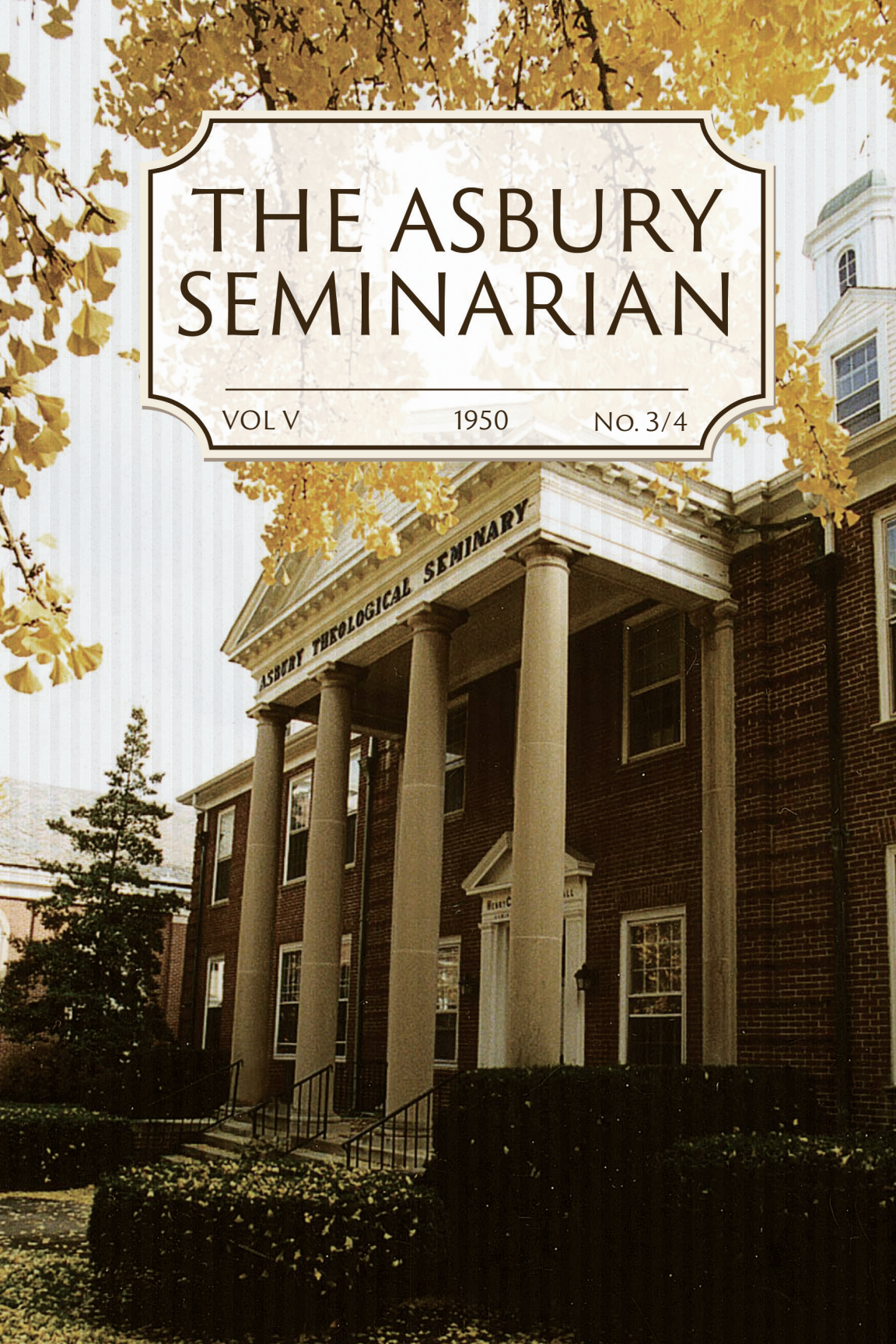


THE ASBURY SEMINARIAN

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The President's Letter

JULIAN C. MCPHEETERS

Among the spiritual peaks during the fall quarter at the Seminary may be mentioned the twenty-four hour vigil of prayer at the opening of the quarter, the annual revival of Asbury College in which the Seminary participates, and the annual Holiness Emphasis Week, observed under the auspices of the student body of Asbury Theological Seminary.

All classes were dismissed for the twenty-four hour vigil of prayer. It was a time of spiritual inventory and undergirding for the tasks of another school year. Dr. O. H. Callis, an approved evangelist of the Methodist Church was the preacher for the College Revival. The students of the Seminary kept an unbroken vigil of prayer daily, from midnight until 6 a.m., during the special series in the College. The revival was a time of great spiritual quickening in salvation, sanctifications, reclamations, and epochal decisions for several hundred young people.

The speaker for the Holiness Emphasis Week was Dr. Ralph Earle, head of the department of Biblical Literature in the Nazarene Theological Seminary at Kansas City. The spiritual tides of the week reached a crest on Friday at the ten o'clock chapel hour. The challenge of the hour was that of Kadesh-Barnea. The service extended well past the noon hour as young men and women preparing for the ministry, tarried to pray for the nails to be driven. The radiant faces of a goodly number bore witness to the fact that they had not turned back, but had entered the Canaan rest of a life crucified with Christ.

The enrollment for the quarter totalled 296. While the number of students was 22 less than in the same quarter of the previous year, there were eight more students enrolled for the B.D. degree than last fall quarter.

The next building project is that of the Chapel. Something like half the amount of the cost of the proposed building has been secured in cash and pledges.

Dr. J. Harold Greenlee, professor of New Testament Greek, received a Fulbright Grant and is on a nine-month leave of absence for study at Oxford University and the University of London. Jack Howard Goodwin, Head Cataloger in the Seminary Library, has been granted a year's leave of absence for study in Scotland, at the University of Edinburg. Dr. Earl E. Barrett is the new professor of Doctrine. Dr. Robert P. Shuler, Jr., professor of Old Testament was released at the close of the fall quarter to accept the position as associate pastor of Trinity Methodist Church in Los Angeles.

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Our Contributors

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The Editorial Committee wishes to express to Dr. Robert P. Shuler, Jr. its appreciation of his service as associate editor of this periodical. He has served willingly and faithfully, and goes to his new work for the Kingdom with the sincere good wishes of the Editorial staff.

Faith and Freedom

GEORGE ALLEN TURNER

In the minds of many the two concepts of faith and freedom are antithetical. This is, of course, dependent upon the definitions given the terms. To those who view them as in antithesis, faith would be regarded as a rather credulous and naive acceptance of tradition, while freedom would represent the movement of reason and investigation unfettered and uninhibited by considerations of value. Historically there is considerable justification for this viewpoint. On the other hand the viewpoint rests upon dubious definitions of these terms and may represent an easy, superficial, and erroneous generalization. Indeed it may be shown that freedom is not the alternative to faith, but rather its consequent.

While generalizations are often misleading, they may be helpful in gaining perspective. The sixteenth century may be characterized as an age of faith, a period in western history when credulity and tradition were sloughed off by the discovery of deeper spiritual verities. This resurgence of faith led, in the seventeenth century, to a demand for freedom, first religious and then political. This phase of freedom continued through the eighteenth century. In the nineteenth century the pendulum swung back towards the emphasis upon faith. It was the century of progress, of continuity nourished by a basic faith in God, in man, and in the future. By the beginning of the present century religious faith was increasingly disturbed by doubts and uncertainty. In western countries security came to be prized more highly than freedom and individual initiative, especially after the economic depression of the thirties. While the nineteenth century was one of confidence, stability and progress, the twentieth thus far has been one of instability, uncertainty, and, in some respects, retrogression. The rosy optimism reflected in the concept of

building a "brave new world" and its religious counterpart of bringing in the Kingdom of God, could not survive the catastrophes of the two world-wars, the depression, and the atom bomb. Those who have been emphasizing that man is a sinner have at last won a respectable hearing, aided as they have been, not only by Biblical exegesis but also by the shocking realities of contemporary events.

A helpful analysis of British thought in this century appears in J. W. B. Smith, *An Introduction to Scripture Teaching* (Thomas Nelson, 1949). The author describes the period from 1870 to 1918 as one in which traditional views of the Bible and of education predominated. The next period, 1918 to 1944, was one of confusion and transition. The results of higher criticism of the Bible had then made themselves felt in religious education. Since 1944 there has been an attempt at reconstruction, necessitated by the fact that loss of religious faith led to serious moral and social evils. The author seeks to help the situation by suggesting how the Bible may be made more effective and influential without ignoring the "assured results" of modern critical scholarship. The suggested solution is a new curriculum of Biblical studies suitable for teen-age youth in which the teacher leads the pupils to see that the historical inaccuracies of the Bible do not spoil its religious message. The problem thus centers around the use to be made of the Bible. It is still authoritative but not in the old sense, i.e., as the very words of God; it is rather the Word of God mediated through fallible men. Even Jesus, thinks Smith, accepted many of the erroneous concepts of his age, such as belief in demon possession, but this does not destroy his religious *value* for us. In this manner of circular reasoning Jesus is declared to be the ultimate in

truth and the highest revelation of God even though the written records of his life and words afford only an approximation to the historical reality. A way is sought towards a completely trustworthy revelation even though the vehicle of that revelation is not fully trustworthy. Jesus is placed in contrast to the records which portray him. The records are disappointingly human and hence fallible; Jesus is perfect. The question of how Jesus can be known to be infallible when the avenue of that knowledge is not inadequate is not seriously faced. On closer examination even Jesus is not infallible; in him the human is so potent a factor that he is not free from errors even in the spiritual realm. There is a reminder of gnostic dualism and hence docetism here. The court of final appeal is the individual; the ultimate criterion is subjective. The above viewpoint is fairly typical of the contemporary attitude toward the authority of the Scriptures today.

Thus, freedom, of a certain kind, has had its day. This freedom was regarded as relief from dogma, tradition, authority, "verbalism," and the past. It is now seen to have been negative and barren because lacking in positive convictions and affirmations. The weakness of the contemporary movement to rebuild faith is that it is too subjective and does not take a sufficiently serious view of the facts. There is a tendency to divorce faith from history, reminiscent of the method of Ritschl in making value-judgments the primary data of religion. The faith which needs to be summoned must not be mere credulity or the perpetuation of shibboleths. It must be a clear-eyed faith, based upon available evidence, a faith which does not shrink from, but rather welcomes scrutiny. Such a faith emancipates, not so much *from* something as *to* something. It does not fear critical questions nor become apprehensive when its foundations are being investigated. It is confident of confirmation on the basis of *evidence*. The Biblical writers were surprisingly objective and factual. Even the moving chronicle of the passion is related with astonishing detachment. "That which we have seen and heard declare we unto you"

is the typical apologetic. When the messengers of John came to ascertain Jesus' messianic role they were not scolded or indoctrinated, but, were directed to present John with the evidence, leaving him to draw his own conclusions.

The importance of distinguishing fact from "mythus" would be less were not Judaism and Christianity both *historical* faiths. Event and belief are so intimately bound together that the task of grasping principles by which the infallible Word is to be extricated from the fallible record cannot be lightly dismissed. This problem has not been faced seriously enough by contemporary theologians. The Bible writers wrote in the conviction that God had revealed himself in historical events, not independently of them. If the historical records are not trustworthy how can one be confident that he has correctly reconstructed that of which they speak? Such a student is like Archimedes trying to lift the world without a fulcrum.

The point is that freedom comes from faith, not apart from it. A faith which grips reality, which apprehends truth by the proper use of the avenues of knowledge, such a faith has a liberating effect. It enables its possessor to distinguish between the chaff and the wheat, between essentials and non-essentials. Historically it can be shown that those who have taken the Scriptures in their simplicity have experienced a spiritual emancipation. This emancipation is not from the word but through the word. "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." The faith which liberates, however is not indiscriminate credulity but the enlightened and audacious insight into "unseen reality." Such a faith is paradoxical in nature. It is analogous to the paradox that "this bondage to love sets me perfectly free." It is described as "the evidence of things hoped for, the conviction of things not seen," and as the "knowledge which passes understanding." Thus higher synthesis assures one that it is not freedom *or* faith, nor freedom *and* faith, but rather freedom *through* faith.

Holiness Extended

PAUL STROMBERG REES

In this hour we face what I have called "Holiness Extended" in which it is my desire to stress this outreach that Christian sanctity has if it is true to its genesis as a New Testament motivation in our experience and conduct. There is something about the life of entire devotion, the life of Christ sanctified as Lord within us, that is outgoing. It is not static. It is not self-contained. It is not self-centered.

Let us acknowledge that there is such a thing as a religious self-centeredness which sometimes wears the mask of holiness. It is a dangerous thing. If holiness is what the Testament says that it is, and what we, in this company like to believe that it is, then there is something total about its reality and about its challenge. It is total not only for ourselves as persons but total for life and all our responses to life.

I want now to recall with you several passages in the New Testament that are pertinent to our theme. Instead of taking the time to turn to them one by one and reading them in any formal fashion, may I simply remind you of them and quote from them. I remind you, first of all, of a significant thing that appears in our Lord's "high priestly prayer," in the Gospel by John, the seventeenth chapter. In the seventeenth verse He prays, "Sanctify them through thy truth: thy word is truth." And immediately He adds, "As thou hast sent me into the world, even so send I them." Try to get the implication of that, if you will. In the twenty-first verse our Lord relates the answer to this prayer, "Sanctify them through thy truth," to the conversion of the world — "that the world may believe."

Another passage which is significant for our present purpose is that of St. Paul in his Colossian letter, the first chapter, where he speaks about the "mystery which hath been hid from ages and from generations, but now is made manifest to his saints . . . which is Christ in you, the hope of glory:

whom we preach . . ." Now "Christ in you" is experientially subjective, but "whom we preach" is evangelistically objective, if I may so express it. Follow Paul a step further: "whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." In other words, Paul is not satisfied that he himself has found Christ as his Sanctifier. He is not even satisfied that there is a remnant in any particular Christian community made of those who are yielding fully to Christ as their Sanctifier. He says this blessing must be shared. It must be extended — "that we may present every man perfect in Christ."

Again, in Paul's second letter to the Corinthians, in the seventh chapter, the apostle says, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit" — now you come to the clause I want you to underscore — "perfecting holiness in the fear of God."

I shall take time to comment a bit, from the point of view of exegesis, on that last clause, for I suspect that in our Wesleyan circles we have not come to understand the significance of that expression as Paul intended it should be understood. The crisis of the believer's cleansing is not in that last clause but is in the first part of the verse: "having therefore these promises, dearly beloved, let us cleanse ourselves." The tense of "cleanse" is aorist. *Now*, by faith! In the critical act of self-giving to God, appropriating the merits of Christ's blood, "let us cleanse ourselves from all filthiness of the flesh and spirit." Then comes the word "perfecting," which is used in an instructive and revealing fashion. Both Daniel Steele, in his *Milestone Papers*, and Baxter, in his *Lexicon on the Greek New Testament*, have significant comments on it, and they both agree. They warrant our taking this phrase "perfecting holiness"

and rendering it: "carrying out holiness in the fear of God." Here, in other words, is the progressive unfolding of the meanings, the challenges, the obligations, the possibilities, that belong to the life of Christian Holiness.

Now there are other passages to which I shall refer as we proceed with our study, but these are sufficient to provide us both with the sphere of our thinking, and also, I trust, in some degree with the appropriate mood.

I want to say three things, mainly, under this head of "Holiness Extended." First, I should like to say something about the extension of holiness as a *personal discipline*. Then I want to think about it as a *social development*. And finally, I want to remark on the extension of holiness as an *evangelistic dynamic*.

I

First of all, then, consider the *personal discipline*. The New Testament has some extremely penetrating and bracing things to say to us about the place of discipline in full-fledged, full-orbed Christian living. In such a passage as that which Paul sent to Timothy in his second letter, the first chapter and the seventh verse, whereas in the Authorized Version we read, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind," Moffatt has it, "the spirit of power and of love and of *discipline*." The Holy Spirit, whom God hath given to us, is the Spirit of discipline.

In the Luke account of our Lord's teaching concerning the disciples as the salt of the earth, there is an expression employed by the Master which in the Authorized Version I think is just a bit mystifying. Jesus said, "Everyone shall be salted with fire." Moffat translates that, "Everyone shall be consecrated with the fire of discipline." Even though my comment be somewhat parenthetical, it should be said that there is something tremendously heroic about the New Testament teaching on the life of holiness. It is not for the soft; it is not for the lazy; it is not for the complacent. It is for people who mean business, utterly and unceasingly, with Jesus Christ. "Everyone shall be consecrated with the fire of discipline."

Now what is it that sets up the need of discipline in a heart that is cleansed from sin and indwelt by the Spirit of God? I think the simple way to answer that question is to call attention to the fact that the New Testament does not present the sanctified life as a *faultless* life; it presents it as a *blameless* life, in which unworthy and unholy motives have been displaced by worthy and Christ-minded motives. Other motives have been, as Professor Olin Curtis would say, "exhausted," and these motives, furnished by the infillment of Christ's mind, now become regnant, dominant, controlling. In such a life we seek progressively to close the gap between blameless living and faultless living, always remembering that so long as this "mortal coil" clings to us we shall not completely close it. Since we are the finite creatures that we are, and since, notwithstanding the purity of our motives, we still inherit a sin-weakened humanity, we have, as Paul puts it, this "treasure in earthen vessels." As Joseph H. Smith would sometimes say, with his Irish twinkle, "And some of the vessels are badly cracked, too!" They will remain cracked until "this corruptible shall have put on incorruption, and this mortal shall have put on immortality" and "death is swallowed up in victory."

So the necessity of personal discipline is created by the very discrepancy between what we are in purity of motive or willingness of heart and what we may become in the progressive approximation of faultlessness. Perfect Christlikeness means much more than merely a disposition of Christlikeness. It means also the achievement of maturity in conduct, in character, and in service. Now always, I say, the gap will remain incompletely closed, but the discipline is necessary in order to narrow it as fully as possible.

This matter of discipline is something on which we Protestants, generally speaking, are very lax. We seem to be afraid of it. We have the feeling that if you begin to talk about discipline in the life of holiness, you have departed from the gospel of free grace, and are reverting to the heresy of salvation by works. Now that is a confusion

of thought. The fact that we hold our salvation, in all its degrees and developments, as a gift from God does not void the necessity of our using the "means of grace." There is a place for regimens and techniques of holy living. We do not work *for* grace; we work *from* grace. To interpret the full indwelling of Jesus Christ in such ways as to commend Him most attractively and effectively to other people, requires constant, daily discipline.

Because we have shied away from these disciplinary aspects of holiness we have become, too largely, sentimentalists in circles where holiness is stressed. We are concerned with our feelings. Even carrying our Bibles to church is too much of a chore for us. (To be sure, preachers are partly responsible for this, because they take a text, close the Bible, and carry on with a topical homily or harangue in which there is no actual opening of the Scriptures.) We want to be titillated in our emotions instead of being challenged at the point of applying the great principles of Christian holiness to ourselves and to all the activities of our lives. The trouble with most of us is that we are not so much *rugged* individualists as *ragged* individualists. We think the life of sanctity can be lived at loose ends. We are too little aware that our dedicated personality is under the spiritual necessity of growing "in grace and in the knowledge of our Lord and Saviour Jesus Christ." To this end these perfectly human traits of ours, these temperamental peculiarities, need to be disciplined.

We need, for example, to practice in the sanctified life the discipline of the *tongue*. James has some startling, sobering things to say about the Christian use of the tongue. He says, "If any man offend not in word, the same is a perfect man." (James 3:2) How often you and I have spoken unwisely and hurtfully, even when there was no malice in our hearts! What was needed? It was a self-discipline that would have held that tongue in check. We say, "Well, I just spoke before I thought." All right, don't do it the next time. We let this thoughtless, impulsive way of speaking become a habit in our lives; we do not bring it to book and

say, "Here! There's nothing fatalistic about this; I can change this habit in my life by the help and direction of the Holy Spirit, and I will. I will practice the discipline of the tongue."

We need to practice the discipline not only of the tongue, but, shall I say, of the *stomach*. Stanley Jones tells an amusing but by no means pointless story about a lady who wrote to him and said, "Dr. Jones, I want to tell you something about myself and the way the Lord has been dealing with me. I had arthritis and paralyzed legs. I asked God to heal me, and He did. Then I said, 'Lord, you have taken care of my arthritis; what about my overweight?'" And she said, "You know the Lord answered me through the Bible. I read, 'This kind goeth not out but by fasting.'" Precisely! *There* was a place to extend holiness as a personal discipline.

II

Moving to our second major emphasis, consider the extension of holiness as a *social development*. We have been too silent on this point; and sometimes, I think, we have been worse than silent and passive. We have been negative. We have given the impression that holiness is entirely and exclusively a private matter between ourselves and Christ. Now basically it is that, of course, because we are constituted as persons and, as someone has put it, "Religion is what a man does with his solitariness." Like so many epigrams, however, this one is a *characterization* rather than a *definition* of religion.

If a man is satisfied to say that religion is what he does with his solitariness, there is something truncated and inadequate about his concept. We do have unsharably serious, personal, intimate relations with God, but these experiences are ours in a context of community. This is true in two distinct senses. It is true in the sense, first of all, that even these experiences which we have in our aloneness with God are not wholly removed from the spiritual, that is to say, the Christian, community of which we are a part. We must not forget that we are the heirs of a great tradition. If it were not for others, the *work* of others, the *tes-*

timony of others, the *contribution* of others, we would not have this great truth to talk about and this significant experience to rejoice in today. It is true also in the ampler sense that we must live our lives as people concerned with Christian holiness in the wider context of the world community, in which community we cannot escape certain relationships, and for which we cannot escape bearing certain responsibilities.

