
Professor of Town and
Country Work

FROM DEATH-CAMP TO EXISTENTIALISM. By Victor E. Frankl. Boston: Beacon Press, 1959, xii, 111 pp. \$3.00.

In this book Victor E. Frankl, a psychiatrist, tells his own story of suffering and interprets its significance. He would teach its meaning to other people. The interpersonal encounter must provide growth for togetherness and aid in the development of maturity as it provides insight and purpose for human living. There are many facets in this deeply moving social scene. Many people in Death-Camp are involved in Dr. Frankl's suffering and also in the suffering of other persons. There were differences in outcome, and the motivations are as varied as are the outcomes.

Dr. Frankl tells his own story. Many questions may be asked about it. Here I shall ask only two: Is his goal merely to render another first person account of suffering? If not, why does he tell the story? It seems that the story is merely an introduction to the meaning of its nature. The fact that he in three years suffered in four concentration camps as a Nazi prisoner is not itself unique. Frankl does not ask why the good man suffers; rather, he asserts that the capacity to suffer is related to the experiencer's meaning for living. How a person takes the experience of standing naked before his enemies is determined by "the meaning of life for him."

The meaning of this experience for Frankl is found in the concept which he called logotherapy. Logotherapy, the will-to-meaning becomes the rationale to modern existential analysis formalized as the third Viennese school of psychotherapy. Actually this school of psychotherapy adds another dimension to psychotherapy. Man's will-to-meaning, "his

deep-seated striving and struggling for a higher and ultimate meaning to his existence" is not only the goal of logotherapy but should be extended to become the goal of mental health with guidance in concrete meaning potentialities.

Like the art of loving for renewed vigor and vitality to persons who experience aloneness and rejection, logotherapy offers help for persons who experience emptiness, meaninglessness and lack of purpose for living. The will-to-meaning (logotherapy) offers an invitation to the religious leader for rededication in the seriousness of his role as a physician of souls. His therapeutic responsibility cannot be given up to other members of the healing art team.

Thomas J. Pugh, Professor,
Psychology and Pastoral Care

IN THE UNITY OF THE FAITH: Twenty-seven Sermons and Meditations. Philadelphia: The Christian Education Press, 1960. 187 pp. \$3.00.

This book is a compilation of sermons focusing in the unity of the faith and the ecumenical movement. The sermons are by distinguished church men and church women who interpret the good news of God in Jesus Christ. The authors represent more than a score of denominations. They approach the subject in different ways. Some speak to our personal needs while others delineate our Christian responsibility in a changing world. While presenting different points of view, they nevertheless bear witness to the fact that all Christians belong to the universal company of those whose hope is rooted and grounded in Jesus Christ our Lord.

The authors include Eugene Carson Blake, whose name is well known as the one who proposed the Blake-Pike plan of church merger; Antony Bashir of the Syrian Antiochian Orthodox Church; Desmond W. Bittinger, Church of the Brethren; Howard H. Brinton, The Religious Society of Friends; Earl Cruzan, Seventh Day Baptist Church; Bishop Iakovos of The Greek Orthodox Church; Arthur Lichtenberger, Protestant Episcopal Church in the U. S. A.; and two outstanding church women, Cynthia C.

Wedel of the Protestant Episcopal Church; and Mossie Allman Wyker, Disciples of Christ.

The foreword of the book is written by Dr. Edwin T. Dahlberg, Minister of the Delmar Baptist Church, St. Louis, Missouri, and immediate Past President of the National Council of the Churches of Christ in the U. S. A.

These sermons as printed are brief and not full length oral homilies. They are interesting and edifying. They have been edited in such a way as to facilitate easy reading and are well worth the time required to do so.

J. Edward Lantz,
Visiting Instructor in Speech

THEY SANG THROUGH THE CRISIS, by John Malcus Ellison. Chicago, Valley Forge and Los Angeles: The Judson Press, 1961. 159 pp. \$2.50.

Through a series of sermons Dr. Ellison, for many years President and now Chancellor of Virginia Union University, confronts the nation and the world with the great crisis of our time. For many of us, it would seem that we face a multiplicity of crises but for the author these are merely segments of man's one big crisis—awareness of his moral and spiritual resources but incapacitated by his reluctance to rely upon them. The Christian faith confronts man with God but man tries to look elsewhere for remedies for his and his society's ills.

They Sang Through the Crisis calls man's attention to the voice of God, crying "this is the way, walk in it," and gives directions how one may listen to God. Perhaps the understatement of the decade was made when he said, "the world is shrinking faster than the human heart is expanding."

The adversaries which contribute to the crisis situation are atomic energy, impersonalism, secularism and modern man's Pilate-like indecision which makes impossible the achieving of the good life. But all may not be lost in the tensions of our times. Man can sing. Many men of destiny in the past have sung their way through—Paul and Silas, the Wes-

leys, even Jesus on the Cross! "Singing in the rain" not only helps us to forget the rain but contributes to our enjoying it. Somebody hears us when we sing and singing is contagious.

Here are thirteen of the most thrilling sermons one can read today from a pen and heart seasoned and experienced by education, by a busy life as teacher, executive and worker with the common folk as pastor,, one who walks with kings but loses not the common touch.

U. Z. McKinnon

Director of Extension, I. T. C.

GOD'S MISSION—AND OURS. By Eugene L. Smith. New York and Nashville: Abingdon Press, 1961. 169 pp., \$3.25.

The author of this book is the General Secretary of the Division of World Mission of the Board of Mission of the Methodist Church. He has written out of his rich experiences and observations that the world Christian mission is today a matter of growing concern in the program of American churches. His object in writing was "to help answer some of the inquiries of the faithful people in the American churches whose gifts sustain the Christian mission" (p. 7). The purpose of the volume is to set forth a theology for Christian missions and build on it a commentary on missionary principles and practices. God's mission is thought of in terms of the "increasing outreach of God's love for His children" (p. 42). For the author, God, who is known as Father, Son, and Holy Spirit, "is a missionary God" (p. 46). God the Father is the central source of power of the Christian mission. His decisive missionary activity is to be seen in the sending of His Son, Jesus Christ, as the Savior of mankind. His action is seen also in the outpouring of the Holy Spirit as the dynamic of Christian missions. The Holy Spirit who was manifested at Pentecost and in the Apostolic Church is the source of power in the continuing life of the Church (p. 54).

The mission of the Christian Church is to carry "to all mankind, in every generation, the story of God's action in Christ." The Triune God dwells already

among the people to whom the Church is committed to take the message. The specific task of Christian missions is to show the people, with whom He dwells, the nature of His presence. When this is done, people everywhere can accept the Christ, who is already theirs, as their Lord and Savior (p. 59).

The author discusses elements of strength and of weakness in the Church's practice of missions, past and present, among the older and the younger churches. He gives due credit to the positive achievements of missions. But a bold facing of current problems also demands careful consideration of the weaknesses in the mission of the Church. One set of failures centers around race relations, stewardship, and Christian witness. They are the results of inadequate spiritual resources on the part of missionary boards, societies, and field workers.

What happens when churches neglect mission work? Drawing upon lessons from history, the author points out that, in spite of its strength, the Church of the seventh century suffered tragic defeat before the onslaught of Islam. He sees the defeat as the results of its neglect of its missionary obligation, especially a serious lack of evangelistic concern for its next door neighbors. It also was indifferent to missionary opportunities among distant peoples. It resorted to the wrong method of growth. Often it offered political and economic privileges as inducements for becoming Christians. To these weaknesses must be added the deep divisions of the Church, its heresies, and its pre-occupation with theological formulas rather than with the development of effective patterns of witness (p. 85). Warning is given that the Christian Church of today is confronted with two dangerous ideologies: Islam and Communism. Faithfulness to the Christian mission will be the decisive factor in the life of the Christian Church in the twentieth century (p. 98).

Two other questions are concerned with the expression of our missionary interests. The author holds that the Christian mission cannot operate apart from the contact of cultures. For the practice of missions, this means the necessity of a

healthy alliance between the Christian faith and the particular culture which it penetrates. (p. 135). This view does not imply a moderation of the gospel message, but the use of indigenous thought forms as vehicles of the gospel message.

The other interest has to do with presenting the full range of gospel truth. Evidence is produced to show that certain aspects of the gospel, such as faith healing, the triumph of Christ, and the work of the Holy Spirit are neglected. The author contends that the Church is under obligation to declare the whole gospel and not merely those aspects which appeal to us and to our culture.

Dr. Smith has drawn upon a wide variety of sources on current missionary thinking. The non-technical style and the abundant illustrations also make the work vivid and interesting. It is highly suitable as a text book for courses in missionary education in the local church, as well as for community and regional schools of missions.