Consider, in this connection, the teaching of St. Paul in the epistle to the Romans, the twelfth chapter. The Christian's spiritual *vocation* comes out in the opening sentences of the chapter: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God." (vs. 1, 2).

But the Christian who responds wholeheartedly to this summons learns from Paul, beginning with verse 9, that spiritual vocation must flower in social virtues. "Let love," says the apostle, "be without dissimulation," that is, without mixture, without hypocrisy. Straightway he adds: "Abhor that which is evil, cleave to that which is good." Christian holiness has an ethic. It is morally vigorous. Someone has said, "You cannot love anything supremely unless you hate something tremendously." There it is: "Abhor that which is evil, cleave to that which is good."

Now mark the social behavior of this righteous love: "Be kindly affectioned one to another, with brotherly love, in honor preferring one another." Love is not only *morally vigorous*, it is *socially virtuous*. This is developed further in verse 13 where reference is made to "distributing to the necessity of saints" How long has it been since you heard a sermon on the *benevolence* of Christian holiness? "Whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17).

Or, take verses 14 and 15: "Bless them which persecute you: bless and curse not. Rejoice with them that do rejoice, and weep with them that weep." Here are highly refined social sensitivities. These are obligations to others which inhere in the nature and the life of Christian holiness. Paul continues: "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate." The Apostle James, concurring with Paul, has a vivid passage in which he says in effect: If a man comes into your church wearing a gold ring, merely because he displays the symbol of his prestige in the community, his social or his economic rating, don't say to him, "Come right up here, brother, I have a preferred seat for you." And if a man comes in wearing shabby apparel, don't say, "Sit out in that back room." You do that, says James, and you have betrayed the Spirit of Christ. You are showing what he calls a *partiality* that is incompatible with the mind of the Master.

Paul goes on: "Be not wise in your own conceits, recompense to no man evil for evil. Provide things honest in the sight of all men." As a social mandate, this grows out of the nature of the Christian gospel, out of the very genius of Christian holiness. What we so often overlook, however, is that while the *heart* of holiness requires only purity of intention, the *art* of holiness socially demands the growth both of imagination and sensitization. It is all very well to say with James Russell Lowell:

*In vain we call old notions fudge;
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing will continue stealing.*

but the "stealing" must be brought up to date from time to time. The economic history of America has not been without its instances of a man stealing a loaf of bread and going to jail and another man stealing a railroad and going to Congress. The former is done *barehandedly*, while the latter is done *backhandedly*. If the requirements of Sinai, to say nothing of the demands of the Sermon on the Mount, are to be effective along Main Street and Wall Street,

our social sensitivities must be brought abreast of our personal testimonies.

Troeltsch, in his study of the social teachings of St. Paul, discovers what he feels to be two distinguishable principles in the Pauline social message. These two principles are the "conservative" and the "radical." They operate dialectically with respect to the Christian's relationship to the community. In Paul's day, of course, that community was largely pagan. The circumstances in which the early Christians were called upon to live out the meanings of discipleship were almost exclusively pagan. According to the "conservative" principle, as Troeltsch sees it, Paul does not conceive of our social obligation as Christians in terms of a violent repudiation of the existing social order within which we are leading our lives. Paul is against violence. He is against cruelty. He is against resorting to the philosophy "that the end justifies the means."

On the other hand, there is what Troeltsch calls the "radical" principle in the social teachings of St. Paul, by which he means that according to Paul, there inheres in the genius of Christian life and teaching a moral expulsiveness, not to say explosiveness, that eventually destroys institutional evils—at least destroys them to the extent that the Gospel is received and believed. I do not know that Troeltsch's exposition of the social teachings of the Pauline epistles is completely adequate, but I do think that there is something illuminating and significant about it. Frankly, I am unable to bring myself to feel that our contemporary radicals in the field of social action—and by radicals now I do not simply mean the radicals outside the church, I mean some of our extremists inside the Christian Church—have the New Testament back of them when they defend those who are resorting to violence in order to effect economic change and improvement. You say, "Well, for once I have you labeled, Rees. I know that you are a conservative." I think that is not a fair judgment. I am equally opposed to *capitalistic* violence. Anybody who knows history—for example, the labor-capital trouble of

modern times—knows that capitalists have been guilty of resorting to force in instance after instance. In fact, they are the ones who started it, let it be said to their discredit.

It is not the business of the Christian Church, seeking to live out the total meaning of the Christian life, to identify itself with any particular social group or economic theory. It is rather the business of the Christian and of the Christian Church to set up certain guiding principles which are to be impartially applied to *every* group and *every* movement.

For example, the 1947 "National Study Conference on the Church and Economic Life" which was convened in Pittsburgh, Pennsylvania, evolved the following statements of principles, which sensitive and enlightened Christians should hold to tenaciously amid the complexity of our present economic life:

"1. Each person under God has a right and a duty to take his share in the world's work, and to work at jobs which will enable him to fulfill the true purposes of labor; and the responsibility to provide the opportunity to work rests with all segments of our society.

2. Production exists to serve necessary and desirable consumption. Implementation of this principle is especially imperative at the present time, because of the Christian commandments to feed the hungry, clothe the naked, and in general to meet the neighbor's needs.

3. Property represents a trusteeship under God, and should be held subject to the needs of the community. Under Christian perspectives, no single current system of ownership universally meets this test. In fields where the present forms of ownership are difficult to regulate for the common welfare encouragement should be given to further experimentation in the forms of private, cooperative, and public ownership.

4. It is desirable to work toward an economy which provides an assured adequate annual income for every family.

5. Profits are characteristic of a money economy and are defensible, subject to proper methods of accumulating and dis-

tributing them. The profit motive is a further question, concerned more directly with the motives and aspirations of men, Christians must be actuated more largely by a service motive than by a profit motive.

6. Economic groups should have the right to organize, provided only that their purposes and activities do not contravene the welfare of the entire community."

The Conference then proceeded to articulate certain specific responsibilities which rest upon Christians in the light of the above principles:

"(1) To develop an informed, objective, unprejudiced and Christian attitude in the approach to economic problems.

(2) To set an example in its own employment, investment and other economic practices.

(3) To promote equal and unsegregated opportunity for all, including members of racial or other minority groups.

(4) To stand for the abolition of preventable poverty and for the realization by all people of the great possibilities for economic welfare.

(5) To promote widespread democratic and informed participation in decisions which affect our economic destiny.

(6) To help to develop in people the sense of responsibility and the motive of service to be expressed in economic and social action for and with their fellowmen.

(7) To seek to discover and proclaim the truth about economic conditions and speak out against clear instances of specific injustice.

(8) To foster the practice of honesty in economic as well as other forms of life.

(9) To promote increasing cooperation between individuals and groups in all phases of economic life.

(10) To examine the effect on society and on the individual of either concentration or diffusion of power in our present economic life.

(11) To foster economic decisions and practices which show consideration for unborn generations as through conservation and intelligent usage of natural resources.

(12) To stand for civilian and public control of atomic power in order to make

energy available for civilian and public peace-time purposes."

For myself, I can see nothing in these carefully drafted explications of Christian social principles that any lover of the holy life need dispute or deny. Upon the contrary, they should be defended and applied.

By and large, the "fundamentalist" and other conservative forces in America have been tragically lacking in a social message and a social outlook. For one thing, we have set up a false antithesis. If a man believed in what we commonly called the "pre-millenarian" theory of the return of Jesus Christ to this earth, that, we have felt *ipso facto*, he could not be interested in any reform movements or in social or economic adjustments and improvements. I think it is false to assume that "pre-millenarianism" necessarily means negativism and passivism where great social issues are concerned and where notorious social evils are so darkly and deeply entrenched. I know there are problems and I do not have all the answers, I am frank to say. I wish I did. Nevertheless, of this I am confident: whatever a man's eschatology, he should confess that the Church of Jesus Christ is in the world as a witness against *all* evil, that is to say, not only lying in my personal life, but prostitution in the community, intemperance in the nation, and exploitation in industry. Moreover, the Church is a witness *for* every good and socially constructive thing that we can introduce into the life of the community.

III

Finally, I should like to say something about the extension of holiness as an *evangelistic dynamic*. By this I mean that Christian holiness, experienced through the indwelling fullness of Jesus Christ, by His Holy Spirit, creates within us a sense of obligation with respect to bringing others into a joyous realization of what we have found in Christ as Lord. This is a particular application of the broad principle which we recognize in the New Testament, notably in the great commission: "Go ye into all the world, and preach the gospel to every creature." Has the grace of God brought you to the deeper levels of faith

and holiness? Then it is urgent that you share your shining secret with your fellow Christians who have not learned as yet "the more excellent way." They too can live in the power and the triumph of Christian sanctification. It is not necessary, either in our preaching as clergymen or in our witnessing as laymen, to be egotistical about this thing. I think we can be humble and at the same time be true to our convictions and express this healthy urge that the Spirit of God plants within us to share with others what we have in Christ.

Well do I know that there are dangers to be avoided. I cannot say it is complete, but I have a certain measure of sympathy with W. E. Sangster, in his book *The Path to Perfection*, when he says that, however true it might be, a believer's profession of deliverance from all sin should be sparingly made. Account for it as we may, it is difficult to pin down John Wesley in all his voluminous writings and say, "Well, here he professes it explicitly himself." It is not because he did not believe in the reality of it, nor was it, in my judgment, because he did not lay claim to it. Actually so far as testimony is concerned, I do not find that the New Testament stress is upon personal sinlessness so much as it is upon Christ's fulness in me, which is the answer to my depravity, the answer to my indwell-

ing sin, and my release from the tension between self-centeredness and Christ-centeredness. The emphasis throughout is not on *what I am* but upon *what Christ is to me*.

John R. Mott, speaking in more universal terms than I am now speaking, said, paradoxically, "If a man has religion, he must do one of two things with it. He must either give it up or give it away. If it is false, he must give it up; if it is true, he must give it away." What Doctor Mott said about the gospel in general let us now say about this grace of Christian holiness. If it is real, you must give it away.

To extend the message and meaning of New Testament holiness as a personal discipline, a social development, and an evangelistic dynamic—this is our task and our glory. Let Dr. Sangster, already quoted, voice our final sentiment:

The main thesis remains. There is a state of grace which can be enjoyed by Christians that is demonstrably higher than the one which is commonly enjoyed. There is a life of serenity for the soul; of quiet, untensed, yet strenuous service which makes its possessors distinctive in the community, which so fills them with supernatural love for others that personal evangelism is as much, and as natural, an occupation to them as it is necessary and natural for lovers to talk of their adored.¹

¹W. E. Sangster, *Let Me Commend*, p. 129.

“Christian Communism”

In the Book of Acts

J. HAROLD GREENLEE

There are two passages in the Acts of the Apostles which are especially used by some people as proof-texts for the argument that real communism was practiced in the Christian Church after Pentecost. These passages as they appear in the King James Version are as follows: “And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need” (Acts 2:44-45). “Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles’ feet: and distribution was made unto every man according as he had need” (Acts 4:34-35). These passages supposedly describe a genuine “Christian communism” — a society in which private property was abolished and where the ruling principle could be stated in the words, “From each according to his ability, to each according to his need” — or at least in which there was a redistribution of wealth, in which all shared equally.

It is evident that this communism, if it was practiced, did not survive for long. Why did it not survive? Two answers fairly well include those which have been offered. The first answer is that the communistic practices were God’s will for the Christian community, but that selfishness and other non-Christian attitudes made God’s ideal impossible and forced a return to “capitalism,” where each person had his own personal property. This answer assumes that if we could establish a truly Christian city or country today, it would then be God’s will to have such communism again. Indeed, this assumption helped lead to the establishment of the Shaker settlements, the experiment at Zion, Illinois, and other such ill-fated attempts during the past century.

The second answer, which is probably the more common one in our day, is that these early Christians were generous to a fault, becoming starry-eyed idealists who were either so overcome by the joy of their Christian fellowship that they gave their money away unwisely, or else were convinced that Jesus would return to set up his Kingdom so soon that money and possessions were worthless. At least one Sunday School lesson commentator, who seems quite sound in many respects, implies that the collections for the Christians in Jerusalem which Paul mentions in his epistles (I Cor. 16:1-4; II Cor: 8-9; etc.) were necessary because this mistaken experiment in communism had so impoverished the Jerusalem Christians that they were thrown on the mercies of other Christians who had not been involved.

Neither of these two answers is satisfactory. In reply to the first, there seems to be abundant evidence that God has ordained the principle of private ownership. The right of private ownership, which is capitalism, and of the legitimate rewards of one’s own initiative and work, are far more consistent than is communism with the high evaluation which God has placed upon us as individuals, made in his own image. The commandments “Thou shalt not steal” and “Thou shalt not covet” are based upon the right of private property. Sharing with others, based upon love and issuing in love, would be impossible if nothing were our own to share.

The second answer suggested is equally unacceptable. The New Testament nowhere warns us that what these early Christians did in these matters was mistaken. If they were mistaken, then the New Testament is not a completely safe guide for our lives. This conclusion we do not accept.

It seems that the whole assumption of communism in Acts, even a so-called "Christian communism," is due to a misunderstanding of the author of Acts. This misunderstanding is of two kinds. One is a misunderstanding of the author's point of view. He is trying to emphasize very strongly the attitude of generosity which prevailed among the Christians. He was describing an attitude of heart which should be found in any truly Christian home. He meant that the Christian love was so sincere that, if someone was in need, others would share with him as though their possessions were his. A pagan writer about 100 A. D. described the Christians as Acts intends to describe them, with these words: "He who has gives to him who has not without grudging. And if there is a man among them who is poor and needy and they have not an abundance of necessaries, they fast for three days that they may help the needy with the necessary food." Here is not communism, but Christian love. Moreover, the author of Acts shows that he is not describing complete communism by the story of Ananias and Sapphira (Acts 5:2, 4); for he writes that Peter rebuked Ananias with the words, "Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power?" How could Peter have said this if all the Christians were expected to surrender their possessions?

The second misunderstanding of Acts in these passages is a misunderstanding of what the author actually said. The description given in Acts 2:45 and 4:34-35 is a picture of progressive selling of possessions and distribution of the money. Every verb—five of them—in these descriptions pictures, in the original language, not a single or simple act, as the King James Version seems to say, but a continuing, repeated, or customary action. We might read them in this way: ". . . they were selling . . . and were distributing . . ."; and ". . . they were bringing the prices . . . and they were placing them . . . and it was being distributed . . .". In other words, as commentators on the original tongue point out, the disciples were prompted by Christian

love to aid those of their company who were in need, *whenever anyone was in need*, even if it meant selling possessions to provide the assistance. This assistance was evidently carried out by the apostles for the church, rather than being a purely individual matter, as Acts 4:35 points out. It may, therefore, have involved some sort of systematic contributions by those who were able. But it is clearly not a case of everyone's selling all his possessions and giving it all to the church.

The misunderstanding is not lessened, moreover, by the translations, ". . . and parted them to all men, as every man had need" (2:45), and ". . . unto every man according as he had need" (4:35). The meaning of each of these passages is more nearly, ". . . and distributed them so often as anyone had need." Indeed, in both passages in the original words "had need" are preceded by a little word making the idea more indefinite—that is, the distribution was made to people *when and* if they were in need.

The translation in 2:44, "*had* all things common," can also easily be misunderstood to mean that the disciples owned everything in common. The verb translated "had" often does mean "to have" in the sense of "to possess". However, it is this same verb which is used in the following passages:

Referring to the people's opinion of John the Baptist, "they counted him as a prophet" (Matt. 14:5); "for all *hold* John as a prophet" (Matt. 21:26); and "for all men *counted* John, that he was a prophet indeed" (Mark 11:32).

Referring to the people's opinion of Jesus, "they *took* him for a prophet" (Matt. 21:46).

Paul, referring to Epaphroditus, "*Hold* such in reputation"—that is, "Consider such people precious"—(Phil. 2:29). The meaning of the verb in these passages, in other words, is to have or to hold an opinion about someone or something, or to consider someone or something in a certain light. It is this meaning which should be used in Acts 2:45, which gives the meaning that "they considered all things common"—that is, they had the truly Christian spirit of the

motto, "What is mine is yours if you need it."

Perhaps a paraphrase or free translation may summarize what we believe to be the proper meaning of these two passages we have been discussing:

"And all who believed were accustomed to consider their possessions as common property; and they would sell their properties and possessions and distribute them to anyone who was in need" (Acts 2:44-45).

"For neither was anyone in need among them; for as many as were owners of fields or houses would sell them and bring the

price of the things which were sold and would place it at the feet of the apostles and it would be distributed to anyone who was in need" (Acts 4:34-35).

The idea that the Christians were attempting to set up a "communistic utopia" rests upon a view which reads the author's glowing description of vital Christian stewardship and love among what was doubtless a large percentage of poor people, and mistakenly forces into his words a description of a legalistic system which was forced upon the entire Christian community. A fair interpretation of relevant passages does not seem to bear out such a utopian thesis.

The Problem of Good and Evil

E. E. BARRETT

"Two men looked out from behind prison bars. One saw the mud; the other saw the stars."

In this anonymous couplet, the orator sees the law that impression precedes and determines expression, while the psychologist sees the law that apperception precedes and determines perception. In both senses, the couplet has a distinct bearing on the problem of good and evil, for reactions to this problem are largely a matter of personal impression—viewpoint, emphasis, attitude, and decision.

What men see is partly a matter of viewpoint. There can be no doubt that the view of the world from a palace window is different from the restrictive view from a prison window. But here we meet a strange fact. Often it is the "prisoner" in the palace who sees the mud, while it is the "freeman" in the prison who sees the stars. That is, there is a psychological as well as a physical viewpoint. The eyes are only a part of the mechanism or process of vision; the real seer is the mind, the self. Impressions in the mind due to previous experience and thinking determine what is seen. In ordinary language, we say that men see what they are looking for. In psychological expression, conception determines perception; mind is active in the process of vision. The "mud" and "stars" are first in the mind. If "mud" is in the absorbed vision, it is in the stream of thought. Hence it is not strange that the expressions of the arm-chair philosopher looking out upon life from his comfortable position differ from those of the afflicted. Paradoxically, the spectator is often the pessimist.

There is logic in this seemingly illogical contrast between the optimism of the sufferer and the pessimism of the mere spectator. Sorley has shown that the sufferer often has the better insight than the spectator who sees the whole mass of pain, ob-

livious of the fact that it is not so heaped up in actual life.

To estimate the true inwardness of suffering, we must not go to the professional pessimist, who counts up the grievances of humanity, as often as not, from the vantage ground of a position of personal comfort.¹

Mill, for instance, gathered together a pile of abstractions which shut out his view of the good, thus committing what Dr. Brightman has called "the unpardonable sin" of the philosopher, "indifference toward any area of experience."² And personal experience proves the truth of Bowne's observation that the persons pitied "are *commonly* having from their own standpoint a pretty good time".³ Bowne adds that "the pessimistic illusion is completed by attributing all the sum of pains to the abstract man; and then all the conditions for the profound rhetorical woe are fully met."

Of course, spectators differ in viewpoint among themselves. Considering the world as a prison of finitude and mystery, we might say, "Two men - Mill and Royce - looked out from behind prison bars. One saw the mud; the other saw the stars." And sufferers agree as well as disagree in viewpoint. "Two men - Paul and Silas - looked out from behind prison bars. Both sang hymns; both saw the stars." That is, the religious man sees good and evil as one problem, grasping creation, sin, evil, redemption, and immortality as a unit. He perceives meaning and purposes to which the irreligious are blind. Naturally, he looks up rather than down, becoming, thus, a problem to the irreligious, who can not understand how men with *bleeding* backs can sing at midnight in jail, when men or-

¹Sorley, *Moral Values and the Idea of God*, p. 349.

²Brightman, *A Philosophy of Religion*, p. 251.

³Bowne, *Theism*, p. 267.

dinarily complain or curse under such circumstances. It is a matter of viewpoint; in the eyes of Paul and Silas, they were not prisoners of Rome, but "of the Lord".⁵

Then, the problem of good and evil is a matter of emphasis. "A religious man is one who asserts the predominance of good in the universe." Attention is determined by interest. One in jail can be aware of his muddy environment without concentrating attention upon it. Prisoners unjustly confined and suffering have it in their power to look either at the mud or the stars, to determine whether they are going to "curse God" and take the easy way out, or to worship God and continue to live and fight "to make the world a better place in which to live", in the hope that the time will come when righteous men will not be jailed. This attitude of not taking evil as a finality and of regarding the real problem of evil as the "problem of how to overcome specific evils through intelligent activity,"⁶ has the approval of such philosophers as Hocking and Wieman. It is certainly more practical than mere speculation.

But it is harder for men to sing in their afflictions when they are self-imposed. Those suffering intense physical pain have testified that the worst suffering is that of an offended conscience. Vicarious suffering, in which there is both a revelation and a development of character, of the best in us, such as sympathy, is easier to bear. Our very capacity to "rejoice with those that rejoice" demands that we "weep with those that weep". The solidarity of the race necessitates that we suffer for others.