Josephus R. Coan,
Professor of Religious Education
and World Missions.

JESUS AND THE TRINITY. By Walter Russell Bowie. New York and Nashville: Abingdon Press, 1960, 160 pp., \$2.75.

The doctrine of the Trinity is probably the most difficult conception in Christian theology. While it is not found in the Bible, it is believed to represent the reality which underlies the experience of faith recorded in the Bible. It is this conviction concerning the Christian experience of the trinitarian God which is the guiding principle for Dr. Bowie's account of the development of the doctrine of the Trinity. Theology, he holds, begins in revelation and personal experience rather than in speculation.

From the early disciples' experience of finding God in Christ, he traces through the pages of the New Testament the gradual unfolding of the Christian understanding of that experience and its implications. He sets forth the thought of Paul and John regarding Christ and the Holy Spirit as these bear on the

emerging idea of the trinitarian conception.

The same emphasis on the centrality of Christian experience of God in Christ informs Dr. Bowie's account of the Christological controversies of the early Church. In a modern context he reviews the difficulties and implications of the formulation of the doctrine of the triune God. Some modern interpretations of the doctrine are also reviewed. Finally, in keeping with the religious emphasis throughout, he points out the proper issue in the long development "when the doctrine ends in dedication."

Dr. Bowie provides a sure guide through the maze of thought regarding this difficult doctrine. He insists on the vital relevance of trinitarian belief both for faith and for theology. The readable style enhances the value of this small volume as an introduction to this thorny problem of theology. Also its insights will serve to refresh the thinking of many a Christian who may have despaired of finding a fruitful interpretation of the doctrine.

Ellis H. Richards,

AN INTRODUCTION TO THE GREAT CREEDS OF THE CHURCH. By Paul T. Fuhrmann. Philadelphia: The Westminster Press, 1960, 144 pp., \$3.00.

Several writings have been published by Dr. Fuhrmann, but none more immediately useful to the average reader than this introduction to the creeds. Dr. Fuhrmann was for many years Professor of Church History at Gammon Theological Seminary and now is a member of the faculty at the Columbia Theological Seminary in Decatur, Georgia.

Three ancient creeds and four Reformation or modern confessions are reviewed in a concise but readable account. The classic creeds of the ancient Church are the Apostles' Creed, the Nicene Creed and the Athanasian or Quicumque Vult Creed. The confessions described include those of the Waldensians, Luther's Augsburg Confession, the Declaration of Faith by French Protestants and the Puritan or Westminster Confession.

Dr. Fuhrmann writes from an amazing fund of historical knowledge. His fresh and independent views rest on a compendious grasp of the data coupled with keen insight which lifts up clearly the central issue in each case. Thus his account of the creeds is exact and expert without being exhaustive or labored. The copious notes reflect the underlying erudition.

Yet this introduction is not only scholarly for through it all shines a spiritual light which reflects the author's own deep concern for the genuineness and vitality of the faith of the Church today.

This small volume is not only eminently useful as an "introduction" to the creeds and as a ready reference, but it also provides inspiration and encouragement to all who profess and cherish "the faith of our fathers."

Ellis H. Richards

THE GERMAN PHOENIX. By Franklin Hamlin Littell. New York: Doubleday & Company, Inc., 1960. 226 pp., \$3.95.

This book "tells the gripping story of the twenty-five years in which the German Protestant Churches were transformed from state-subsidized, complacent conservatism into a body resisting to the death Communist and Nazi tyranny—and experimenting with thoroughly unconventional but effective forms of worship and teaching."

In relating the transformation of the German churches, Dr. Littell describes in considerable detail how Hitler and the Nazi regime gained a strangle hold on the churches and how the churches gradually awakened to what was happening and resisted the tyrannical monster who was threatening to kill them.

The German Phoenix gives a record of the reactivated church in the post-war period, including an excellent sketch of the development of the first rallies of the church which developed into the *Kirchentag* movement. Dr. Reinold von Thadden, the founder, is portrayed as one who suffered intensely under the Nazi regime but who, through his suffering, became a stalwart and capable leader of the German *Kirchentag*.

Dr. Littell draws numerous parallels between the *Kirchentag* of Germany and various types of conferences and mass rallies of the church held in America. In a genuine sense the *Kirchentag* is unique in the history of the Christian Church.

The author also describes the Evangelical Academies. He discusses them from the standpoint of performing various functions such as in the Quest of Discipline, Redeeming the Professions, and "The Apostolate" or New View of the Laity.

In contrasting the Evangelical Academies with the lay movements of our country, he notes both parallels and points of difference between the two movements. One of the striking differences is the trend in the Evangelical Academies toward depth discussions as contrasted with discussions in America.

It is interesting to note, however, that depth Bible study, depth interviews, and even depth discussions are developing very rapidly in our own churches.

The book is written in a readable and interesting style. Dr. Littell is an historian of the first order. He is now Professor of Church History at Perkins School of Theology, Southern Methodist University. He has spent several years in Germany, first as chief Protestant adviser to the U. S. High Commissioner for Germany and later as senior representative of the Franz Lieber Foundation. For awhile he was the only non-German on the executive committee of the *Kirchentag*, and for many years he has worked closely with the leaders of the German Church. He knows them personally and counts them among his friends. He is well informed on contemporary church life and thought.

J. Edward Lantz

BOOKS RECEIVED

Paperback Editions

The attention of our readers is particularly invited to the following noteworthy books now available in inexpensive paperbound editions.

Walter Russell Bowie, *The Master, A Life of Jesus Christ*. New York: Charles Scribner's Sons. xii, 331 pp. \$1.45.

Owen Brandon, *The Battle for the Soul, Aspects of Religious Conversion*. Philadelphia: Westminster Press. 96 pp. \$1.25.

Lewis Browne, *This Believing World*. New York: Macmillan. 347 pp. \$1.75.

Lewis Browne, *The World's Great Scriptures*. New York: Macmillan. xvi, 559 pp. \$2.95.

Hazel Davis Clark, *Evidence of Eternity*. New York: Association Press (Reflection Book). 126 pp. 50¢.

Wayne H. Cowan, ed., *Facing Protestant-Roman Catholic Tensions*. New York: Association Press (Reflection Book). 125 pp. 50¢.

Charles M. Crowe, *Sermons for Special Days*. New York and Nashville: Abingdon Press (Apex Books). 171 pp. 95¢.

John Dillenberger and Claude Welch, *Protestant Christianity*. New York: Charles Scribner's Sons. xii, 340 pp. \$1.45.

John W. Dixon, Jr., *Form and Reality: Art as Communication*. Nashville: The Methodist Student Movement. 92 pp. \$1.00.

Jack Finegan, *First Steps in Theology*. New York: Association Press (Reflection Book). 128 pp. 50¢.

Harry Emerson Fosdick, *Rufus Jones Speaks to Our Times*. New York: Macmillan. xvii, 289 pp. \$1.95.

Charles W. Kegley and Robert W. Bretall, eds., *Reinhold Niebuhr, His Religious, Social, and Political Thought*. New York: Macmillan. xiv, 486 pp. \$1.95.

Charles W. Kegley and Robert W. Bretall, eds., *The Theology of Paul Tillich*. New York: Macmillan. xiv, 370 pp. \$1.95.

Charles F. Kemp, *The Pastor and Community Resources*. St. Louis: Bethany Press. 96 pp. \$1.50.

Hugh T. Kerr, ed., *By John Calvin*. (New York: Association Press (Reflection Book)). 124 pp. 50¢.

Ernest M. Ligon, *The Psychology of Christian Personality*. New York: Macmillan. 393 pp. \$1.95.

Clarence E. Macartney, *Peter and His Lord, Sermons on the Life of Peter*. New York and Nashville: Abingdon Press (Apex Books). 247 pp. 95¢.

Martin E. Marty, ed., *New Directions in Biblical Thought*. New York: Association Press (Reflection Book). 128 pp. 50¢.

Carl Michalson, ed., *The Witness of Kierkegaard*. New York: Association Press (Reflection Book). 127 pp. 50¢.

Reinhold Niebuhr, *Moral Man and Immoral Society*. New York: Charles Scribner's Sons. xxv, 284 pp. \$1.45.

Edmund Perry, *Confessing the Gospel*. Nashville: The Methodist Student Movement. 122 pp. \$1.00.

J. B. Phillips, *The Book of Revelation, A New Translation of the Apocalypse*. New York: Macmillan. xiv, 50 pp. 95¢.

J. B. Phillips, *The Gospels Translated into Modern English*. New York: Macmillan. ix, 252 pp. \$1.25.

J. B. Phillips, *Letters to Young Churches*. New York: Macmillan. xiv, 225 pp. \$1.25.

J. B. Phillips, *The Young Church in Action, A Translation of the Acts of the Apostles*. New York: Macmillan. xvi, 103 pp. 95¢.