So we may choose to emphasize either good or evil, and our choice stamps us as either optimists or pessimists. While it may be true that an omnipotent God can not make evil good, even a finite man might make good come out of evil (as freedom out of war), even as he might make evil come out of good (as anarchy out of freedom). While God can "make the wrath of man to praise Him", so man can make the

goodness of God to curse Him (as in God's generous gift of freedom to man). While to some the world is best described as "a vale of tears", Bosanquet, Sorley, and a host of religious people take the more cheerful and practical view that it is "A Vale of Soul-making". If, as Mill assumed, the goal of life is happiness, pessimism might be justified, that is, if there were any way of calculating the pleasures and pains of all time, past, present and future. But optimists choose to regard character as the goal, being able to find a place for evil and pain in the process that forwards man to that goal. Proverbially, the religious sufferer is optimistic, even cheerful, putting the more fortunate on-looker to shame. It is a matter of emphasis.

Personal attitude is a decisive factor in the problem. Perhaps the most striking characteristic of the world's greatest sufferer, the Man of Sorrows, was His faith in His Father. Pain was not the last word in His life. Suffering intensely and unjustly, dying an ignominious death, He transformed the instrument of His torture from an emblem of shame to one of glory, illustrating the principle that pain changes its character, not only through spiritual vision but through "simple pastness or remembrance." And it can be said of every vicarious sufferer, "He shall see the travail of His soul and be satisfied."⁸ But the one who "freezes the process", who sees the crucifixion isolated, who judges the tree by its green fruit, may have to declare the problem ultimately insolvable on the basis of theism.

Another determinative viewpoint is that of humility. We should beware of any demand, implicit or explicit, for a neat solution for every problem. To the one conscious of the limitations of human reason, and of his dependence upon a higher wisdom, this is irrational. With every problem solved, he sees little, if any, room for religious faith. In the eyes of many humble Christians, the yielding to the desire on the part of finite man "to know it all" at the

⁵Philemon, 1.

⁶Brightman, *A Philosophy of Religion*, p. 240.

⁷Martin, *Empirical Philosophies of Religion*, pp. 21, 111-112.

⁸Hocking, *The Meaning of God in Human Experience*, p. 220.

⁹Isa. 53:11.

expense of faith, can only lead, as it has lead from the beginning of the race, to evil results. If we must have a solution for the greatest problem of all, that of evil, or forfeit the general theistic conception, if not faith in God's very existence, we constitute ourselves "gods, knowing (completely) good and evil". Höffding sees no reason why we should demand such answers at all costs, nor "why we should fetter reason for the sake of presumptive solutions which only give us back our riddle in still larger dimensions."⁹ A reasonable faith, i. e., a humble attitude, will also prevent us from trying "to put all our eggs into one basket"; obviously, what will explain one evil may not explain another; it is sufficient for each explanation to make a contribution to the general solution. And if we really know only "in part" then we should suspend judgment on a few things, at least. Would it damage a philosopher's reputation, therefore, to frankly confess sometimes, "I don't know"? Is there no place in the same world for both faith and a wholesome measure of agnosticism, for the humble "I don't have the answer, but I believe that the Great Problem Solver has it"?

This attitude of humility is very close to that of reverence. One sufferer, baffled by previous beliefs, unable to see the answer, came dangerously close to spiritual shipwreck on the rocks of charging God with injustice; Job finally won through, however, to a place of sublime faith, genuine humility, and commendable reverence. One is favorably impressed also by the reverence of Royce. Nowhere, not even implicitly, does he reproach God for the evils of the world, and he presents reasons for "greeting the unknown with a cheer."

Finally, this is a matter for personal decision. Is life worth living? No one can an-

swer for another, much less for the race. Is pain the last word? Let the Man on the Cross answer for Himself. There does seem to be a situation in which pain is unendurable, "namely, when vanquished, dishonored, and abandoned, the wretch must gasp out his life in utter solitude,"¹⁰ and yet, need one feel alone in suffering? Let the One who seemed to pass through that experience answer again. That God suffers with us gives meaning to the Master's words: "Happy are you that mourn, for you shall be comforted." "Which is more important, a present perfect world or future perfect men? Let the Jobs of the world, like R. L. Stevenson, who have found both expression and development of character in imperfect conditions, answer. Is character or pleasure the true goal of life? Let both righteous and unrighteous sufferers answer, and then compare their answers. Is God's will for virtue "baffled" as Mill said it is? If so, by whom? Let the awakened conscience of the evil man answer. Is freedom a blessing or a curse? Let the writer answer. Realizing that morality demands choice, and that choice, in turn, involves an alternative (evil as well as good), and faced with the choice of being non-existent or a machine on the one hand, or of being a free, moral agent on the other hand, even at the risk of suffering in time and eternity for a possible misuse of freedom, I would choose existence and the gift of freedom. If a man abused your gift of a safety-razor to commit suicide, would you give yourself up as a murderer? If so, do you believe that there is a court in the land that would convict you? The final question is also for the reader: what are you looking at, the "mud" or the "stars"?

⁹Höffding, *Meaning of God in Human Experience*, p. 222.

¹⁰Matthew 5:4.

⁹Höffding, *The Philosophy of Religion*, p. 367.

Christian Education in the Home

HAROLD C. MASON

Since 1935 there has been increasing interest in Christian education in the home. In 1936 the International Council of Religious Education published Bulletin 422 on *Home and Church Sharing in Christian Education*, a conference being held at Lake Geneva that same year to consider the problem. In 1938 the Council created a commission on Christian Family Life and in 1943 the observance of Christian Family Week was instituted. A National Council on Family Life was held in the White House in Washington, D. C. in 1948, which although not essentially religious in character provided the International Council with authoritative information on a national scale. In 1945 a full time director of Adult Work and Family Education was appointed by the Council.¹

The rapid development of a complex heterogeneous society with individualism superseding family life and influence projects a problem which is both sociological and religious. It is a regrettable fact that when Protestantism needed a strong, united front to meet these devastating changes, it presented a largely sterile and declining program of education, stripped of supernaturalism. There was steady and marked decline in religious activity and interest, almost to the point of futility. Religious education had been concerning itself largely with social abstractions rather than the tendencies of the human heart out of which spring the issues of life.

The basic threat to western civilization is in the increasing ratio of divorce to marriage. This has forced the rethinking of religious education in terms other than international, racial and religious unity as the central problem of Christianity.

The church is faced with the question, What can be done religiously in a culture

the basic pattern of which is a thoroughgoing secularism?

Instead of the wholesome and stable family life of yesterday influencing society there is now the disintegrating family in which, as Wesner Fallow says, so elemental a family matter as the common meal has been superseded by the appeal of eating out. "Set down in an urban civilization in which many or most of the decisions for living are made without regard to the moral law or a personal God, the family, like society tends to be thoroughly secular."²

The old fashioned farm family home which largely shaped the idealism of this country was characterized by community of interest, common family traditions, family loyalties and a sense of enduring values. The desperate need of the modern home is common vital interests which challenge and integrate its members. In this highly individualistic day religion affords opportunity for integration of the members of the family in a common cause and fellowship. The problem is how to reach the modern home and make it truly religious.

The problem of Christian education in the home is further complicated by the fact that it includes both the families which are within the orbit of the church's life and those whose interests are entirely secular.

For the family which is already nominally within the life of the church there is the problem of the hallowing of life. In the full glow of great revival movements the routine of daily life was permeated with religion. Private devotions or "secret prayer" was incumbent upon every Christian. Family worship was observed in many homes three times a day. Grace was said, and sometimes sung as well before every meal, and often thanks was offered after

¹Bower and Hayward, *Protestantism Faces Its Educational Task Together*, p. 144.

²P. H. Salz, Editor, *Orientation in Religious Education*, Fallow, Wesner, "The Home and Parent Education", pp. 236-237.

each meal. Mothers accepted it as a responsibility to teach their young to pray. They told them stories from the Bible and conversed with them concerning the meaning of the stories and their relation to life. Religious hymns were sung by the family on Sunday afternoons as a matter of recreation. Religious respectability involved attendance upon "protracted meetings" extending over a month or so each year as well as Sunday school, morning and evening worship services and mid-week service. There was also the camp-meeting antedating the modern family camp. Just as the mediaeval cathedral dominated the countryside architecturally so the old fashioned evangelical church in the community loomed spiritually in the midst of its families.

How can the modern family be induced to have family prayer once each day, to say grace at the table and to teach prayers to the children—a religious minimum for a Christian home?

The problem immediately suggests the necessity of personal regeneration on the part of the parents. The most effectual agency for the evangelization of adults has been the revival meeting with its emphasis upon home visitation, lay evangelism, personal work, Bible study and prayer, the insistent proclamation of the Christian Gospel and the Christian ethic. It has been suggested that parental care for children must be depended upon as the ground of motivation. That such is not adequate is self-evident. There is need of a supernatural work among our people.

Homes are but the social pattern in microcosm. If the furnishings and activities of the home include cocktail shakers, ash trays, games peculiarly popular in night spots and unsavory centers, books which are both pornographic and profane, magazines which cater to sex in a negative way, music which is "hot", television, radio and movie shows which are anything but religious and moral, it is obvious that secularism, not Christianity, rules the place. If, on the other hand, there are prominent in the home church bulletins, Christian periodicals, Christian objects of art, Bibles and Testaments, books of proven value culturally and moral-

ly, periodicals which cater to the home and respectability, selected radio and television programs, the church calendar, church school materials, Scripture wall plaques, Christian music, it is obvious that religion, not secularism, dominates the home.

Since secular choices are so much a matter of desire, based upon the love of the world and the things which are in the world, evangelism of parents is the basic need in a program of religious education in the home.

Another consideration is religious literacy. It has been said that the low intellectual and moral tide of the 17th and 18th centuries was due to the failure of Protestantism in its teaching program. It cannot be said that Protestantism since the 18th century has been overdoing teaching. Twenty-five hours per year of class room activity puts religion at a very great disadvantage in relation to secular education in America. For a life trying to find its way in an era of overwhelming secularism the odds are very great. Classes for parents, Bible study groups, missionary activities, radio programs, church services and the various activities in organized religious education, and an abundant literature have helped to protect the life struggling against secularism. But these do not take the place of religious education in the home. Parents need to know forms of prayer for their little ones, and for themselves. They should be able to teach children's hymns, to select portions of Scripture for family worship, to tell Bible stories and converse about religious matters. They should know how to procure the best in children's literature; Christian art; radio and television programs; projected pictures; the church year with its special days; the Christian observance of birthdays, holidays, commencement occasions, special occasions for thanksgiving, in the home. They should be able to present the claims of Christ to their own children.

One of the characteristics of the Christian home is its Christ centered social life. Guests and callers have to do with education in the home. The presence of the pastor, or missionaries, of youth leaders, of

the director of Christian education, of friends from Christian homes make of social life a sacrament.

The matter of a curriculum for church and home has been receiving attention. The Presbyterian Church U. S. A. has pioneered in the field, with other denominations such as the Evangelical-United Brethren following suit.³ Ernest Ligon requires the participation of the parents in his character training program in religious education.

The Committee of Sixty for which Vieth reports suggests a program of religious education for the home including: 1. Interesting home work with appeal to parents for cooperation; 2. Help on family worship; 3. Practical suggestions for the observance of special days; 4. Lists of materials for home reading; 5. Lists of pictures with interpretation; 6. Guidance in the use of music; 7. Bulletins on programs and community events; 8. Helps for home fellowship (recreation, etc. on cooperative basis); and 9. Helps to parents on the rearing of children.⁴

Parental interest in children will provide a measure of motivation in such a program as has been outlined. Parental concern is a powerful incentive, so strong that it bore everything before it in the battles to establish an American system of free public schools. But if the vision of parents does not include religion, if their hearts' attitudes are secular, how can their parental concern include religion? In these materialistic days Christianity is not offering jobs or enlarged opportunity by reason of education. Nor is there social stigma attached to being a religious illiterate. Christianity offers a way of life and eternal life.

³*Christian Faith and Life*, A Program for Church and Home, Board, Christian Education of The Presbyterian Church in the U. S. A.

⁴Paul Vieth, *The Church and Christian Education*, pp. 188- 189.

One can understand how secularist motives such as better opportunity for a livelihood, social recognition, etc. might prompt parents in cooperative educational enterprises. On the other hand, Christianity involves a miracle in each life. There must be a passion to bring parents to a saving knowledge of Christ that their interests and desires may be changed, meanwhile every worthy method should be employed to secure the interest and cooperation of parents in a program of Christian education in the home.

Religious education must recapture some lost values and techniques. The family camping movement gives promise. It was in the days of the family camp, the camp meeting, that many children and young people were saved. Perhaps the restoration of the camp-meeting with an emphasis upon classes for all the members of the family might constitute an appeal to the unchurched family. However, unsaved families are not likely to form a part of the camp-meeting community.

Summarizing, the primary need is for Christian parents, and secondly, religious literacy is a vital need. The problem is largely one of motivation which for the evangelical means that there is little hope for the Christianization of the home apart from the regeneration of parents.

Any program of religious education in the home which induces people to say prayers and to teach their children to pray deserves encouragement. But to secure sufficient interest in religion to make that possible is more than a mere human "selling" activity. It involves supernatural guidance and help.

The power of example necessitates right attitudes. Children in the home deserve to see the fruit of the Holy Spirit in the lives of their parents.

Alumni Letter

DEE W. COBB

Some months ago Time Magazine carried a significant article titled "Crisis in the College," in which the writer pointed out the dilemma of our institutions of higher learning caught between continually rising costs and falling incomes.

The article concluded with this statement: "Though the educators are not yet ready to admit to desperation, they are at least sounding the alarm. The alarm has gone out to alumni; and many presidents are convinced, says Amherst's Cole, '*that alumni loyalty alone can preserve the freedom of American education.*'"

This gives us something to think about—and seriously.

Many of the former sources of revenue for school endowment have disappeared under the drain of government taxation. No doubt the trend will continue in this direction. So we see it more clearly every day that only a renewed and sustained interest on the part of our alumni in the ongoing of Asbury Seminary will enable us to go forward.

All of us are happy and grateful over the generous gifts from some few sources of wealth in recent months. But if you could talk with anyone in the Administration you would hear them say, "It is the small gifts coming in regularly from God's people that keep the Seminary going." This is where Alumni loyalty really counts.

What I have said so far may lead you to believe I am thinking only in terms of the material needs of the school. However, I am thinking of a source of support which Time would probably never mention, but which is of far greater value to Asbury Seminary than gifts and pledges of money. I mean the prayers and personal interest of you alumni.

Above all else we want the Seminary to be a spiritual institution. I get that expression every time I talk to a student now in school or when an alumnus writes me. The surest way to keep it spiritual is to focus your prayers daily in this direction. Then maintain a personal interest in the affairs of the school to keep yourself informed.

These years just ahead present another real challenge to the Seminary. Mobilization for war brings increased needs for men in the chaplaincy. Churches whose pastors are called into service must be supplied, and new congregations here and there over the land will add to this demand. The need is not for someone to go out simply to "fill a position." It is for consecrated, Spirit-filled ministers; men going out with a passion for souls and a deep concern for the spiritual culture of their people. Asbury's real mission is to supply such a ministry.

This letter is being written as the New Year approaches, so we take this opportunity to wish for all of you a year fraught with blessing and increased success in the service of our Master.

The Impact of the Transition to Modern Education upon Religious Education

ANNE W. KUHN

It was not in the character of the medieval religious, political, and social structures to yield easily to the forces of change which were at work at the dawning of the so-called Modern period. The outward forms and dominant principles of medievalism persisted after its philosophical structure became decrepit. When some branches of culture, education for example, attempted to move forward upon new premises, they found resistance from the forces of entrenched custom in religion.

The significance of the transition which affected all phases of life appears in its true light when we remember that the education of the Middle Ages was essentially religious education. Before 1400, the Church could rely upon the learning of the time to serve her interests. The fifteenth and sixteenth century, however, brought movements toward a new form of education—an education which almost inevitably moved in directions independent of Church control.

This paper will seek to analyze several factors which contributed to the secularization of education, and to evaluate the impact of these factors upon the educational aims and program of the Christian Church.

I

The Religious and Social Scene in the Time Of the Reformation

Several factors served to perpetuate the firm hold which Romanism had upon Central Europe at the time just following the Reformation. The fragmentation of Protestantism which followed the death of Luther, based upon an attitude of mind which refused to yield minor points in the interest of a larger unity, prevented any large consolidation of the strength of Lutheran, Zwinglian and Calvinistic Protestantism. As a consequence, the new movement to-

ward religious individualism was greatly weakened by disunity. Again, the Counter-reformation served to make Romanism more tolerable, by a correction of the most glaring abuses of Catholicism. The rise of the Jesuit Order served to consolidate Romish gains, and to perpetuate a close relationship between the Church and the civil rulers.

This had its counterpart in the decline of morals which marked the higher strata of society in the seventeenth and eighteenth centuries. It is not surprising, therefore, that there arose men like Boyle and Voltaire, who, lacking the ability to discriminate between Christianity as such and Christianity as it was degraded by abuses, attacked the Christian system as a whole.

Again, the social and economic conditions which marked this era resulted from the attempt of the privileged classes to maintain an obsolete economic structure. Feudalism in principle was maintained long after many of its outward forms perished. Several factors were operating to crumple feudalism: the increase in travel, the increase of commerce, the rise of the bourgeoisie—these all served to mediate between the First and the Third Estates, and to invade the precincts of the upper class by a new type of aristocracy, that of wealth. The Second Estate served both to make the peasantry dissatisfied, and to afford an opportunity for the younger sons of peasants to do a bit of "social climbing".

The autocracy of the government of France represented the last stand of the privileged classes. But there were disintegrating forces operating within France (and elsewhere as well). The work of Montesquieu popularized the study of theories of government. Political influences were crossing the English Channel; and the evident success of liberalized govern-

ment in England could not but attract attention elsewhere.

In the midst of such conditions of political oppression and abject poverty upon the part of the masses, there arose movements which championed the cause of the Third Estate. Influenced by Locke, many Rationalists gave attention to the question of the equality of all men, which attitude replaced the haughty attitude which earlier adherents of the rationalistic School had assumed toward the masses. Pietism concerned itself with the poor and the underprivileged; the Anabaptists gathered together in a common interest many of the humbler classes; the Brethren of the Common Schools served also to minister to the poor in France.

Thus, in the midst of conditions which lagged much behind the theoretically possible, there were movements which presaged a transition. Humanism and Scholasticism were alike the subjects of attack. The religion basing its claims upon Divine Revelation had allied itself with the oppressive classes; and a reaction was due. Education had been the exclusive property of the Church far too long. And in the reforms soon to come, education could not but be profoundly affected. Reform came, in significant part, in the realm of ideas.

II.

A New Theory of Knowledge: The Philosophy of Empiricism

Characteristic of the education of medievalism was the theory of innate ideas. This served to perpetuate the traditional patterns of thought, and to discount any attempt to advance knowledge by the empirical method. This view of the nature of the human intellectual faculties proved exceedingly persistent.

It was John Locke who challenged this theory. His method was that of investigating the thought of persons of cultures other than his own, and the processes of infants. The diversity of moral principles among persons of different social patterns convinced him that there were no universal ideas -- not even the idea of God.

Locke's *Essay Concerning Human Understanding* developed his theory of the

"two sources". Only by the two-fold method of observation and reflection, he contended could there be knowledge. It is possible that he went too far in his *tabula rosa* theory, inasmuch as it denies the active faculty of the mind as it participates in the reception of impressions from without. But it afforded a corrective against a view which had too long dominated the field.

There is not space to consider here the implications of the Lockian view for theology or social study; nor were the conclusions which others drew from his theory in any sense unanimous. Diverse schools of thought located their origins in his *Essay*. His view attacked the idea that words expressed necessarily any given ideas: that is, he contended that a word was but a symbol, adopted arbitrarily. This had its practical result in the abandonment of the exclusively linguistic system of education. Rhetoric was discounted as a study, and the tendency away from the Classical languages became inevitable. Thus, the trend was toward the vernacularization of academic study, a tendency which had begun in the Realistic movement.

Eby and Arrowood are of the opinion that Locke was influenced little, if any, by the Humanists and Realists of the Continent.¹ His view of education, on the other hand, reflected the educational theory of the British gentry, which was essentially aristocratic. He would educate a few "at the top", trusting that there would filter down to the society below the benefits of education.

To Locke, the objectives of the educative process was as follows: Virtue, Wisdom, Breeding, and Learning. He cared little for the bookish scholar as such. For him, education meant preparation for life. Usefulness was the determining factor in the arrangement of the curriculum. This left little place for dialectic and rhetoric, while the study of Latin was shorn of its traditional halo.

Locke was most largely at variance with the current and traditional education pattern in his denial of the theory of "transference." He had little hope that the stu-

¹*Development of Modern Education*, p. 399.

dent could transfer facility in Latin to facility in logic. Nor did he agree with Spinoza, that the universe could be reduced to a huge geometric problem, and that a knowledge of mathematics would yield the clue to its comprehension.

There has been much controversy concerning the relation of Locke to the problem of formal discipline. Some have sought to argue from the writings of this man that he favored the disciplinary theory; others have been equally positive that he did not favor it. Eby and Arrowood submit the following arguments to establish that he did not favor it: (1) he insisted that education be made a matter pleasurable to the child, recognizing his interests and his play instincts; (2) he insisted in making the curriculum *practical*; (3) he insisted upon a wide curriculum, that it should be extensive, rather than intensive; (4) he favored those studies which developed reason and judgment, at the expense of memorization; (5) he insisted that habits and skills are "made, not born"; (6) he insisted that "mathematics sets up a model method of reasoning, and that this method may well be copied in all other forms of reasoning."²

The views of Locke had their repercussions, not only in education, but in philosophy as well. They underlay that period in the history of Europe and America known as:

III.

The Enlightenment

It is interesting to note that while the Realistic movement centered in Germany, and that while the demolition of the medieval pattern of education occurred largely in England, that the ENLIGHTENMENT was centered in France. This movement stood at the confluence of two streams: Rationalism and Empiricism. The *Philosophes* were the heirs of Descartes and Locke. They, in general, abandoned revelation in favor of reason and observation. Their theory cut off from the spiritual world, and portrayed him as a product of nature.

As frequently occurs, the Enlightenment was carried too far in France, where it resulted in both spiritual and moral decay.

Against Christianity, not in its pure form, but as it was represented by a moribund church, attacks not entirely fair were leveled. The social sence was likewise such as to make a reaction of excess to be expected.

Intellectually, the motto of the Enlightenment was that of Bacon "knowledge is power"; the ultimate datum was thought to be located in the reason. Politically there came, slowly but surely, a growing sympathy with the masses. Locke's insistence upon the equality of man had its effect. The impact of this democratization of society could not but have its reflex in education.

Parallel to the work of the Enlightenment in France, there was a liberalizing work going on in Germany. In France, Rousseau in his *Emile* applied the principles of the Enlightenment to education, stressing the essential "physical" outlook of the child prior to his fifteenth year, and the phenomenal unfolding of the power of abstraction during the period of adolescence. This led to inevitable readjustments in the curriculum, including a stress upon a liberal arts education, as against an early specialization. His effort in curriculum building was conditioned by what Eby and Arrowood call the "Antinomies" in education: freedom of nature vs. conventions of society; spontaneity vs. formal discipline; naturalism vs. idealism; natural goodness vs. social depravity, etc. His attempt to solve these problems by the adjustment of curricula to suit the several age levels was not completely successful, but it pointed toward significant developments which should come to full flower in the modern period of education.

IV.

Educational Reform in Germany in the Eighteenth Century

The situation east of the Rhine was somewhat unspectacular when compared with that prevailing in France. Educational theory in Germany at this period represented a compound, constituents of which were: State-ism, Naturalism, Rationalism, Physiocracy, Romanticism; together with the strong background of Pietism, which appeared in the most unexpected places. Space permits little more than a mention of names

²*Op. cit.*, p. 423.

in this connection. Hecker, Basedow and von Rochow were the chief figures of the period. Hecker's development of the *Realschule* and the academy for the training of teachers, constituted his chief contribution. Basedow's work was chiefly among the upper classes. His reforms centered in the centralization of education under state control, and the separation of education from the ecclesiastical authorities. His contributions in the fields of realistic studies and of physical education were also significant. Von Rochow was the champion of education for the masses. With a profound faith in the lower classes, he insisted that the State was obliged to educate all children; and the objective conditioning his work was that of elevating the lower classes through knowledge. His work was underlain by democratic ideas, of the worth of the individual, and the equality of men.

More significant still for education as a whole was the work of the German, Herbart, whose work merits a section by itself.

V.

The Contribution of Herbart To Modern Education

Johann F. Herbart combined in himself several careers: as educator, as philosopher, and as psychologist, he represents a prolific and versatile complex. His training, especially that of tutoring the three young children of the governor of Interlaken, Switzerland, gave him a unique opportunity to study the growing mind at first hand, and to develop his own educational theory at the time of his greatest creativity.

To Herbart, education could properly serve one major objective, to inculcate morality. To him, the moral man was the man who was intelligently moral, and thus free by choice and not by chance. In planning such an education, he recognized the need for a many-sided approach, which gave the individual a wide range of interests. Thus, the two great objectives are: educated goodness, and versatility.

Herbart avoided one danger which beset the educational reformers of his time, especially those of France. He recognized that while education must have its pleasant side, yet the element of discipline must be

dealt with and given proper place. Hence his insistence upon instruction, as well as upon spontaneous study. Hence, the educator must perform a ministry of many facets: he must discipline, he must build the thought processes, he must impart information, he must indoctrinate toward morality. The ultimate objective was, of course, the provoking of growth and development of ideas in the mind of the child.

Part of his rigid theory of education was found in his insistence that account must be taken of the laws of the mind. His psychology was centered in the educative process. There is not space to consider his psychological theory at this point. The keys to his system is that of the unity of the inner life. Meaning and process were to him one; experience and significance were likewise one.

His stress upon empiricism was reinforced by his theory of the "stream of consciousness". According to this, the mental life consists of a series of primary recognitions by the mind, which are in constant flux, and which pass from below to above the threshold of consciousness and back again, according to the interest factor.

Herbart's view of the problem of interest is one of his outstanding contributions to the field of psychology. To him, interest was a force governing the retention of a conscious impression, or causing it to rise or fall below the threshold. Thus, education consists in part in the utilization of the principle of interest: and the function of the teacher is to manipulate the interest so as to elicit from the subconscious the proper thought-material, and to hold above the level of consciousness those ideas which have educative value.

Emphasis was laid by this educator also upon the association and relation of ideas. This emphasis called attention to that tendency of the mind to think in terms of likeness (or antitheses), and of the capacity to interpret a new experience in terms of a similar one of time past.

The three stages of mental development, as set forth by Herbart, are as follows: (1) the stage of sensations and perceptions; (2) the state of imagination and memory; and (3) the stage of conceptual thinking and

judgment. From this, it is not difficult to see his conception of the purpose of education. In medieval education, the second of these held primary emphasis. Herbart would take the unfolding child from the first to the third.

Herbart reinterpreted the phrase "from the known to the unknown" in terms of apperception. This he employed to denote that mental set by which we interpret present experiences in terms of our general thought-pattern.

It is evident from the foregoing that the chief interest of Herbart was in the more advanced stages of the educative process. His thought concerned the theory of the mind advancing to the stage of conceptual thinking and judgment. His aim was to shape properly the maturing person for a practical, harmonious, creative, and useful life in a society. Hence his theory of education was primarily social and ethical.

His view of the proper type of curriculum was conditioned by his psychology of education. He would carry the child as quickly as possible from the stage of perception and sensation, to the level of conceptual thought. He laid special stress upon the study of history, as revealing knowledge most relevant to the social adjustment of the individual, and as developing the moral judgment.

His followers elaborated and applied his educational theory, notably Karl Volkmar Stoy and Otto Frick. Their aim was to produce a well-knit curriculum, which would lead to a correlated thought-pattern, including all of the major factors in the systematic body of knowledge. With this in view, Herbart and his followers anticipated the system by which a pupil "majors" in a given field, and elects subjects to integrate and correlate his thinking in this given field. The major subject was not only given special emphasis in itself, but likewise, its bearing upon related fields was exposed, and other subjects were impressed into the service of supporting and reinforcing it. This has been a significant and permanent contribution of the disciples of Herbart.

Concerning the method of instruction advocated by the Herbartians, it is essential

first to say that they had little use for mere memorization of things that would be of no practical use, and that would be soon forgotten. The emphasis is rather upon the correlation of knowledge into a pattern which would remain indelible upon the mind, and which would, by virtue of its strong inner relations, form the basis for a workable philosophy of life, and serve as an adequate reservoir of knowledge. Thus, the stress was primarily upon assimilation and digestion of ideas.

The five steps in the process of instruction, namely preparation, presentation, association, generalization, and application are essentially utilitarian. The goal was always that of making all knowledge of practical value and of eliminating dead learning.

Conclusion

From the foregoing considerations, it is evident that the transitional era, which bridged the gap between the Middle Ages and the modern period, was one in which educational theory in general underwent transformations which both undermined the medieval system of religious education, and also presented a great challenge to all Christian education, and particularly to that of modern Protestantism.

The movement toward popular, as against aristocratic, education challenged the Catholic monopoly upon education. The Roman Church possessed facilities to educate the privileged few; but to educate the masses constituted a task too great for the Church. Hence, she could no longer be certain that the training which her people should receive was distinctively religious in character. The influence of John Locke was many fold; one significant element in it was its tendency away from Latin and Classical education. So long as education could be narrowed, the Church might exert control over it. With the extension of the curriculum, however, secular learning became inevitable. This drove the Christian movement, whether Catholic or Protestant, to focus her attention upon specifically Christian education, that is, education which must project the Christian message into an educational system whose climate was largely secular.

The Enlightenment brought great pressure to bear upon Christian education, chiefly through its negative effect upon belief in the supernatural. Natural studies expanded in scope until there threatened a situation in which the area in which religion might be a factor was shrunken to near-zero. The broadening of the scope of secular education moved on apace, creating in the public mind the impression that organized Christianity was a poor representative of the religion which might still be allowable in an enlightened age.

The movement toward state control of education in Germany weakened still further the grip of the Church, both the Roman and the Protestant, upon the education of youth. As a result, the Church was more and more driven to the defensive. Prussia education, ostensibly designed to elevate the masses through education, actually served to make education an arm of an absolutist State, which had no appetite for ecclesiastical participation.

Herbart's influence was many sided. His emphasis upon conceptual thinking and judgment, and away from imagination and memory, not only made the break between the scholastic conception of education and modern education theory complete; it opened the way to a utilitarian type of education, which had for its object the elaboration of a philosophy of life based on learn-

ing alone. This challenged Christianity at its center. Secular education now threatened to erect its own world-view, independent of theology, and to implement its conclusions with the vast resources of an expanding educational system.

This faced Christian education with an entirely new task. The other movements which had preceded the work of Herbart were preparatory. Not only had the foundations of Catholic education been undermined; that might possibly have left Protestant education in a large measure untouched. But the educational pattern which emerged at the end of the transitional period left the Christian Church with a shrunken educational field to cultivate, and at the same time, left her with a constituency which, as a result of the compulsory pattern of education, was disposed to find the answer to most of life's problems in secular learning.

The Church could expect little aid and comfort from public education. In some cases, she was actually confronted with a competitor for the loyalty of her people at the point of basic world-view. She thus found herself with a colossal task on her hands, and with much competition as she was compelled to perform it with limited resources. It is this which constitutes much of the contemporary crisis in Protestant Christian education.

The Genitive Case in the New Testament[†]

J. HAROLD GREENLEE

In a majority of cases the English preposition "of" furnishes a serviceable translation for the Greek genitive case. This is a convenience for one who is translating from Greek into English; but it is a serious fallacy for the translator to assume that this translation necessarily makes clear, either to his readers or to himself, the meaning of the passage. On the contrary, both the English preposition and the Greek case have a large number of meanings; fortunately (or unfortunately) the range of meaning of "of" corresponds largely to the range of meaning of the Greek genitive case. Webster's Collegiate Dictionary lists fourteen meanings for "of"; grammarians would give varying numbers of uses of the genitive case (genitive and ablative cases, according to some scholars), but the number would be approximately equal to the number of uses of the English preposition. We speak of "the kingdom of God," "the love of God" (which has two possible meanings), "the city of Jerusalem," to name but a few examples of the Greek genitive case. What, then, are the possible meanings conveyed by the English "of" as well as the instances when it is otherwise translated?

POSSESSIVE GENITIVE

The most commonly recognized use of the genitive case is to express possession. The possessive genitive in the New Testament, in such expressions as "his disciples," "my son," "the house of Simon," is so obvious and common as to require no further comment.

SUBJECTIVE AND OBJECTIVE GENITIVE

Somewhat different is the twofold use of the genitive case, which may be designated as the "subjective" and "objective" genitives. With a subjective genitive, an action or idea is set forth as proceeding from the noun in the genitive case; with an objective genitive, the idea or action is

thought of as being directed toward the noun in the genitive case. John 2:6 speaks of six stone water jars sitting "according to the cleansing of the Jews." The italicized phrase may be interpreted as a subjective genitive referring to a cleansing which the Jews customarily performed, i.e., action proceeding from the Jews. On the other hand, 2 Corinthians 10:5 refers to leading every thought captive to "the obedience of Christ," which is apparently an objective genitive, the obedience to be directed to Christ. A phrase which may variously be interpreted as either a subjective or objective genitive is "the love of God." Scholars differ in their interpretation of specific passages, but the following examples may cautiously be suggested: 2 Cor. 13:14 reads, "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all." These blessings seem to be spoken of as being bestowed by the Persons of the Trinity, so that here "the love of God" is the love which comes from God to man—a subjective genitive. I John 5:3 reads, "For this is the love of God, that we keep his commandments. . . ." To keep God's commandments is the test of our love for God, not of God's love for us; hence this is the objective genitive. That this is the proper interpretation seems to be borne out also by the fact that the sentence immediately preceding speaks of our loving God and keeping His commandments.

GENITIVE OF SOURCE

A source or author may be expressed by a genitive case. Paul speaks of being "in perils of rivers, in perils of robbers" (II Cor. 11:26), referring to rivers and robbers as sources of his dangers; that is, in perils from rivers and from robbers. John 6:45, "And they shall all be taught of

[†] Reprinted by permission from *The Bible Translator*, Vol. I, No. 2, April 1950.

God," refers to God as the author of the teaching, the words "of God" being in the genitive case.

GENITIVE OF MATERIAL

The material of which a thing is made may also be expressed by the genitive case. Examples of this usage are found in Mark 2:21, "No one sews a patch of *unshrunk cloth* upon an old garment. . . ." and John 7:38, "rivers of *living water*." Somewhat related is the partitive genitive, the genitive case naming the whole from which only a part is to be considered. Similar to the former example is Luke 24:42, "and they gave him a piece of *broiled fish*." More common, however, are such instances as "some of *the scribes*" (Matt. 9:3), and "the half of *my goods*" (Luke 19:8). Also related to the genitive of material is the genitive case used to express apposition, where the noun in the genitive further identifies another noun or tells of what it consists. Apposition, in Greek as in English, is usually expressed by placing the two nouns in the same case, as "James the son" or "Paul the servant"; but in some usages the noun in apposition is placed in the genitive case. Examples are John 2:21, "But he was speaking concerning the sanctuary of *his body*" (the sanctuary *was* his body), and the series of figures of speech in Eph. 6:14-17, ". . . the breastplate of *righteousness*, . . . the shield of *faith*, . . . the helmet of *salvation*, . . .", among others.

COMPARATIVE GENITIVE

Not all the uses of the Greek genitive case, however, are translated by the English prepositional phrase with "of." A comparison, for instance may be expressed in Greek by using the genitive case for the second member of the comparison. Perhaps one of the most notable examples of this construction in the New Testament is found in John 21:15, where Jesus says, "Simon, son of John, lovest thou me more *than these?*"—the italicized words being expressed in Greek by the word "these" in the genitive case, no word being necessary in the Greek for the word "than." There is, however, an alternate construction in Greek to express a comparison, namely, to use the Greek word for "than" with both members of the comparison in the case of

the first member. The New Testament student may regret that the author did not use it in this passage. The difficulty is that "these" in the genitive plural has the same form for masculine, feminine, and neuter, and the question of Jesus could, grammatically, be either "Do you love me more than these other disciples love me?" "Do you love me more than you love these things—your boat and nets?" (or even: "Do you love me more than you love these other disciples?") If the other construction had been used in the Greek, the word "these" would have had a different form to express each of the three questions, and commentators would have been spared a great deal of time debating this phase of the interpretation of this passage.

TEMPORAL GENITIVE

Time within which an event takes place is also expressed by the genitive case. In John 3:2, which tells us that Nicodemus came to Jesus "by night," the time is expressed by the single word "night" written in the genitive case.

MISCELLANEOUS USES OF THE GENITIVE

Price and penalty are written in the genitive case, as in Matt. 10:29, "Are not two sparrows sold *for a farthing?*" Fulness or lack is expressed by the genitive, as, John 2:7, "Fill the water jars *with water*." Verbs expressing a mental perception, e.g. hearing, tasting, touching, may take a genitive case, parallel to the English phrase "to taste of the food." Finally, the genitive case is often used to express a loose relationship which often cannot be specifically categorized. Examples are John 1:15, "he was first (in respect) of *me*"; Mark 1:4, "a baptism of *repentance*" (a baptism which had reference to repentance); and Rom. 7:2, "she is freed from the law of *her husband*" (the law which defines that relationship).

Translation is by no means the mere copying of constructions from one language into their exact equivalents in another language, nor is the interpretation of a passage the mere mechanical application of objective rules. It is therefore only by continually seeking a more thorough understanding of the language, the style, the grammar of the New Testament that one can fit himself to translate or interpret its riches.

Equivalents of the Genitive in Other Languages[†]

E. A. NIDA

Having now considered the range of usage and meaning of the genitive case in Greek, we should note briefly the practical application of such distinctions in translating into languages which have an entirely different structure from English. We need not treat all the types of expressions, for some are relatively simple, but some require careful scrutiny. We surely cannot expect many other languages to have a similar particle such as "of," which so conveniently (though with considerable ambiguity) corresponds to the genitive construction in Greek.

The first important problem encountered by the translator is in rendering the objective and subjective genitives. In numerous cases the entire sentence structure must be revamped in order to place the subject and object components in their right relationships to the words of process or state which occur. For example, in John 2:6 the phrase "according to the cleansing of the Jews" must often be rendered "according as the Jews cleanse" (or "cleanse themselves," if a reflexive form of the verb is required). "The Jews" is actually the subject of the process of "cleansing," and in many languages the only way in which this relationship may be clearly identified is to make the subject element the actual grammatical subject of a verb. In II Corinthians 10:5 the objective expression "the obedience of Christ" may require a verb-object construction such as "making captive every thought so that it will obey Christ."

In the translation of II Corinthians 13:14 one may encounter added difficulties because the words corresponding to "grace," "love," and "fellowship" (A. V. "communion") are more often than not translated as verbs rather than as nouns. Certainly each of these stands for a process, not a thing. The meaning of the passage is not that

these qualities are simply the possessions of the three Persons of the Trinity, but each word identifies an active process of bestowing a spiritual benefit upon men. In the phrases "the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all" one is not reckoning simply with the grace which the Lord Jesus Christ possesses, or the love which is the innate quality of God, or the fellowship owned by the Holy Spirit. These are not possessive relationships, but in each case the members of the Trinity are the subject elements of the spiritual processes. The way in which this passage may be translated into some languages is, "May the Lord Jesus Christ look upon you all for good (this is the translation of "grace" in Bolivian Quechua), and may God love you all, and may the Holy Spirit have fellowship with you all." This type of rendering changes the syntactic arrangement in such a way that the actual logical subjects (i.e. the initiators of the action) become the grammatical subjects, and the nouns of process are changed into verbs of process.

The objective genitive relationship such as "the love of God" (I John 5:3) may be rendered in some cases by a verbal expression, e.g. "For this is loving God, that we keep his commandments...." (or, "what he commands...."). In some instances the grammatical requirements of the language force us to change the subject and predicate elements so that we have "For loving God is this, namely, keeping his commandments....".

The genitive of source may be treated in a number of ways, but in II Corinthians 11:26 the phrases "in perils of rivers, and

[†] Reprinted by permission from *The Bible Translator*, Vol. I, No. 2, April 1950.

in perils of robbers" may be rendered "in perils because of rivers and in perils because of robbers."

Genitive of substance or material often require some type of explanatory identification or an appositional construction. For example, "a patch of unshrunk cloth" (Mark 2:21) may be rendered "a patch which is (or, is made of) unshrunk cloth." This use of "which is" might appear to be the only way to identify the relationship of substance to object. In John 2:21 "the sanctuary of his body" identifies a relationship in which the second element actually identifies the nature of the first. Such a phrase may be rendered by "the sanctuary, which is his body" or "the sanctuary, that is, his body."

As was indicated above, the relationship between the primary word of the phrase and the genitive attributive may be very poorly defined. For example, in Mark 1:4 the phrase "did. . . . preach the baptism of repentance" has in some languages been

translated "preached that men should repent and be baptised." This type of translation is particularly necessary where the language possesses no nouns for the two words of process, namely, "baptism and repentance." The most that we can understand from the genitive construction which underlies the relationship of these words is that the baptism had reference to repentance, or that repentance was associated with baptism. In some languages the only way to combine such loosely related ideas is to employ an "and."

We are frequently inclined to think that the entire meaning of passages is carried simply by the roots of the words. This is by no means true, for grammatical combinations of words also have their meanings, often very extensive and complicated. The accurate analysis of the words is very important, but equally important, and sometimes much more difficult, is the proper identification of the meaning of grammatical constructions.

George Fox: The Significance of His Life and Work to the Study of Mysticism

HAROLD B. KUHN

The main lines of the life of George Fox are so well known as to require no full treatment here; therefore the writer shall concern himself only with those biographical features which have special bearing upon the relation of Fox to the study of mystical religion.

In common with most significant men, Fox was in a large degree the product of his times. His years of spiritual struggle and crisis coincided with the most stormy years in the religious life of England. The fall of the monarchy left the government, not directly in the hands of the Scotch Calvinists, but in the hands of the Independents. The old order was shaken; England was not ready for a reign of universal Presbyterianism; the Calvinists were no less implacable than they had been before.

It is not surprising, therefore, that at this time religious sects of every sort appeared, and extravagances were common. All this was indicative of a religious revolution, whose currents ran deeper than these surface eddies. The religious soul of England was stirring; and a new faith was being born—a faith which proposed to trust the individual with liberty and responsibility.

Such groups as the Seekers and the Ranters were, quite apart from the soundness of their work, straws in the wind. But they served to crystallize no stable movement, for as Thomas Edwards says:

The sect of Seekers grows very much and all sorts of Sectaries turn Seekers; many leave the congregations of Independents, Anabaptists, and fall to be Seekers, and not only people but Ministers also; and whosoever lives but a few years (if the sects be suffered to go on) will see that all the other sects . . . will be swallowed up in Seekers.”¹

Thus, there was a need for some leader who should be able to rally the Seekers into a group bearing some semblance of homogeneity.