J. B. Phillips, *Your God Is Too Small*. New York: Macmillan. 126 pp. \$1.10.

David E. Roberts, *Psychotherapy and a Christian View of Man*. New York: Charles Scribner's Sons. \$1.25.

Albert Schweitzer, *The Quest of the Historical Jesus*. New York: Macmillan. vii, 413 pp. \$1.95.

William A. Spurrier, *Guide to the Christian Faith*. New York: Charles Scribner's Sons. xii, 242 pp. \$1.25.

Paul Tillich, *The Shaking of the Foundations*. New York: Charles Scribner's Sons. 186 pp. \$1.25.

Other Books Received

H. G. Alexander, ed., *The Leibniz-Clarke Correspondence*. New York: Philosophical Library. lvi, 200 pp. \$4.75.

Adam Elliott Armstrong, *In the Last Analysis*. New York: Philosophical Library. 115 pp. \$3.00.

Robert N. Beck, *The Meaning of Americanism*. New York: Philosophical Library. xii, 180 pp. \$4.75.

Burnham P. Beckwith, *Religion, Philosophy, and Science, An Introduction to Logical Positivism*. New York: Philosophical Library. 241 pp. \$3.75.

Arnold B. Come, *Agents of Reconciliation*. Philadelphia: Westminster Press. 176 pp. \$3.95.

F. G. Connolly, *Science Versus Philosophy*. New York: Philosophical Library. 90 pp. \$3.75.

C. A. Coulson, *Science, Technology and the Christian*. New York and Nashville: Abingdon Press. 111 pp. \$2.50.

Walter C. Durfee, *Alphabetics as a Science*. New York: Philosophical Library. 46 pp. \$4.75.

Peter Fingesten, *East Is East, Hinduism, Buddhism, Christianity—A Comparison*. Philadelphia: Muhlenberg Press. xvii, 181 pp. \$3.00.

Peter Fireman, *Justice in Plato's Republic*. New York: Philosophical Library. 52 pp. \$2.00.

Martin J. Heineken, *The Moment Before God*. Philadelphia: Muhlenberg Press. xiii 386 pp. \$5.95.

Johnson D. Hill and Walter E. Stuer-
mann, *Philosophy and the American
Heritage*. New York: Philosophical Li-
brary. 254 pp. \$3.50.

E. Stanley Jones, *In Christ*. New York
and Nashville: Abingdon Press. 380 pp.
\$2.50.

Thomas S. Kepler, *Mystical Writings
of Rulman Merswin*. Philadelphia: West-
minster Press. 143 pp. \$2.95.

Carol Klein, *The Credo of Maimon-
ides, A Synthesis*. New York: Philosoph-
ical Library. 143 pp. \$3.75.

F. A. Lea, *The Tragic Philosopher, A
Study of Friedrich Nietzsche*. New York:
Philosophical Library. 354 pp. \$6.00.

Bernard J. F. Lonergan, *Insight, A
Study of Human Understanding*. New
York: Philosophical Library. 785 pp.
\$10.00.

Patrick J. McLaughlin, *The Church
and Modern Science*. New York: Philo-
sophical Library. 374 pp. \$7.50.

T. W. Manson, *Ethics and the Gospel*.
New York: Charles Scribner's Sons.
109 pp. \$2.75.

Joseph Mudry, *Philosophy of Atomic
Physics*. New York: Philosophical Li-
brary. 136 pp. \$3.75.

J. B. Phillips, *God Our Contemporary*.
New York: Macmillan. x, 137 pp. \$2.50.

Howard Rhys, *The Epistle to the Ro-
mans*. New York: Macmillan. 250 pp.

Dagobert D. Runes, *Lost Legends of
Israel*. New York: Philosophical Library.
90 pp. \$2.75.

Dagobert D. Runes, ed., *Spinoza: How
to Improve Your Mind*. New York: Phil-
osophical Library. 90 pp. \$2.75.

Dagobert D. Runes, ed., *Spinoza: Prin-
ciples of Cartesian Philosophy*. New
York: Philosophical Library. 192 pp.
\$4.75.