I. The Conversion of Fox

Into the Midlands was born George Fox. His mother was, as he himself said, “of the stock of the martyrs”.² In his youth, he was a serious, sober-minded boy, with a dislike of the frivolous upon the part of either young or old. Gambling, gaming and drinking were repulsive to him. In his business relations (and we are strangely uninformed concerning the early means by which Fox made his livelihood), he became known for his honesty. Having never been inclined toward ways usually known as sinful, he was one among many of the early Quaker leaders whose lives were marked from the beginning by uprightness, and who constituted exceptions to the thought that great saints must first have been great sinners.

The spiritual crisis in the life of George Fox came in the year 1643, when he was nineteen years old. For the next five years, he seems to have wandered from place to place, seeking peace of mind and heart and taking opportunity to consult any who might assist him. During this time, he was an eager student of the Bible; and there is reason to believe that during these years he stored the subliminal recesses of his mind with the Scripture, so that in later years that which was treasured up there was brought above the threshold in his “openings”.

Often in his lonely room in some town, where he knew nobody, he would read and meditate till the sun went down. Other times he would work in the fields, which he loved with a kind of poetic passion, and sit in hollow trees, or on the shel-

¹Edwards, *Gangraena*, II, 13f.

²Fox, *Journal*, V. i, p. 1f.

tered bank of a brook, and read the book that told him about God and man's true life.³

His travels took him to London, where he found no one to counsel him concerning the deep need of his soul. Upon his return to Drayton, he was variously advised: by some to marry, by others to become a soldier in the Revolution. Ministers in the vicinity suggested tobacco and psalm-singing, neither of which appealed to the young Seeker. Two years of such search for counsel yielded him nothing, and his total impression of the religious life of his vicinity was that the "priests" were hirelings, and no shepherds; one near Tamworth he found to be "like an empty, hollow cask".⁴

Equally futile were the remedies of blood-letting, and of alms-giving at Christmas time. During this period of seeking, Fox frequently had "openings" (these we shall discuss later); as he received deeper insights into the Scriptures, he was the more beset with temptations, and with feelings of his own unworthiness. He had a "condition" to which neither Presbyterian nor Independent could "speak".

It is best to let Fox speak himself concerning his conversion.

But as I had forsaken the priests, so I left the separate preachers also, and those esteemed the most experienced people; for I saw there was none among them all that could speak to my condition. When all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could I tell what to do, then, oh, then, I heard a voice which said: "There is one, even Christ Jesus, that can speak to thy condition"; and when I heard it, my heart did leap for joy.

Then the Lord let me see why there was none upon the earth that could speak to my condition, namely, that I might give Him all the glory. For all are concluded under sin, and shut up in unbelief, as I had been; that Jesus Christ might have the pre-eminence; who enlightens, and gives grace, and faith and power. Thus, when God doth work, who shall hinder it? and *this I knew experimentally*.⁵

This summarizes the end of his long spiritual quest. His periods of temptation

and darkness were past; and it is significant that, in common with Paul, he employs the figure of *light*, which figured so largely in Paul's conversion and which is a familiar motif in mystical literature of all ages.

This event marks a turning point in the ministry of Fox. The long period of temptation, which so exercised him and drove him in quest of counsel, ended; and he began to exercise himself as a counsellor and warner of others. He summarizes his message and commission in the following terms:

I was sent to turn people from darkness to the light, that they might receive Christ Jesus: for to as many as should receive Him in His light, I saw that He would give power to become the sons of God: which I had obtained by receiving Christ. I was to direct people to the Spirit, that gave forth the Scriptures, by which they might be led into all truth, and so up to Christ and God, as they had been who gave them forth. I was to turn them to the grace of God and to the truth in the heart, which came by Jesus; that by this grace they might be taught, which would bring them salvation, that their hearts might be established by it, and their words might be seasoned, and all might come to know their salvation nigh.⁶

Several features stand out in these words: there is the constant stress upon "light"; there is the insistence upon *inwardness*; there was a stress upon the inspiration of the Scriptures; there was stress upon the saviorhood of Jesus Christ; and there was the stress upon spiritual certitude.

To George Fox, the operation of light within the human heart serves a two-fold purpose: it shows a man his sin; and it reveals Christ who can take it away.⁷

This insistence upon the personal, inward relation with Christ, involving the removal of the sense of guilt for sin, marked the balance of the ministry of Fox. From about 1647 until his death in 1691, he travelled widely, covering the British Isles, and visiting America, the West Indies, and Holland. H. G. Wood estimates that he spent six or seven of the years between 1647 and 1675 in several different prisons.⁸ His clashes with the authorities were pre-

³Jones, *Story of George Fox*, p. 11.

⁴Jones, *Autobiography of Fox*, p. 70ff.

⁵*Autobiography*, p. 82.

⁶Journal, Vol. 1, p. 35.

⁷Wood, *George Fox*, p. 29.

⁸Wood, *op. cit.*, p. 123.

precipitated by his insistence upon his right to enter disputations with clergymen at the conclusion of their services. Public comment was permitted upon occasion; but Fox and his associates went beyond the usual limits, and frequently disturbed the services; and after 1656, Parliament made more stringent the Act of Mary against such disturbance, with the result that the Quakers were more and more frequently in collision with the authorities.

It is an open question, whether the situation required or justified such violent protest. But with George Fox, prudential motives were secondary, when he was convinced that the Lord wished him to perform a task; and imprisonments were gladly accepted, almost in exchange for the privilege of denouncing hireling ministers and their "steeple-houses". But it is significant that out of this movement of vehement protest "a great people was gathered", a people which survived the many ephemeral protest movements, which have survived only in the pages of histories.

The later years of Fox' life were spent in gathering together, organizing, corresponding with, and defending the Societies of Friends. Whether or not his policy of creating an organizational structure was consistent with the Quaker insistence upon perfect individualism, he saw that the perpetuation of his message required some integrating structure. And as we study the sources upon which the new movement drew for its membership, and the methods pursued in its progress, and the literature which it produced, we may discover some facts that cast direct light upon the contribution of the work of Fox and the movement he precipitated to our understanding of the general subject of Mysticism.

II. Fox and the Calvinism of His Day

It is probable that no founder of a religious group has been more widely misunderstood in the "house of his Friends" than has George Fox. The writer is of the opinion that his principles and those of early Friends have suffered gross mutilation at the hands of those who have taken sentences from the writings and Epistles, and have interpreted these wholly out of har-

mony with their larger settings and their historical contexts.

The point at which Fox has been most frequently misunderstood is the point at which he came into conflict with the Puritanism of his time. And the basic point of controversy in this connection is: Is George Fox to be considered as one who cut himself off from the stream of orthodox Protestantism, in his fundamental attitude toward the authority of the Holy Scriptures?

The answer of some is an unqualified "yes"; others give a negative answer. To unravel the problem, two methods must be pursued: first, the scattered statements of Fox relative to the matter must be investigated; and second, there must be sought some definite statement upon the subject, if this can be found. To list even a part of his statements upon the subject would, however, expand this paper beyond its proper limits. Herbert G. Wood, late lecturer at Woodbrooke, summarizes the question as follows.

Fox was sent to dissuade men from putting their trust in the Scriptures as the word of God, and to urge them to trust in the Spirit by which the Scriptures were given forth, and which dwelt in their own hearts. This seemed to the Puritan a belittling of Scripture, which was little short of blasphemy.

* * *

Fox certainly used expressions at times which suggested that the spiritual life was altogether independent of the Scriptures. He is very emphatic on the originality of his own inspirations.⁹

Here was a point of collision with Puritanism, which had by this time, in Fox' judgment, degenerated into a lifeless form of orthodoxy which went no further than a declaration of mental assent to a proposition, without any admission that these Scriptures held forth anything more than a barren message to the mind of an absolute sovereignty, before which man had no proper moral agency.

It is necessary to anticipate a subject to be mentioned subsequently, that of the relation of the "openings" to the Scriptures. Upon this subject, Fox says:

This I saw in the pure openings of the light, without the help of any man; neither did I then

⁹Wood, *George Fox*, p. 34f.

know where to find it in the Scriptures, though afterwards, searching the Scriptures, I found it. For I saw in that light and spirit which was before the Scriptures were given forth, and which led the holy men of God to give them forth, that all must come to that Spirit, if they would know God, or Christ, or the Scriptures aright, which they that gave them forth were led and taught by.¹⁰

Thus, Fox viewed the Scriptures as a living voice, not as a mere series of past utterances. Concerning the source of his *openings*, more will be said later. The significant thing to notice at this point is that Fox found his openings to be in accord with Scripture, and indeed, in terms employed in them. Wood says again: "Fox certainly did not wish to cut himself loose from the historical Scriptures, though it was difficult enough to explain the Quaker attitude toward them."¹¹

It will be helpful, if we can find some direct statement from the pen of Fox himself. Such a statement we have in his Epistle to the Governor of the Barbadoes, under date of 1671:

Now concerning the Holy Scriptures.
Wee doe beleive (sic) that they were given forth by the holy spirit of God through the holy men of God, who spoke (as ye scriptures of truth saith) as they were moved by the holy Ghost in 2 of Peter 1:21; and that they are to be read and beleived and fullfilled and he that fullfills them is Christ and (they) are profitable for doctrine for reproofe for Correction and for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all Good workes 2. Tim. 3. & 16. and are able to make us wise to salvation through faith in Christ Jesus, and wee doe beleive that the scriptures are the words of God, for it is said in Exod: 20.1: God spake all these words saying &c, meaning the 10 Commandments Given forth upon Mount Sinai, and in Revel. 22. 18. saith John I testifie to every man that heareth the words of the prophesie of this booke if any man shall take away from the words — (not word) of the booke so in Luke 1.20: because thou beleivest not my words and (so in) John 5.45: & 15.7: & 14.23: & 12.45; so that wee call the scriptures as Christ and the Apostels called ym and as the holy men of God called them vizt the words (not word) of God.¹²

From this it appears that Fox was in no sense cut off from the general stream of orthodox Protestant tradition, and that his controversy with Calvinism was with what he felt to be its misunderstanding of the Scriptures: notably, its rigorous insistence upon the "letter" as against the "spirit" of them; also its insistence upon unconditional election, and its eloquent plea for continuance in sin. For Fox was pronounced in his advocacy of free-will and of perfectionism. Both of these emphases are derivatives of the mystical insight, of which more shall be said later.

And it was just here that he differed with the Calvinists. Theirs was a rigorous and closed system, with its total emphasis upon objectivism—upon the judicial and forensic aspects of the divine system, which left no room for the inner life. And while accepting the general framework of orthodox Protestantism of his day, he insisted upon that very principle for which the Reformation stood, namely, that of *private interpretation* of Scripture. This the Genevan logicians implicitly denied. Fox felt that his "openings" were the exclusive property of no man: that "they were the normal and rightful experience of all men of his day. . . Even as directly as to the apostles of old, the Lord speaks to His people Himself."¹³

This attitude could not be misunderstood, as will be all expressions of individual religious experience to the theologians of the iron-clad systems. But, and this is repetition, Fox was attempting to make a place within the framework of an orthodox Protestantism for the mystical insight, and with all its concomitants of individualism, private judgment, and immediacy.

III. His Religious Insight: "Openings"

The *Journal* conveys to the reader the impression that its writer was endowed, in an unusual degree, with the gift of penetrating the thoughts and conditions of men. He had, as Rachel Knight points out, exceptionally keen senses of sight, smell, and hearing. He was a keen observer.

His combined senses saw in the bearing of Oliver Cromwell his approaching illness and death, in the

¹⁰Journal, Vol. 1, 34.

¹¹Wood, *op. cit.*, p. 36.

¹²Journal (Penny Edition), 11, p. 199f.

¹³Knight, *Mysticism of Geo. Fox*, p. 81.

priest Lampitt his foul spirit, and in the shifting elusive expression of the face of the licentious woman the record of her life. The insincerity of priests and laymen, who "professed that which they did not possess," the unjust spirit that led to persecutions and to political warfare, to harmful social habits, and to industrial injustice and inefficient service, were all matters of personal concern to him through his quick sensing of them.¹⁴

But over and beyond these expressions of insight based upon keen conscious powers, he possessed an unusually large subliminal capacity, together with what might be termed a largely-developed sense of unconscious incubation. In his youth, he stored his mind with biblical material; and his "openings" represent the bursting forth—after prolonged periods of subconscious incubation in the "underground workshop of thought", as Jastrow terms it,—of these materials.

His openings were sometimes auditory and sometimes visual. Most of them appear to have come in the form of a bursting upon his consciousness of a truth, frequently in the language of Scripture. And these openings were in harmony with each other, as he says: "When I had openings they answered one another and answered the Scriptures, for I had great openings of the Scriptures."¹⁵

It is significant also that his openings sometimes came in a negative form, as for example, the one in which he perceived that "God, who made the world, did not dwell in temples made with hands." It is typical of the mental processes of Fox that he immediately reasoned the positive counterparts of this, that "His people were His temples, and He dwelt in them."¹⁶ This conclusion was obviously the result of his application of the principle "opened" to him, to the prevailing opinion of the "hireling" clergy, that God dwelt in their "steeple houses".

Concerning the relation of his openings to his belief in Jesus Christ, Rachel Knight says:

The prevalent Jesus Christ concept in Calvinistic England remained the ideal for Fox. It therefore gave form to his developing convictions. All the forces of his life headed into this thought, and it became the moving centre of the opening.¹⁷

This was most largely true of his auditory openings, to which the *Journal* gives the major attention. Of the visual type of experience, relatively little appears in the writings. The one most quoted was that of his vision of

an ocean of darkness and death and an infinite ocean of light and love, which flowed over the ocean of darkness.¹⁸

The imagery of such openings was restrained, and was confined almost entirely to the motif of light, as is indicated also in the experiences which he records of seeing "innumerable sparkles of fire", or the "flaming sword" stretching southward before the warring of Holland and the London fire.¹⁹

From the foregoing, it can be deduced that Fox experienced immediate quickenings of "truth" to his own inner consciousness. His disposition was such that his subconscious seemed to labor over ideas which his conscious mind had forgotten. These remained in incubation for a longer or shorter time, finally rising above the threshold of consciousness with a force which arrested the man, and brought his reason into play in the application of them. The bearing of the openings upon the subject of mysticism will be noted further in the final section of this paper.

III. The Practicality of Fox' Emphasis

In general Quakerism has served to combine the mystical insight with a high degree of application of the truth-experience to the life situation.

The experiences of mystical insight were never, to Fox, an end in themselves; they

¹⁷Knight, *op. cit.*, p. 88. This same author says (*op. cit.*, p. 21) that she cannot "accept in full, with all its implications, his message of the truth of a divinely endowed humanity that is capable of becoming sons of God, joint-heirs with Jesus Christ."

¹⁸*Ibid.*, p. 80.

¹⁹Knight, *op. cit.*, p. 76.

¹⁴Knight, *op. cit.*, p. 43.

¹⁵*Journal*, p. 78.

¹⁶*Journal*, p. 76.

were not considered to be for his personal enjoyment, but as the impetus to the propagation of the message which burned in his heart.

This emphasis placed a strain upon the consistency of his message. For it is easy to see that his anti-clericalism might logically have served also to make him an antinomian with respect to religious organization. Yet he shortly laid the foundation for what became in reality a religious denomination. Miss Knight says:

In Fox this conflict was intense, and it took years for him to achieve experimentally his higher self as a religious leader. He had refused to become an ordained priest. He preached because he felt driven by the inner need to give forth his message and draw people to the Truth. It was only after years that he formulated and clarified this mission, so that when asked his profession he replied that he was a preacher of righteousness.²⁰

His message, as "preacher of righteousness", centered in the assertion that Christ could "speak to the conditions" of men. He personally exercised an especial gift for discerning the thoughts and needs of men. And his preaching served a two-fold purpose: to wrest men from their blind trust in dogma for salvation; and to turn them toward a personal relationship with Jesus Christ.

Along with this evangelical emphasis, he began early to stress certain social reforms, such as prison reforms, anti-slavery agitation, opposition to intemperance, and to the taking of oaths, as well as the more characteristic testimony against war. These emphasis served to excite public opposition to the Quakers, which was otherwise being tempered by the growing spirit of religious toleration. But these social issues afforded new points of collision.

His religious methods included an unusual emphasis upon the training of children, both boys and girls, and of young women. This led to the establishment of schools for the young; so that children were trained in Quaker principles. When the parents were imprisoned, the children carried on the Meetings for Worship.

Thus, Fox made a significant contribution to the social application of the Gospel. His aim was, at whatever cost, to translate into practical terms the requirements of the teachings of Jesus. His application of Scripture to personal conduct was extremely literal: from "let your yea be yea; and your nay, nay", he insisted that the taking of oaths was incompatible with the spirit of Christ. The objection was basically to the double standard of truth which the oath implies.

His religious writings were always practical; they made no pretense of being abstract or philosophical. They always contain earnest appeals for a righteous life; they may be repetitious, and at times internally inconsistent. They were, however, of a piece with his insistence upon the practical integration of faith and life.

His religious principle committed him to a belief in the principles of democracy. His intense individualism and his insistence that God addresses the inner consciousness of every man, opposed both the absolutism of the Stuarts and the theocratic tendencies of the Calvinists. His democratic views resulted also in the acceptance of the economic independence and social equality of women, which issued later in the production of a "distinctive and noble type of womanhood".

Fox thus avoided the vain dreamings and fanatical statements which marked the work of many social extremists of his day. This was an era ripe for extravagances.

Full of sectarian fanaticism, controversy, persecutions and changing faiths and governments, it was dangerously rife with temptations. But Fox, with clear vision, urged upon magistrates, rulers and potentates that they rule wisely and justly and turn to the Lord for their guidance; upon tradesmen that they be scrupulously honest in all their dealings, upon servants that they serve cheerfully and honestly. All that he preached he put into effect in his own life. So we find fanaticism discarded in Fox and an intensely practical religion replacing it. He became a thoroughly consistent expounder and exemplar of the ideal of a spiritual unity in all mankind.²¹

Thus, Fox's mysticism represented a new departure in that it placed no emphasis

²⁰*Op. Cit.*, p. 101.

²¹Knight, *op. cit.*, p. 117f.

upon the personal *enjoyment* of the mystical experience. In his youth, Fox doubtless experienced raptures,

but he never revelled in such solitude for its own sake as the typical mystics do. On the contrary, until he found the way out of it he is ill at ease. He was perfectly capable of meeting that God 'in the bush', and was always very sure that *God dwells not in temples made with hands; but he had no wish to avoid 'the mart and the crowded street,'* The religion of Fox was, then, a very insistently social religion, in which solitude was an incident, not a goal. Contemplation was with work; and the Light was still with him in the company of his friends.²²

IV. The Contribution of the Experience Of George Fox to the Study of Mysticism

To analyze the mysticism of George Fox, the principles by which William James considers the mystical state are as good as any, namely: Ineffability, Noetic quality, Transiency, and Passivity.

With respect to the first, Ineffability, the experiences of Fox were not strictly such as James describes.²³ While it is not demonstrable that he could always adequately communicate the nature of his mystical states, there are, nevertheless, arguments in favor of the view that the feature of ineffability was not especially characteristic of them. For instance, he was able to put in words much that came to him in visual experience, this being in terms sufficiently familiar to allow its expression in clear language. The symbolism of light-and-darkness, and of the flaming sword, was far from subtle. Again, the auditory experiences found expression in language of Scripture, or akin to it. Moreover, Fox assumed that others could understand the same insights, and began immediately to communicate them with urgency upon others.

As to the noetic quality of Fox' mystical states, there has already been given attention to the fact that both the visual and the auditory "openings" had a "truth content", which represented the end-product of his subconscious incubation of ideas, chiefly from the Bible. Thus, the content of his

openings represented insights and illuminations which his discursive intellectual processes alone would probably not have attained. And they most certainly came to Fox with a sense of authority. Nor was he content to allow them to remain only as authoritative *to him*; his ministry of persuasion was based upon them. How he justified his attempt at universalization of this content is another question, a question to which no unequivocal answer can be given. The writer's personal guess is, that Fox considered this content to be in accord with Scripture, which he accepted as a rule of life, and hence binding upon all, since all might perceive what he had just seen.

The element of transiency was certainly present. His openings appeared as a flash of insight, though there is evidence that upon occasion he was overwhelmed with the mystical state, and remained in a state of suspended consciousness for a time; but this was by no means typical of him. As Rachel Knight points out,²⁴ he was no ecstatic of the Montanist type. Rather he resembled St. Paul, in his tendency to pass from the state of insight, the Mount of Vision, to the "normal, mystical life". Thus he illustrates Hocking's "Principle of Alternation", by deriving from the mystic's experience a *new level* of spiritual life. Thus in a certain sense, his mysticism was sustained; its high moments came and went, but left the totality of his experience elevated and ennobled. There was, therefore, in his type of mysticism a tendency away from the dualism shown in some types, by which a vast gulf separated the moment of insight and the practical life.

Concerning the passivity of Fox' mystical states, there are varying opinions. Most writers make relatively little of the importance of the element of the *trance* or the seizure in his religious life, though he doubtless did experience these. But in general, the state left him articulate, and with a full recollection of what had occurred.

Concerning the two tendencies which almost without exception mark the mystic, namely *monism* and *optimism*, it needs to be

²²Royce J., "George Fox as a Mystic", in *Harvard Theological Review*, January, 1913, p. 38f.

²³James, *Varieties of Religious Experience*, p. 380.

²⁴*Op. cit.*, p. 37f.

said that in Fox both of these were modified by the essentially practical nature of his religious life. The classic example of his vision of Oneness is that of the "ocean of light and love, which overwhelmed the ocean of darkness". But there is a total lack of the element of pantheism. Any monism that he may have advocated rested upon the basis of moral unity: that is, the overcoming of evil by good. Fox was no nature mystic; his writings are remarkably matter-of-fact concerning the external world; his concern was with the heart-need of the sons of men.

Concerning his optimism: his negative message—directed against the existing order in English religious life—at times all but obscures his message of hope. The only basis which he found for optimism was in "a religion of veracity, rooted in spiritual inwardness". He lacks any philosophical pattern which would *require* "a happy ending" for all things. His mysticism was not merely emotional; it involved the whole thinking and willing man, and consisted of the "intense awareness of the entire man in his consciousness of God."

Something needs to be said concerning Fox' approach to the mystic vision. He lacked the ascetics' view: of long periods of purgation, of fastings, of self-mortifications. To him the way to Truth was the pursuit of Truth. Fitting behavior, to him, was living in the midst of the world, not in withdrawal from it, nor in turning away from life and all that it offers.

His Perfectionism shared something of both optimism and monism. He insisted upon "Christ Within sufficient for all things, to teach them and to make them perfect as He is, and as God is." No forensic, imputed righteousness would suffice for him: and at his Perfectionism the Calvinists raged. His conviction was that perfection consisted in "answering to the end for which the subject was designed"; and to him it was a thing inconceivable that Grace could not so renovate men as to make them thus perfect. And this perfection consisted, in substance, of *Christ Within*, as against the Puritans' *Christ reckoned unto*.

His mysticism, moreover, was characteristic in its emphasis upon *freedom*. In his reaction against Calvinism, he insisted upon the principle of each person's guidance, and a corresponding personal responsibility. Not that his writings contain any philosophical treatment of the subject of free-will: for he was a philosopher only by implication. But the individualism characteristic of mysticism was so elaborated in his work as to render his movement congenial to the Anabaptists and other free-will sects, so that from them many of his Society were drawn.

Some will judge that Fox' mysticism was no mysticism at all, since it did not tear itself away from the world or direct men and women into the cloister. In this, his work resembled that of St. Francis. The emphasis was everlastingly upon the practical: to use the language of John Mackay it was a religion of the road, not of the balcony. If it be asked, in what sense it deserved the title of Mystical, the briefest answer would be, in its insistence upon *Immediacy*. Man's entire relation to God, his approach to Scripture, and his apprehension of the duties of man in society:—all were to be derivatives of the answer which the individual found in his own soul. Fox distrusted the mediated, the second-hand. And regardless of the failure of his mystical states to answer to all of the conventional tests, this feature alone justifies, it seems, the application of the title.

Finally, Fox made a distinctive contribution to the total subject of mysticism in his new emphasis upon corporate "waiting upon God".

Such corporate waiting upon the Lord as a Friends Meeting is not a mere collection of independent Quietistic worshippers each in his own heart worshipping and waiting for the voice of the Lord to speak individually with him in the silence. The group is rather a single unit, so conjunct and so interrelated and interacting that it becomes, not a summation, but a multiplication of active, alert, energizing seekers, so that when the corporate communion finds true expression in words, the works break not *into* the silence, but seem rather to be *breathed out of it*; and one speaks not alone for the edification of the other,

but rather sums up and expresses the combined spirit of the gathering.²⁵

This attitude was carried throughout the Quaker procedure. In worship, the one who gave vocal expression did so as spokesman for the group; in business sessions, there were no ballotings and no majority-rulings. If there were no "sense of the meeting", the matter under consideration was tabled, for further consideration.

This marks a new departure in mysticism. It represents a view of leadership given by the Holy Spirit and springing out of the occasion. Fox made little of his own service in the ministry of the Society. Whoever spoke, spoke the Divine message; and it mattered little who the vocal exponent may have been. The important thing was that the group worshipped, thought, and met God as a unit. Through the insights of the one who ministered, be he old or young, man or woman or child, all found expression for "the consensus of the knowledge of God made evident in their own hearts."

This not only throws light upon the psychological implications of the mystical insight, in that it gives a place to the corporate exercise of communion in silence, but it also introduces a means whereby mys-

ticism may be made practical and available to larger numbers. In other words, Quakerism sought to prepare the way for the exercise of a "normal" mysticism, with individualism regulated, and a system of "check and balances" against the tendency to antinomianism on one hand, and that of being too visionary on the other.

* * *

George Fox thus introduced into the Anglo-American world a type of social mysticism, with a strong appeal to the healthy mind. Avoiding the extreme of individualism, and the snare of asceticism, he made available to a people capable of strong religious inwardness the more truly Teutonic type of mysticism, of which Jacob Boehme was the best Continental exponent.

His mysticism lacks much of the specular and the romantic. It tends to be conservative. Its social emphasis keeps it from growing stale and sterile. It uses ecstasy as a means to an end, and allows full play for the intellectual element in apprehending Truth, and the volitional element in its vigorous protest against abuses and in its insistence upon a consistent ethic. Above all, it points the way to an opening up of all the channels of the worshipper's being in an intense awareness of the presence of Him who is Truth.

²⁵Knight, *op. cit.*, p. 37.

Book Reviews

Halfway to Freedom, by Margaret Bourke-White. Photographs by the Author. New York: Simon and Schuster, 1949. xi-245 pages. \$3.50.

In August 1947 two nations were born: India and Pakistan. After years of struggle and heroic sacrifice the eagerly anticipated day arrived. It was greeted with joy but joy soon turned to mourning as communal rioting broke out. The Punjab became a battleground. The militant Sikhs were forced out by sheer numerical superiority.

Miss Bourke-White vividly portrays the flight of these unfortunate people. From five to seven million Moslems, Hindus, Sikhs took part in this two-way exodus. Here we see them in all their sorrow, suffering, and tragedy.

Terrible as was the suffering of those days, however, there were also hope and forward-looking thoughts. It is a tribute to the insight and sensitivity of the author that she was able to see this and that even while she writes of tragedy and injustice she is able to make us see the India that stood eager and shining with hope on the threshold of a new life.

Throughout the book Miss Bourke-White skillfully delineates the contrasting forces that are struggling for supremacy in the new nations—the conservative, hide-bound orthodoxy of Hindus and Muslims against the eager enthusiasts of a younger generation; labor, weak but conscious of its strategic position, as opposed to the reactionary attitudes of men like the millionaire Birla, friend of Gandhi

The chapter entitled "Struggle for Kashmir" highlights the fact that this is a national struggle for independence and not

just a battle of one religious group against another. Here Muslims fight against Muslims and side by side with Hindus in a struggle that transcends religious boundaries. The chapter ends on a note of hope for unity between Indians of all religions. That hope is epitomized in the one remaining eye of an image of Christ, wrecked by a fanatical mob of iconoclastic Mohammedans. "How beautiful it is," said Bedi, "this single eye of Christ looking out so calmly on the world. We shall preserve it always in Kashmir as a permanent reminder of the unity between Indians of all religions which we are trying to achieve."

Miss Bourke-White writes sympathetically and, for the most part, understandingly about India and its people. She is critical of Gandhi in his friendship with Birla, the big industrialist, and his indifference to the serf-like existence of Birla's employees. She recognizes, however, that Gandhi grew up in an era when machinery was something the foreign power possessed and developed at the expense of its colonial subjects." To him the machine always had been, and still was, an enemy. This attitude of his, outmoded though it was, did not blind her to the spiritual power that led a nation to honor him as "father."

The book would be improved by the addition of an index but in spite of this lack it is a valuable mine of information, albeit one that requires some digging at times. References to India's history, politics, economic, geography, religion, and architecture abound. The many excellent photographs are well chosen and add much to the book. For anyone who wishes to understand the great sub-continent of India and the changes that are taking place there this book is invaluable.

RUTH A. WARNOCK

That Ye May Believe, by Peter H. Eldersveld. Grand Rapids: Eerdmans, 1950. 172 pages. \$2.50.

One occasionally picks up a volume of sermons which deal with familiar subjects in such a fresh and vital manner that things in hand must give way to the pleasure of finishing the book at once. This was the experience of this reviewer with *That Ye May Believe*. The author is the Radio Minister of the Back to God Hour, and this compilation of messages expresses a very high level of broadcast ministry.

Eldersveld publishes here a series of eighteen messages, dealing with the several articles of the Apostles' Creed, each expounding a text which is pointedly expressive of these articles. The volume is replete with references to the Heidelberg Catechism, and bears, as the Forword suggests, "the stamp of the writer and of the church he represents" (The Christian Reformed). Readers of the Arminian persuasion will, however, find little in the work which is distinctively Calvinian. The major emphasis is upon the truths for which all orthodox Christian bodies stand.

It is refreshing to note the lucid and vigorous approach of Eldersveld to "the things most surely believed among us." His style, while conversational and simple, is packed with vividness and utilizes an almost entirely new (to this reviewer) set of illustrations. Our author has wisely given to his Mutual Network listeners an affirmative presentation of the Apostolic Creed, with a minimum of the debatable and (to us) offensive features of Genevan theology. The minister will find himself enriched by reading *That Ye May Believe*.

HAROLD B. KUHN

Reason, Religion and Race, Robert B. Eleazer. New York: Abingdom-Cokesbury Press, 1950, 160 pages, \$.75.

"A fresh, temperate, and thoroughly constructive discussion of one of the most critical and insistent problems of our generation..."—this statement by the publishers well describes this little paper-bound

volume. The author is a southern leader with a lifetime of experience in inter-racial co-operation." The volume treats of several phases and areas of racial tension in a manner which is markedly Christian, constructive, and practical. There is a maturity in the viewpoint, and also an objectivity, which is welcome. The author, while not a social scientist, manifests an acquaintance with the results of scientific research, and show judiciousness in interpretation and application.

The chapters include such topics as sources of difficulty, tension in other lands, Christian and Jew, the American Indian, Mexicans in the U.S.A., Orientals in American life, the Negro in American history, the gifts of the black folk, and "where do we go from here?" The discussion of debatable points is carefully, but not excessively documented so that the volume may be useful to study groups. The book is carefully written and represents the conclusions of a specialist, together with the perspective of one whose interests are practical rather than purely academic. It is a book, not to be read and laid aside, but one to mobilize one's energies for the unfinished tasks outlined therein. Through it all the Christian answer is sought, and, we think, grasped.

George A. Turner

Christianity and Society, by Nels F. S. Ferré. New York: Harper, 1950. viii, 280 pages. \$3.75.

Ferré completes in this volume a trilogy dealing with the general theme of Reason and the Christian Faith. Having dealt with the two questions of "Faith and Reason" and "The Problem of Evil" in previous volumes, he undertakes in this one to discuss the relationship between the Evangel of redemption on the one hand and the present social order on the other.

Part I lays down and defends the thesis that Christianity is *more* than society, that it is the Agape community (a *true* society) and that it is basically a world-affirmation, and thus *for* society. The author takes us through devious paths in his development

of these propositions, moving in the light of the assumption that the world is "but a small segment of what is *more* than society" (page 62) and that world-transcendence is the quality which makes Christianity *more* than society. Thus, Ferré seeks to purge otherworldliness from its escapist elements, and to establish the position that even world-renunciation, when motivated by Agape, is harmonious with Christian world-affirmation.

World-transformation, projected as the goal of the series: world-transcendence to world-affirmation to world-renunciation, is held to issue from "the correct relation of spirit, mind and body." (p. 81) The achievement of this relation is the task of the "new Church of the Spirit."

In the second division of the volume, our author seeks to explore the function of the Holy Spirit in the life of the Church. To solve the problem of the relation between the general working of God in human affairs and the specific ministry of the Spirit in the Church, Ferré resorts to the use of a distinction between "the Spirit of God" and "the Holy Spirit." There is a certain parallelism between these two 'terms' and the terms Eros and Agape. It seems that it was "the Spirit of God" whose work was "preparatory to the Agape fellowship, whether in creation or in redemption" while "the Holy Spirit" is the creator of "the full Agape fellowship itself." p. 91)

The Church, viewed as the incarnation of the Holy Spirit, becomes the agent for *Christian* social action, a social action which transcends social action in general by virtue of its emphasis upon the category of personality. This is viewed in a three-fold perspective: 1) that of the natural man; 2) that of man under the law; and 3) man in perfection (or perfecting) in Agape. It is in his treatment of the last of these that Ferré lays bare his openness to a type of Christian life lived under the power of the indwelling Spirit, and his basic sympathy with something approaching the Wesleyan position. Here he parts company with the dialecticians, notably Niebuhr—a diversion which is significant in the light of other areas in which he

seems to be in mild agreement with them. He is fearless in his criticism of the social ethicists whose social strategy omits the element of the activity of the Holy Spirit in the lives of men.

Is there progress in history? Ferré traces the question down many alleys and byways and formulates an answer which rejects utopian optimism, irresponsible passivism and pessimism, and which insists that God's purpose is the primary and determinative factor, and that the choices of men play a real and vivid part in the thrust of history.

Man part depends, in turn, upon the role of the Holy Spirit in his life, as translator and transpowerer. In addition to His direct and personal ministry, the Spirit operates as the indirect source of social action, creating tension, empowering Christian "cells", and energizing the Church itself.

The third section of the volume seeks to set forth the Christian perspective on three major concerns for social action, war, property, and education. In discussing the first of these, our author makes much of the constructive rôle of conflict in the development of man and his civilization. One gets the impression that he devotes more time and space to explaining the existence of war than to any concrete proposals for eliminating war as an instrument of national or global policy.

We wonder whether Ferré, in his attempt to account for war in terms of the domination of his "animal passions," really means to be as doctrinaire as he sounds, in such passages as these:

There is a long distance, in human terms, from man's animal history to his Agape history.

We know now that there was no earthly Paradise six thousand years ago. We know that man, instead, has come up from nature through a long, long process of evolution . . . And yet modern theologians still all too often keep talking about original perfection or perfection before the fall. They speak of the image of God as an endowment that man has forfeited through sin.

The prehistory of man shows that history was not originated in perfection, for man came from a snarling, brawling animal background. (pp. 185f)

Not all will be satisfied with his interpretations of the Christian perspective on property. Granted that it is almost necessary to criticize capitalism and the much belabored 'profit motive' in order to sell a book in these days, we wonder whether some of his conclusions follow from the premises set forth in the earlier part of the volume. For example, what in his study of historic processes leads to the conclusion that "Socialism is the long-range trend called for . . . by the ongoing historic processes themselves." (p. 241) No doubt any theologian has a right to be favorable to socialism, but we wonder what except personal bias justifies his conclusion that "the capitalist system as a system is not . . . now the best system to effect maximum output for the highest material basis of civilization." (p. 237)

Some will be inclined to ponder, further, the meaning of such statements as: "But actually what has happened by the main thrust of events, at least, is that capitalism has saved up for us the means for a better day." (p. 235) Some may conceivably conclude that socialist governments thrive best while liquidating the economic results of long periods of thrift under private enterprise. And what empirical basis is there for the view that "This communism is a prophetic movement giving hope to the masses"? Has any enlightened people, through the free exercise of the ballot, turned to communism in hope and bright anticipation? Has not every people which has fallen a victim to communism done so as a result of manipulation, by a ruthless and disciplined minority, of the police and the means of transport and communication? Do not such régimes maintain themselves by the tender mercies of key-hole men? This reviewer is inclined to the latter interpretation, after interviewing scores of refugees from the iron-curtain countries to western Germany.

It must be said that Ferré is careful to assure us that much of the criticism of capitalism today is largely a matter of flugging a dead horse, since "capitalism as we know it has changed indescribably for the better during a hundred years." (p.

233) He seems to feel that Sweden, with its combination of free enterprise and state ownership, and the cooperative movement as a middle term, has a great deal to teach us. At the same time, this reviewer cannot share our author's optimism, as expressed, for example, in the words,

If this [the elimination of undue competitive struggle and financial motivation] cannot be managed, or some similar or substitute way that abets social incentive and prevents temptations to financial invidiousness, perhaps a thoroughgoing Christian communism, except for private articles and tools for creative and adventuresome leisure, may be the only way out of our problem.

Even granted that some such thing as "Christian communism" might be a possibility—and history warrants little confidence that it is possible—where is there a glimmer of hope that such a social and economic configuration could be established on a wide scale, in our "Two Worlds" where even the nominally Christian half pays little more than lip service to the principles of historic Christianity?

The discussion of "The Christian Perspective on Education" is something of a "both . . . and" proposition, in which Ferré suggests that subject-centered and child-centered education must be fused. His criticisms of Progressiveism is well done, with a gratifying regard for the legacy of the past. Perhaps he also overestimates the affirmative contribution of John Dewey to contemporary education, or at least minimizes unduly his negative impact upon our national religious life.

Refreshing is the emphasis upon the rôle of the home as the center of a constructive program of education. Ferré sounds a welcome note, as he seeks to lift into prominence the necessity of the family altar. Had such a voice been raised with appealing firmness forty or thirty years ago, our national life might now be significantly different.

This review has sought to do the impossible, namely, to survey the content of this well-packed volume. It must be said that *Christianity and Society* is a work which needs to be read more than once. Probably the style could be simpler, and the wording

less loaded with dialectic. Possibly, however, the author felt that the intricacies of modern life call for treatment in terms of the pursuit of questions down the more remote alleys of investigation.

In conclusion, we should like to include a few quotes which indicate the refreshingly vigorous quality of the work:

This means that we can accept the beauties of nature with joy and peace. This means that we can be relaxed in God's care and not feel that we ought to be up and doing all the time lest the world go to pieces. (p. 65)

The New Testament is the result of an earthquake. When the Incarnation took place . . . a new basic reality and basic motif was introduced into history . . . (p. 95)

To live in history, *where God has put us*, is not automatically to sin. (p. 139)

I trust external manipulation less and less. Unless we can get at the heart of people, at the core of their very being, we shall change neither them nor the world. (p. 173)

This is a stimulating volume, replete with incentives to thought and to further study.

HAROLD B. KUHN

Adolescent Character and Personality, by R. J. Havighurst and H. Taba. New York: John Wiley and Sons, Inc. 311 pages. \$4.00.

The present study was undertaken under the auspices of the University of Chicago's Committee on Human Development, a body made up of faculty members from various University departments whose interests relate to the development of children and adults. The authors are assisted by a number of other specialists who participated in the project and who contributed certain chapters to the book, either individually or in collaboration. This volume is a companion to Hollingshead's volume *Elmtown's Youth*, which represents investigation of the impact of social classes on adolescents (1949). Both books are based upon research in the same community. The present one is an intensive analysis of character in sixteen year old boys and girls. The earlier study focusses on the relationships between

the community's class system, the adolescent's family, the functioning of social institutions, and the behavior of adolescents. The geographical setting of the investigation is a small town in the middle west, fictionally known as Prairie City with a population of about ten thousand.

The book has twenty-seven chapters grouped in larger units. Part I treats of the community setting and discusses subjects and procedures. Part II deals with group studies; III with the study of individual cases; IV and V deal respectively with summary interpretations and with technical and statistical details of the research methods used. An unusual pedagogic procedure is the preview, at the beginning of each chapter, of whatever implication the chapter holds for theories of character formation, for educational practice, and for methodology. By means of a great variety of research techniques the authors gained the data which are the basis for this volume. The youth backgrounds that they discovered draw attention to some of those "less often recognized" social influences that go into the making of character.

The study supports the feeling of many, viz., that conformity to the social expectations of the high school determines the character reputation of Prairie City sixteen-year-olds. If this be so, the role which the school plays in regard to character development is a crucial one. The reputation of a given church, it is found, reflects not only differences in that church's teachings but also differences in social position. Church membership of itself, according to this study, is not a powerful influence in character development. Good or bad reputations come from other constellations of factors often associated *with* church membership. The "ideal self" of youth seems to be increasingly influenced by a very small percentage of adults outside the family, especially by young adults. The data further suggests that "the sixteen-year-old is actively integrating the characteristics of a number of people into a composite 'ideal self.'" Moral beliefs of these adolescents reflect the fact that the teaching of what is right and wrong is with reference to spe-

cific bits of behavior; lack of training in generalization has prevented them from developing a coherent moral philosophy. "They tend to solve conflicts by using slogans rather than by using concepts of the relative significance of values."

From nineteen case studies, five personality "types" were arrived at as follows: The self-adaptive, the adaptive, the submissive, the defiant, and the unadjusted. Five chapters are devoted to illustrate in turn each of these personality types.

In the light of the background of this community survey, the authors present a set of objectives for Prairie City in general and for Prairie City High School in particular. It would be well for all our "town fathers," as well as teachers and preachers to read at least this chapter. (18). Although some of us believe that human nature cannot be transformed by education and changed environment alone, we cannot but feel that the program suggested here, if put into practice, would do something, long needed to be done, for our bewildered rising generation.

An obvious limitation of the study is the danger of arriving at generalizations on the basis of what might be regarded as inadequate sampling. In interpreting their findings, however, the authors have proceeded with caution. There is also the weakness inherent in the case study method. Then there is the question of using reputation alone as the criterion of character. In justification of this latter practice the investigators find precedence in the work of earlier students in the field, particularly that of Hartshorne and May.