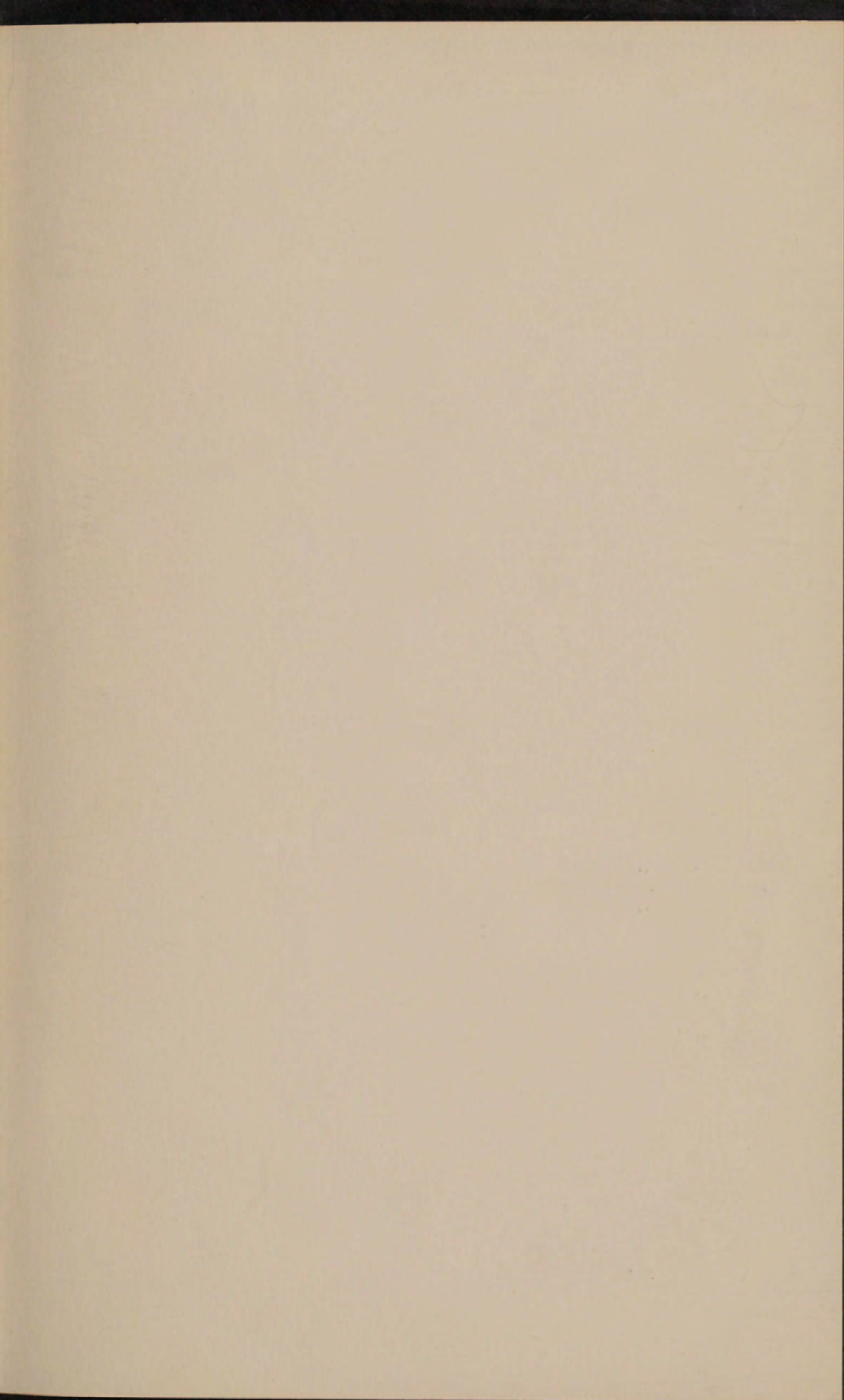
Dagobert D. Runes, ed., *Spinoza: The
Road to Inner Freedom, The Ethics*. New
York: Philosophical Library. 215 pp.
\$3.00.

William B. Silverman, *God Help Me!
From Kindergarten Religion to the Radi-
cal Faith*. New York: Macmillan. 294
pp. \$4.95.

Dean Turner, *Lonely God, Lonely
Man*. New York: Philosophical Library.
191 pp. \$3.75.

H. R. Vanderbyll, *Cosmic Symphony*.
New York: Philosophical Library. 54
pp. \$2.75.

Ernest Wood, *Yoga Dictionary*. New
York: Philosophical Library. xi, 178 pp.
\$3.75.



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