JAMES D. ROBERTSON

Leading a Sunday School Church, by Ralph D. Heim. Philadelphia: Muhlenberg Press, 1950. 368 pages.

The author of this text-book in Religious Education is Professor of Christian Education and English Bible in Gettysburg Seminary.

His expressed purpose in the writing of the book is to furnish a compendium of helps and to focus upon them a philosophy

of Christian education. He despairs of synthesizing the opposing philosophical positions in religious education so adheres to a position which he defines as being "to the left of center." This of course presupposes a compromise with naturalism and since such a position is untenable at certain points the work lacks clarity, unity and consistency.

In arrangement the book follows the usual form for such compendiums, the first chapter being devoted to the history of the Sunday school and its present status.

The author espouses "progressive education, terming it the "developmental" approach. Having stated his basic philosophy he turns to its practical application. The matter of objectives is somewhat belatedly presented after the chapter on organization, administration and supervision in which he speaks of keeping the goal in sight. Since the goals remain to be indicated it is a bit confusing to keep them in sight before they are made known. However, this criticism is overcome in large part by subsequent treatment of matters suggested in the chapter on administration, etc. However objectives are defined as "the general direction which growth should be taking." This leaves something to be desired in the way of definition.

Although it is a truism in education that aim controls method the treatment of organization is much more certain and definite than the vague definition would indicate.

The recommended program is that of a unified church school.

The author speaks of Christian education maintaining relationships with the church mother and says that it may best be accomplished by their complete identification. Then follows a discussion of relationships with the home, public school and community agencies.

He writes well concerning the administration of the staff, and pupils and of improving leadership.

Chapters X, XI and XII are largely devoted to the arranging and conducting of pupil activities. He gives attention to the directing of units and conducting other group sessions.

In the matter of the management of physical equipment the author stresses equipping for informal rather than formal educational procedures.

The last chapters of the book are devoted to financing the school; securing, reporting and using data: promotion; measuring; solving rural and small school problems; and the enlarging of the program of religious education by extending the Sunday school session to include Sunday afternoon as well as morning but eventually by public instruction in religion.

The book is commendable in its scholarly character and has many helpful features. It is regrettable that the author feels impelled to continue his loyalty to a futile naturalism when the world lies in such desperate need of supernatural help and guidance.

HAROLD C. MASON

The Brethren of the Common Life, by Albert Hyma. Grand Rapids: Eerdmans, 1950. 222 pages. \$3.50.

Among the forerunners of the Protestant Reformation, few are less publicized than the Brethren of the Common Life of the Netherlands, who in the fourteenth and fifteenth centuries departed from the current conceptions of monasticism, and created a precedent for religious independence which was expanded until it became a dominant mood in the sixteenth and seventeenth centuries.

The valley of the Yssel became the center for a movement which shortly developed into institutional form. The chief personalities who spearheaded the "New Devotion" were Gerard Groote and Florentius Radewijns. Groote is clearly the founding father of the *Devotio Moderna*, which was, thinks Dr. Hyma, primarily a religious awakening. It had a two-fold development: into the Brotherhood of the Common Life, and into the so-called Congregation of Windesheim.

The early part of this volume deals with the biography of Groote and the establishment of the Common Life Movement. In point of time, the first foundation was that of the Sisterhood, at the house of Groote

in Deventer in 1374. Next came the Brotherhood at Zwolle, then the Brethren-house in Deventer. The history of the struggles against the Dominicans, and of the opposition of the mendicant monks, reads like a romance. The reader wonders that the *Devotio Moderna* was able to survive the manifold forces of opposition of the fifteenth century. It must be the case, that the Church lacked popular confidence during this time, particularly in the Low Countries.

The movement centering about the Congregation of Windesheim had for its chief ally, thinks Hyma, the general corruption of the Papacy, and the chaotic conditions prevailing in the Orders in northern Europe. From Windesheim emanated a two-fold movement: there was a reformation of existing monasteries, effected by the work of such men as Henry Loeder and John Busch; and there was an establishment of monasteries, upon the Windesheim pattern, especially by missionaries sent from Diepenveen.

The best-known figure of the New Devotion was, of course, Thomas à Kempis, who was a pupil of Radewijns. Hyma traces the forces, personal and literary, which contributed to the composition of *De Imitatione Christi*. After surveying the alternate theories brought forward to account for this significant work, our author concludes that à Kempis was its compiler, basing his work upon several sources, particularly that of Gerard Zerbolt of Zutphen. Zerbolt's writings were later to influence Luther, who also studied for a year with the Brethren of the Common Life at Magdeburg.

Hyma has done a valuable work in tracing the influence of *The Imitation of Christ* in Germany, Spain, Italy and France. One gets the impression that had the Common Life Movement done nothing more than to produce the *Imitatio*, it would have amply justified its existence. It goes without saying that its impact was great from the point of view of every aspect of its work. Had the Windesheim reforms penetrated Germany thoroughly, Tetzl might have found a quite different climate for his peddling of holy wares.

Of interest to philologists is Hyma's research in the documents of the *Imitatio* (pages 174-194). His thesis is, that the major part of this work was that of Zerbolt, and that Thomas à Kempis was a compiler, probably of lesser stature than his older colleague.

This volume has a remarkable appeal to the reader who will understand the complex of forces which contributed to the Reformation. Reforms of the monasteries, which on the surface seem only to eliminate abuses, quietly undermined the influence of the Roman Church upon the monastic institutions. Hyma gives a fascinating chronicle of these forces which effected this result. He also traces the spiritual forces at work in the Low Countries, which later issued in the Reformation in the Netherlands and in the heroic resistance to Rome in Belgium, eliminated only at such price in Belgian martyrdoms.

The Brethren of the Common Life is a significant contribution to a phase of Church History which has long been neglected in its studies in the United States. The volume is an excellent combination of factual information and Christian inspiration.

HAROLD B. KUHN

"The Frontier Camp Meeting: Contemporary and Historical Appraisals, 1805-1940," by Charles A. Johnson. *The Mississippi Valley Historical Review*, vol. XXXVII, No. 1 (June, 1950), pp. 91-110.

It is a little unusual to review in these pages a mere article, but here is one quite out of the ordinary. In the pages of one of America's leading historical journals has appeared a scholarly attempt to evaluate the frontier camp meeting and its influence. This institution has suffered at the hands of both friends and foes. In the words of the author;

From the outset the camp meeting has elicited violent condemnation by some contemporary laymen and historians, a measure of tempered praise by others, and not a little extravagant eulogy by churchmen, particularly of the Methodist persuasion.

Contemporaries introduced the legend that the woodland gathering was one long orgy of excitement. Their distorted and florid portrayals were often colored by a strong antirevival bias, rendered plausible by the fact that there was really much that was absurd and irreligious to be reported. Sectarian newspapers and magazines, and to a lesser degree secular periodicals, contained numerous disapprovals.

Non-Methodist churchmen were extremely critical of the camp meeting, including the Presbyterian who were the innovators of the institution, and their writings have passed into record. "A second offender against historical truth," says the author of this article, "was the casual traveler who concentrated on the spectacular and the ludicrous in backwoods religion so as to amuse his readers. Such writers as James Flint and Mrs. Frances Trollope are cited as examples. Fiction writers have also distorted the facts by "laugh-provoking caricatures in the 'tall tale' and 'local color' tradition." A few however were willing to admit that the camp meeting was an uplifting influence. Mrs. Stowe had her immortal Uncle Tom get religion in a camp meeting that "was more than week-end regeneration." The scholarly Edward Eggleston, in his novel of Indiana pioneer days, *The Circuit Rider: A Tale of The Heroic Age*, writes of the preachers who sponsored the camp meeting. "More than anyone else, the early circuit preachers brought order out of chaos."

Non denominational historians failed to see in "the revival as but one of the many techniques of the church of John Wesley devised to keep in touch with a people on the move," and have presented "poorly balanced pictures." Failing also to understand the routine work of the circuit rider, "who spread the gospel through the cabin meeting, the weekly Bible class, and the two-day meeting," historians have presented distorted pictures of his work which have persisted in more recent works.

With observations such as these, the author sets to work to dig out the facts concerning the camp meetings, the frontier revivals, and the so-called "muscular Christianity." No attempt is made to minimize less admirable phases of camp meet-

ings and revivals in general. He says, for instance:

From a study of the many fragmentary sources available the camp meeting emerges as an ever-evolving institution. At the same time the revival reached its height in the first fifteen years of the nineteenth century it was fast becoming systematized. On successive frontiers it passed through a boisterous youth, characterized by a lack of planning, extreme disorder, high-tension emotionalism, bodily excitement, and some immorality; it then moved to a more formal state distinguished by its planning, more effective audience management, and notable decline in excessive emotionalism. In this institutional phase the meetings were smaller in size, and highly systematized as to frequency, length, procedure of service, and location.

Describing the general practice, this author's article observes:

Little was left to chance at the outdoor revival. Duties were carefully apportioned among the leaders to achieve maximum effectiveness. Camp statutes, including a planned order of service were sometimes printed and tacked to trees, and always announced from the platform at the opening session. Thereafter from daybreak to retiring time, the trumpet's call guided the camper from one activity to another. A typical day began at dawn with family prayers in each tent, and continued with public devotions at sunrise, a ten or eleven o'clock, a three o'clock, and an evening service. The ten o'clock sermon was a prepared talk and was followed by several powerful exhortations. Possibly the afternoon service began informally with the handshake ceremony. If the "spirit ran high" during the activities, the preachers sometimes deviated from the announced schedule. Thus the Saturday "Candlelight Services" of a Nashville District meeting of July, 1820, were cancelled because the "work was too great [at the altar] to admit of preaching. Night-long sessions, however, were the exception, not the rule, being contrary to many camp ordinances which provided for a nine or ten o'clock curfew.

Of the frontier preacher, "the whipping boy of many writers on frontier history," and oft portrayed as a man but one step removed from illiteracy, forbidding in appearance, and a deliverer of violent and senseless harrangues," the writer observes. "Actually there was no circuit rider type." Far from fitting into one mold, they were of many and varied kinds. "In the ranks of the itinerants there was the uncultured 'son of thunder' and the educated minister, the 'weeping prophet' and the national ora-

tor, the vain showman, and the humble introvert who had difficulty in finding "liberty in preaching."

Of their style, the author observes that it could best be described as "loud, vigorous, crude, but effective." The frontier preacher's addresses cannot "In all fairness . . . be neatly catalogued nor dismissed as 'harrangues . . . composed of medley, declamation, and the most disgusting tautology.'" Rather the sermons were mainly doctrinal in character. They "preached on the fall of man, general atonement, and the doctrines of individual conversion and simultaneous regeneration," though "in pungent language they fearlessly denounced the evils of the day: intemperance, card playing, horse racing, profiteering, blasphemy, whoring and dueling."

False pride in dress and manners were scornfully discussed. The dangers to civil and religious liberty and the ideas of mercy and justice were also popular subjects. With their unsophisticated manners and simple emotional appeal, the itinerants met the pioneer on his own level and thus were able to exert a powerful influence for good in frontier life.

After reviewing the strong and weak points of the institution, the writer makes such fair observations as the following:

The pioneer revival, although a crude and imperfect institution, was an expression of the times. Clearly it arose in answer to a need; the spiritual poverty of the isolated backwoodsman. In the absence of an established church the word of God was brought to many who might otherwise have remained untouched. The seemingly barbarous and godless frontier that was so shocking to the Easterner and foreign traveler alike was tamed by evangelical Protestantism. "Camp Meetin' Time" often resulted in the awakening of a community from a state of apathy to one of religious and humanitarian fervor.

The outdoor revival was emphatically adapted to the conversion of sinners. A period of four consecutive days spent in a worshipful atmosphere, apart from temporal distractions, was certainly more conducive to a religious awareness than a mere Sabbath service of two hours duration.

Bishop Asbury . . . urged his ministry in 1809 to "attend to camp-meetings, they make our harvest times." Even the institution's severest critics have not challenged the outdoor revival's in-

calculable role in increasing the membership of the Methodist Church. Measured by the over-all results achieved, it was a wholesome weapon of the church in the trans-Allegheny West.

In the short space of twenty pages, Dr. Charles A. Johnson, instructor in history at the University of Maryland, has made an outstanding contribution to the general and religious history of America.

DUVON C. CORBITT

Orientation in Religious Education, by Phillip Henry Lotz. Nashville: Abingdon-Cokesbury Press, 1950. 618 pages.

This volume of 618 pages is successor to *Studies in Religious Education* published in 1931. Forty-three persons engaged in religious education have contributed as many chapters to it. The chapters are grouped into six parts: The Cultural and Religious Setting of Religious Education; Materials and Methods of Religious Education; Agencies and Organizations for Religious Education; Directing Religious Education; Agencies for Cooperation in Religious Education, and Wider Perspective of Religious Education.

The basic section dealing with the history, philosophy, and theology of religious education consists of seven chapters by Sherrill, Bennett, Ligon, McKibbon, Adams, Kalas, and Weigle. In the discussions of theology the usual liberal positions are maintained. There is a conspicuous absence of Chave and Bower in this treatment, but naturalism runs through the philosophy and theology proposed in it.

Ligon and McKibbon endeavor to save the work from any unequivocal espousal of "progressivism".

Since philosophy and theology—having to do with aims in religious education—control the educational endeavor in all of its aspects, it is to be expected that the first section of the book will largely determine the others, which is the case. As a text-book in a conservative institution its use would require constant emendation and apologetical discussion.

To the person who discriminates in doctrinal matters the book has greater value in

its treatment of the various agencies and recent emphasis in the field of religious education. Much of its historical material is valid as factual presentation.

The section dealing with Roman Catholic and Jewish religious education and the material on the wider perspective in religious education are interesting and valuable.

As a text-book for beginners in the field of religious education as its title suggests it to be, its size is a bit forbidding. As a handy reference work for teachers and advanced students, a sort of desk encyclopedia, its value is unquestioned. To offset the disadvantages of its voluminous form is the acquaintance which it provides with at least forty-three names of leaders in the field, which is an important part of orientation on the graduate level.

As a treatment of liberal religious education the book is a contribution in a field lacking bibliographical materials for advanced study.

It may be said that any attempt to compile a work in education is as notable for its omissions as its inclusions in the matter of authorities.

To the writer of this review it is a reflection upon Protestantism that a Roman Catholic has to be the projector and defender of whatever of sound Christian doctrine appears in the volume. It may be said of the Protestant contributors that any note of dissonance among themselves would scarcely be expected in a work of this sort.

HAROLD C. MASON

Talks With Gabriel, by Arjen Miedema. Grand Rapids, Eerdmans, 1950. 253 pages. \$3.00.

The presentation of the issues of the Gospel through the medium of dialogue, fable or novel is not new. Among the modern writers utilizing the dramatic method, nearly everyone knows the names of Kierkegaard and C. S. Lewis. It appears now that the Netherlands has such a writer; his work is brought to the English reader by Henry Zylstra, who has translated the volume, *Talks With Gabriel*.

If the plan of the book is unsubtle, certainly much of its content is not. The author, who writes in the first person, is Jacobus Vander Stupe—we wonder whether this name would carry the same overtones in Dutch as in English. In any case, Jacobus is a typical lower middle-class Dutchman, living at the close of the late War, a member of the state (Reformed) church, only slightly taught in the tenets of Calvinism, and given to profanity and his pipe.

The twenty-five Talks which comprise the book consist of a series of encounters of Jacobus Vander Stupe with his guardian angel, conventionally called Gabriel. Gabriel has the annoying habit of appearing to Jacobus in a form answering to his own mood of the moment. The dialogues penetrate the rationalizations, foibles, and facile answers with which Jacobus has fortified himself. In them, the hero lashes out against the brutalization of life by modern technical society, in defense of his personal right to seek Paradise.

The volume takes the reader through many of his own personal moods—perhaps too many for comfort. For this reason, the serious message of Miedema lives in the memory long after its ridiculous medium is forgotten.

HAROLD B. KUHN

Basic Christian Ethics, by Paul Ramsey.
New York: Scribner's, 1950. 404
pages. \$3.75.

The author of the work on Christian ethics stands in constant temptation to deal with practical issues, to the neglect of a thorough investigation of the basic categories of morality, or of *the* basic category of Christian morality. Paul Ramsey, professor of Religion in Princeton University, has produced a volume which is outstanding for its penetrative insight into the presuppositions of the Christian ethical system. His method requires much study into definitions and into basic notions. The very thoroughness with which this author does his work stands as a challenge to the serious teacher in the field.

Basic Christian Ethics is not a work which lends itself to review in summary

form. To appreciate the work, one must read it for himself—and then turn and read it again. The major topics with which Ramsey deals are: the relation of Jesus to Hebrew morality, the validity of Jesus' ethics, the question of freedom from the Law, the meaning of the concept of Christian Love, the relation of faith to works, the *imago dei*, the relation of the principles of Love to the Community, the origin and nature of sin, and the contemporary significance of the motif of 'Covenant.'

Logically, the major emphasis in the work is the exploration of the concept of Christian love. Ramsey is a fearless demolisher of the easy answers given to such problems as the *duty* of self-love, the total self-abnegation supposedly demanded by monasticism, or the complete rejection of any form of self-defense. At the same time, his criticisms do not leave us, as do those of Nietzsche, in a state of sterile negativism. He is not content to wield only Ibsen's hammer, but follows up with the trowel.

In our times, when life is viewed by so many as meaningless, it is refreshing to find a first-rate author deal constructively with the almost-lost concept of vocation. Ramsey attempts to explore Luther's meaning of *vocatio*, and to rediscover the dynamic by which the Christian man may transcend the inner "natural man"—who would have him draw his defenses and live "within the dugout of his own rights"—and come to bear his vocational obligations, constrained by the love of Christ.

Ramsey's treatment of original sin, while somewhat ambiguous at the point of its relation to human history, and of its exposition of the rather slippery thesis that "every man is his own Adam," is profound in its reassertion of common human responsibility.

The foregoing will serve to indicate that this volume is a treasury of insights. It embodies a careful study of non-Christian systems of ethics, particularly those of Plato and Aristotle, and of contemporary utilitarianism. For our author, Christian ethics, as classically expressed by Augustine and the Reformers, is normative. The phil-

osophical insight upon the basis of which the author's synthesis is made, is that of personal idealism. Ramsey makes rather more use of Aristotle than is usual for a work of this type.

Pastor, student, and professor will each find *Basic Christian Ethics* valuable. The professor of Ethics will find himself turning to it again and again. If the book is not easy reading, its style is enlivened by much homely wisdom. HAROLD B. KUHN

Cecil Troxel; the Man and The Work, by Mrs. Cecil Troxel and Mrs. John J. Trachsel. Chicago: National Holiness Missionary Society, 1948. 261 pages, \$2.00.

Dr. Cecil Troxel, pioneer missionary of the holiness movement, was a man with a rare combination of personal qualifications and abilities. He had the courage of a warrior, the tact of a diplomat, the resourcefulness of an ambassador, and the humility of true greatness. "I believe," said his funeral speaker, "that much of (his) wisdom was consequential on his having received one day the blessed Holy Ghost and then with a good brain, strong body, careful living, and a walk with God, he did things that the ordinary man could never do." In China today there are tablets and memorials set up by the Chinese commemorating his services as mediator in civil strife. He was honored by the President of China and given an award by the Anglo-Chinese Relief Committee for his famine relief work.

To present a true picture of a man who had such a wide sphere of service for about forty years, is a difficult undertaking. The authors were well qualified for this task and have done a commendable piece of work in selecting significant information while omitting details which might lose the reader's interest. Mrs. Ellen Troxel, who served with her husband, and Mrs. Trachsel, a fellow missionary, have written from first hand knowledge. They quote freely from letters and the subject's diary. They wrote the book at the request of the Board of Directors of the National Holiness Missionary Society and state their purpose

thus: "For the many, young and old, who truly desire to honor God and be honored of God, this account is written."

While reading this book, the reviewer was forcibly impressed with the truth of Romans 8:28: "For all things work together for good to them who love the Lord . . ." Repeatedly, in times of sickness, famine, and war, seeming defeat or tragedy proved to be only a means to the realization of God's greater purposes. Many unusual incidents are cited, such as, the occasion when a native returned and asked to see "Jesus" (Mr. Troxel), and the emergency when God miraculously supplied one thousand silver dollars in the eleventh hour after a few days of futile searching. In chapter ten is told the incident on which is based George Bennard's missionary song, "Tell Me His Name Again".

This is the story of a man and his work, a man who knew his God and who did exploits. It is the story of a David-and-Jonathan-like friendship between Mr. Troxel and his brother-in-law, Woodford Taylor—a friendship mutually enriching which found expression in the cooperation of two personalities complementing each other.

Without hesitation one can recommend this book to many readers. To the constituency of the holiness movement it is valuable, for it records the beginnings of the National Holiness Missionary Society, organized on the camp grounds at University Park, Iowa, with Mr. Troxel as one of the first two missionaries. Ministers may read it for the inspiration and helpful illustrations of spiritual truths. Prospective missionaries will find in this life story a challenge to risk all for the gospel's sake, and adopting Mr. Troxel's standard of spiritual equipment (page 98) may find the way to a fruitful ministry.

SUSAN A. SCHULTZ

The Authority of the Scriptures, by J. W. Wand. London: A. R. Mowbray and Co., 1949. 119 pages.

The authority and relevancy of the Bible is one of the prime interests in contemporary

theology. This little volume by the Bishop of London is among the several that have appeared in recent years on the authority of the Scriptures. The central purpose of this one is practical rather than academic. It is designed for the interested lay reader and endeavors to provide an orientation to the modern view of the Bible. The volume consists of two main parts, the first five chapters treat of purely objective data—the historical facts of the Bible as literary phenomena; the last six chapters deal with the author's view of the Bible, its inspiration and authority.

The viewpoint is that of the church man who keeps abreast of contemporary scholarship but makes no claim to original research. Hence the practical needs of a Bible reading public are prominent in his mind. The author frequently contents himself with noting what is widely accepted, rather than deciding to what extent it is true. Such an attitude is understandable, however, from the perspective of one whose major interest is institutional and practical.

The consideration of the literary history of the Scriptures includes a treatment of the apocrypha, thus reflecting contemporary interests in noncanonical literature. Justification for this is sought in the fact of the Church's use of the Apocrypha in public worship and in their intrinsic merit.

Of greatest interest is the section of inspiration and authority. The author urges that the older view of inspiration centered it in the words of the documents; the modern view centers it in the writers themselves. Thus the authority of the Bible centers in personality, the personality of the writer, and finally in the Person of Christ. Again, the inspiration is of the ideas rather than in the verbal expression of the ideas. In common with Brunner and others Bishop Wand finds the concept of infallibility untenable and unnecessary. As lower (textual) criticism rendered the concept of verbal inerrancy untenable, so higher criticism has rendered untenable the view that the inspiration of the Bible rests upon the truth of its statements. Under the old view of inspiration it was customary to attempt a reconciliation of divergent accounts of the

same events; under the new view it is obvious that the authors themselves were not worried about smoothing out differences and hence "inspiration cannot be identified with mere factual accuracy." (p. 38) The authority of the Scriptures is limited to the thing which it is designed to reveal, i.e., the nature and will of God.

There is a helpful chapter on reading the Bible, something that is practical and judicious for any reader. This little manual on Bible reading should serve its purpose well—that of stimulating a greater and more intelligent use of the Bible. One only wishes that the author did not so frequently content himself with easy generalizations.

GEORGE A. TURNER

Christ The Great Unknown, by H. R. H. Princess Wilhelmina. Grand Rapids, Eerdmans, 1950. 31 pages. 25 cents

Since her abdication in favor of her daughter, after fifty years as Queen of the Netherlands, Princess Wilhelmina has lived in retirement at the Palace Het Loo. It appears that she has not been idle; Eerdmans has made available to English readers her Easter address. The work consists of two divisions. The first section speaks to the consciences of both the unregenerate and the regenerate. The second elaborates Her Highness' thesis, that there prevails in a wide number of directions what she calls "a deep sense of reality."

Our writer seeks to achieve two objectives: first, to recognize the existence of a growing sentiment in favor of a new spiritual order; and second, to cultivate this sentiment, or better, this longing. Thus she ends her work with a vigorous exhortation to personal surrender to the voice of Christ's seeking love.

Two things impress this reviewer: a) the fresh and vivid mode of presentation of the Evangel by a laywoman; and b) the fact that one of the world's outstanding monarchs should express herself in such a frankly Christian manner. One hopes that Princess Wilhelmina is not the last crowned head who is also a vital Christian.

HAROLD B. KUHN

The Archaeology of Palestine, by William Foxwell Albright. Harmondsworth, Middlesex: Penguin Books, 1949. 271 pages. \$.65.

The wide gap between the professional archaeologist and the interpreter of Scripture has been long recognized. There has been a paucity of competent effort to properly evaluate and relate the scientific reports of excavators to the practical needs of the Bible expositor. These needs have been met in part by Sir Frederick Kenyon, *The Bible and Archaeology*, 1940 and Millar Burrows, *What Mean These Stones?*, 1941. The present volume brings the subject up to date and represents a major contribution to this task. The reader should not be misled by the inexpensive format to the conclusion that the contents are not important. Within its compass the author has handled a vast amount of material and has accomplished the difficult task of maintaining perspective and painstakingly citing evidence when the occasion warrants.

The author of the volume is one of today's foremost archaeologists. He was active in archaeological research in Palestine during the halcyon days of excavation (1919-1936) as staff-member and director of the American School of Oriental Research in Jerusalem. Since then he has been W. W. Spence Professor of Semitic Languages at Johns Hopkins University, Baltimore. He is author of numerous books and articles on linguistic, archaeological, and Biblical subjects. He writes with the precision of the disciplined scholar and yet with the needs of a wide reading public in mind. Accordingly, the presentation is non-technical and readable. There is a judiciousness apparent in the handling of evidence, an absence of any "axe to grind," a relative degree of objectivity in the reporting. In general the author's conclusions lend aid and comfort to the more conservative views of Scripture. Many of the axioms of the hypercritical schools are shown to be disproved by archaeology. On the other hand the naive literalism of many ultraconservative or reactionary interpreters is altered in the light shed by the excavator's evidence.

The contents reveal a well planned presentation. A chapter is devoted to the method of the modern archaeologist. The older and modern methods are compared and evaluated by one whose competence to speak on such matters is unchallenged. It is not the product of an armchair doctrinaire explorer but that of a field worker. Another chapter traces the history of archaeological discovery in Palestine. Several chapters are devoted to a description of life in Palestine in the pre-historic period and the historical period up until the Roman times. Especial attention is given to the significance of pottery along with other artifacts which testify to the manner of life at different periods. This section is profusely illustrated in such a way as to make a memorable commentary on the text. The stone age, the bronze age, and the iron age in Palestine are presented without pedantry, and yet with sufficient factual details to be definitive. The text is written with sufficient precision that the reader does not miss the documentation of sources. In addition to the chronological presentation there is a chapter on the ancient language and literature of the land. An illuminating chapter is devoted to daily life in Palestine in the patriarchal period, the early kingdom period, and in New Testament times. Two chapters are given to the direct bearing of these discoveries on the Bible. A final Chapter entitled "Ancient Palestine in World History" shows how archaeological research is currently influencing historical and religious thought. In addition to a topical index there is a list of the thirty plates reproduced and another list of text illustrations, some sixty-five of them.

The volume is recent enough to contain a definitive estimate of the recently discovered Dead Sea scrolls. Other important recent discoveries including the Chester Beatty collection and the Rylands fragment of the Fourth Gospel are briefly described and placed in proper historical and critical perspective. The little volume is therefore something of a hand book for the busy reader who needs a trustworthy guide and interpreter in this exciting field. His primary aim is not to defend the Bible but he

gladly points to evidence which substantiates its testimony. At the same time he does not evade problems still unsolved. The Biblical scholar will find it a mine of invaluable information as well as a wholesome example of circumspection in drawing conclusions from evidence. Every Bible student needs a manual on modern archaeology as it relates to the Scriptures; this reviewer knows of no volume which has a higher claim to the category of "must" reading in this field.

GEORGE ALLEN TURNER

Activities in Childhood Education, by Elizabeth M. Lobingier. The Pilgrim Press, Boston, 1950, 226 pp.

The author, Mrs. Lobingier, is an artist, teacher and writer who pioneered in the use of the term "Creative Activities". She was Supervisor of Art in the University of Chicago Elementary School, Oberlin Kindergarten Training School, Oberlin Public Schools and Instructor in Religious Education, Andover-Newton Theological Seminary.

The book is in itself a thing of art. It has fourteen chapters: "What Is the Creative Approach?"; "Drawing"; "Painting"; "Lettering"; "Freehand Cutting"; "Posters and Charts"; "Bookmaking and Cover Designing"; "Clay Modelling"; "The Sand Table"; "Units of Activity and How to Make Needed Objects"; "Activity as the Center of the Curriculum: An Example"; "Supplies"; "Bibliography".

The author maintains that activity becomes creative "when it fits into the pupil's own purpose and is a part of some larger end." And so, instead of the story being the center out of which activities may grow, the situation is reversed, stories and discussion being but supplementary to activities. "Interest groups" will use such materials as conduce to the realization of their ends. Thus dramatic groups will seek material for their purpose and groups preparing worship services will not read the Bible as an end in itself but for the purpose of constructing a "worship service."

It is pointed out that "creative activity" has an extended historical background. First there was the period of busy work when manual activities were mere diversion. The era of "handwork" succeeded that of "busy work". It was a step in the right direction as it was at least related to the lesson story. Expressional activity, while related to the lesson, was much more than that, for it involved the story. It was based upon Dewey's principle of "No impression without expression." To-day the term used, "creative activity", means that the activity is the heart of the curriculum.

After having defined "creative activity" in terms of previous conceptions the author gives four reasons why some teachers hesitate to adopt the creative approach. These reasons are: they do not know the value of it; they do not know how to use it; it is harder to use and on that account lazy teachers avoid it; it takes too much time. Teachers with this last excuse regard activities either as nonessential or as of secondary importance.

The expressed purposes of the author in writing this book are to provide a sympathetic understanding of the creative approach; to give some of the more common activities; and to show how the teacher may acquire the skill to use them.

Chapters I to X are devoted to practical information on the use of various media of expression.

Chapter XI takes up the question of units of activity as well as handicraft techniques. "It is not the activity that is creative. Creativeness depends upon the way the activity is used." The author makes it clear that self-expression must be based upon some active knowledge and concepts. Utter freedom may lead to "misinterpretation and chaotic expression."

The units suggested include emphasis upon both the Old and New Testaments. One unit is entitled "Shepherd Life: On the Sand Table". The development of this project includes molding the terrain; making date palm trees from paper, tents from cloth, people from clothespins, pipe stem cleaners or small dolls, and the weaving of

rugs. Another unit is "A One Room Hebrew House: In Clay". For this project a square card board box, clay, stones, sand and small sticks may be used. Other units are "An American Indian School: A Diorama"; "The Boyhood of Jesus: A Peep Show"; "The Village of Nazareth: In Clay"; "From Jerusalem to Jericho: A Panorama"; "A Phillipine House: A Construction"; "The Christmas Scene: A Diorama"; "The House Around a Court: A Construction"; "The Story of Ruth: A Little Theatre with Marionettes".

In appraising this book it must be born in mind that for the author "activity is the thing" in education. While this position is not accepted *in toto* by this reviewer it must be said that the book is a valuable and helpful work. Administrators and workers with children will find much of profit in it.

The author seasons "creative teaching" with a great deal of common-sense, and the indispensability, if not the basic need of transmissive teaching is plainly indicated. The book does not miss the fact that long years ago someone as an act of intelligence forced the concept "camel" upon human beings so that they are able by the use of symbols to distinguish between a camel and a squirrel. This reviewer would observe that for such intelligence to prevail it is necessary that the word "camel" be an authoritative thing brought with binding force out of the past. The author implies that it is necessary for the child to know the words camel, palm tree, house, tent and other written or spoken concepts. She seems to recognize the fact that even an imbecile can engage in an activity but that transmitted knowledge saves manipulation from mere muscular activity. "Creative activity" is dependent upon a modicum of intelligence. The book implies that telling as well as doing is basic to educational experiencing and this in spite of the author's thesis that "activity is the thing".

HAROLD C. MASON

The Dagger and the Cross, by Culbert G. Rutenber. New York: Fellowship Publications, 1950. 134 pages. \$1.00.

Such times as ours place abnormal strains upon pacifist and non-pacifist alike. The Christian man who will think seriously will scarcely avoid some feeling of difficulty in reconciling the diversity between the Cross and the instruments which the modern Moloch of war employs to devastate God's earth and annihilate scores of thousands of men. At the same time, our kind of world places the adherent of non-violence in a difficult place. On the one hand, the activities of a Gandhi are lauded as a fitting weapon for use by the Western world against the waves of totalitarian barbarism which menace it. Others think they see a difference between what is workable in India and what would be effective in a land like ours.

These and a dozen like problems engage Professor Rutenber in his "Examination"—it is, more accurately, a defense—of Christian pacifism. Part of his volume is devoted to an examination of the Scriptures for and against his position. As is usual, the treatment is not final—can a final interpretation of John 2:15, Matt. 10:34, Matt. 24:6 be given? Rutenber divides his time between the theological foundations for the pacifist position, and the relative practical merits of his and his opponents' position.

The final answer of our author is, that the Christian must think prophetically rather than pragmatically—he must set his conduct-pattern on this matter within the wider context of the total Christian outlook. His development of this thesis is Evangelical—some will wonder whether it be too idealistic for a world as contradictory as ours. In any case, he grasps many of the implications of modern warfare for the man who will take Christianity seriously. *The Dagger and the Cross* is a stimulus to thought.

HAROLD B. KUHN

The Unity of Isaiah, by Oswald T. Allis. Philadelphia: Presbyterian and Reformed Publishing Co., 1950. 136 pages. \$2.25.

In spite of the fact that many Old Testament scholars, as well as most historians

of religion, take the multiple authorship of Isaiah for granted, the question of its unity of source has not died in Christian circles. The central contention of this volume is, that divisive hypotheses do not rest upon any new discoveries in the area of textual study. Rather, they rest upon a certain *a priori* at the point of the possibility or non-possibility of predictive prophecy.

Allis devotes the first third of the work to the consideration of the definition of prophecy. He notes that the majority of contemporary definitions rest upon the half-truth that "prophecy is forth-telling, rather than foretelling." Then he proceeds to analyze the degree to which liberal Old Testament scholarship of our time disregards the Biblical situation, ignores the statements of the several books themselves as indicative of authorship, and assigns the utterances of the writers to "the situation which seems to suit best." This involves, of course, the critic's subjective judgment concerning what ought to have been said in a given situation. The reader carries away from the study of this first section one major feeling, namely, that a large part of the conclusions of liberal criticism rest upon subjective grounds. Allis is to be commended for the moderate manner in which he lays bare the issue involved.

So far as textual evidence bearing upon the question is concerned, he contends that the text as we have it supports the traditional view, all but universally held by Christians and Jews for twenty-five hundred years, that Isaiah the son of Amoz wrote the entire sixty-six chapters of the work which bears his name. The "Isaiah Scroll" which was discovered in a cave near the Dead Sea in 1947 and dated by some competent scholars at c. 150 B.C., indicates that its scribe knew nothing at all concerning a possible dual authorship, since he began Chapter 40 in the column containing the end of chapter 39, and divides verse 2 of Chapter 40 at the words, "that her warfare is accomplished." This seems to carry the question back well into a time which ought to have been aware of the ex-

istence of a "second Isaiah" had such a prophet existed.

Perhaps more significant is Allis' treatment of the complete silence of the exilic and post-exilic prophets concerning the hypothetical deutero-Isaiah. Even the neutral observer would find such a silence rather singular: for the Great Unknown Prophet is regarded by many contemporary scholars as the greatest of the prophets. Why is there no greater literary influence of such a figure upon his contemporaries?

Our author is likewise thorough in his investigation of the implications of the acceptance of the authorship of Isaiah for the study of Scripture as a whole. He brings together, with almost brutal frankness, the statements which express the end-result of the critical study of the past century and a half. It seems finally to resolve itself to the question, Is there such a thing as Messianic prophecy at all?

Professor Allis sees as one of the major issues at stake the question of the interpretation of the Servant-passages. Here the cleavage between historic Christianity and liberal theology seems to come into focus. That is to say, the single or multiple view of the authorship of Isaiah rests upon premises of great import for Christian interpretation. Those who, taking their stand upon the *a priori* of the impossibility of a prevision of history, disallow the Isaianic authorship of chapters 40-66, at the same time sever the connection between the Old and the New Testaments, as that connection has been understood by eighteen centuries of Christianity.

One could wish that Allis had dealt with the question of the supposed stylistic differences between chapters 1-39, and 40-66. Here is a place for some hard-headed work in linguistics. Our author seems, however, to think that the basis for the several theories of multiple authorship is logical and philosophical, rather than linguistic. Probably in a certain sense this is true. So far as any book is concerned, content is largely determinative for the type of language employed.

This volume fills a gap in the area of Old Testament apologetics, and points the way to further work, as suggested above. In the meantime, it is heartening to find the question re-opened by a man whose academic preparation is above reproach. He is forthright in his expose of the subjectivism of much of contemporary higher criticism. His case for the position that much of the work done in this area in the past century and a half has been undertaken with an obvious *purpose*, and that this purpose itself is subject to debate, is well made. Any work which clarifies the issue between positions is valuable in a time of blurred thinking. If Allis does not persuade those whom he criticizes, he will at least help them to see through their basic presuppositions. Conservative students will appreciate the sobriety and reserve of Allis' work.

HAROLD B. KUHN

A Firm Faith For Today, By Harold A. Bosley, New York, Harper and Brothers, 1950, 283 pages. \$2.50.

The author of this book recently resigned his professorship at Duke Divinity School to take over the pulpit of the late Ernest Freem Tittle at First Methodist Church, Evanston, Illinois. According to its preface, the several chapters in the volume underwent some severe tests before they assumed their present shape. Written initially as sermons for a Baltimore congregation, they were rewritten after being submitted for general discussion in a series of preachers' meetings. A third writing was made necessary when the author was called upon to present them in Religious Emphasis Week programs at colleges and universities.

Since orthodoxy has weakened herself by refusing to come to grips with the method and conclusions of science, Bosley proposes to help her out of her embarrassment by trying to bridge the gap between science and religion. This he does by equating the insights of science with those of religion, refusing "to place emphasis upon those religious claims, however hal- lowed, that do not square with the nature

of reality as seen in, or suggested by the conclusions of science". Incidentally, in writing this book, something happened to the author. He emerged from the process of preparing it "a confirmed churchman."

One anticipates the final futility of a man's reaching that pleasant and satisfying haven whither the author has promised to pilot us. To be sure his arguments from history, logical inference, and from intuition are brilliant and convincing—as far as they go. The rational statement of faith in terms of known facts is in some particulars no mean support to religion. But as one lays this book aside, it is if anything with a strengthened conviction that the equation of science and faith as finally balanced by the author remains unsatisfying.

One does not necessarily speak disparagingly of the part reason plays in Christian experience when he insists that in matters of religion, the role played by faith must ever be in the ascendancy. This book, scholarly and stimulating will provide abundant challenge to preacher and laymen alike, and will be especially rewarding to any who are seeking new insights in the direction of a rational vindication of the faith.

JAMES D. ROBERTSON

The Theology of Reinhold Niebuhr, by Edward J. Carnell. Grand Rapids, Eerdmans, 1950. 250 pages. \$3.50.

Reinhold Niebuhr is a meeting place for many pairs of qualities: in him Europe and America meet, and in him combine theology and philosophy of religion. Many have undertaken to analyze his religious philosophy, but to this reviewer's knowledge, Professor Carnell of Fuller Theological Seminary is the first to survey his writings with a view to distilling out of them his expressions in the field of theology. Nor is this an easy task; and Carnell frequently finds himself writing as a philosopher rather than a theologian.

One theme pervades the work, namely the tracing of what Carnell believes to be the guiding concept in Niebuhr's thought, namely the polarity between time and

eternity. This of course identifies Niebuhr, so far as this part of his work is concerned, with the central thesis of Barth—and that of Kierkegaard. Carnell recognizes, of course, that he is dealing with a thinker of great stature, whose work has more facets than a diamond. Two of these occupy the time and attention of our author, Niebuhr's view of sin, and his analysis of the significance of the Cross. From this emerges, dialectically, his view of justification.

Throughout the work, the difference between Niebuhr and historic conservatism are treated frankly but fairly. One gets the impression from this book that Niebuhr epitomizes the problem of seeking to conserve historic Christian concepts within the framework of the conventional liberal attitude toward Revelation, and toward the tenets of justification, salvation, and

final destiny. Carnell's analysis of the dualistic ethic of Niebuhr seems to point up the major areas of tension in the moral philosophy, particularly, of the Gifford Lectures.

Apart from the comprehensive analysis which this volume embodies, it gives an excellent critique of the material which is surveyed. These are directed, not at minor points taken from here and from there in Professor Niebuhr's writings, but at the major inconsistencies which his thought embraces, notably that of the lack of correspondence between his skepticism and his claims of finality for some of his concepts. Thus, *The Theology of Reinhold Niebuhr* expresses a wholesomeness and maturity of analysis which makes the work a valuable handbook to the understanding of the dialectical theology as a whole.

HAROLD B. KUHN

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The annual Minister's Conference will be held February 6-8. Dr. Harold Paul Sloan of Philadelphia and Dr. Ira Mason Hargett of Louisville will deliver the Lizzie H. Glide Lectures at the conference. Homer Rodeheaver will lead the congregational singing at the evening meetings. Bob Pierce, having returned from Korea and Formosa after January 1, will be the missionary speaker. Those who desire reservations and further details of the programme should write to Dean W. D. Turkington, Asbury Seminary, Wilmore, Ky.

The Seminarian, following the present number, will be issued as an annual, rather than as a quarterly. This change is in keeping with the plan followed by other well known institutions in their publications. The annual number will be enlarged, and, so far as possible, expressive of the entire faculty in its articles. It is anticipated that many of our subscribers will prefer the new plan.

THE ASBURY SEMINARIAN

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HAROLD B. KUHN

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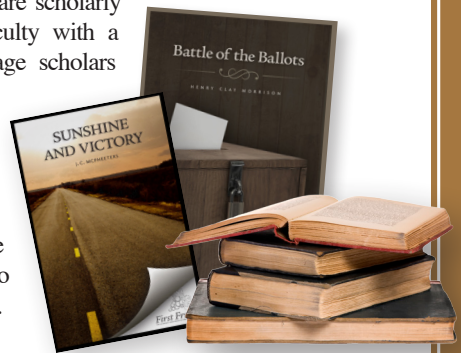
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