THE BIBLE TODAY

THE BIBLE
is our only infallible guide
TODAY
and every day

43rd Year | JUNE - SEPTEMBER, 1950 | Vol. 43, No. 9
10¢ a copy | Published by SHELTON COLLEGE, New York City | 50¢ a year

The National Bible Institute

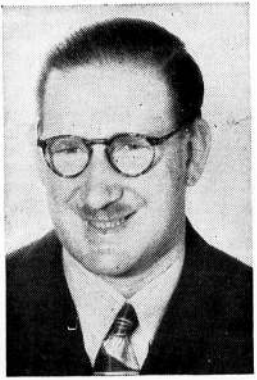
becomes

SHELTON COLLEGE

A sound Christian liberal arts college in the heart of the world's largest metropolitan area. Curricula leading to the B.A., B.R.E., and TH.B. degrees.

See leading editorial, page 251.

THE BIBLE TODAY, published monthly from October to May, inclusive, and one issue from June to September, inclusive, by SHELTON COLLEGE, formerly the National Bible Institute, 340 West 55th Street, New York 19, N. Y. DON O. SHELTON, Founder, President and Editor, 1907-1941; J. Oliver Buswell, Jr., President and Editor. Entered (or reentered) as second-class matter, September 15, 1937, at the post office at New York, N. Y. under the Act of March 3, 1879.



DR. F. C. SCHWARZ
of Sydney, Australia

Summer and Autumn Announcements for 1950 at Shelton College

ON Tuesday evening, August 1st, at 8:00 P.M., the Australian party will have charge of an evening school program for the Summer School of Shelton College. They are in this country under the auspices of the International Council of Christian Churches and are on their way to the Geneva Conference the third week in August.

The Australian party is made up of Dr. Schwarz, his wife, and Mrs. Clarice Inglis, Sydney's outstanding Gospel singer.

AUGUST 11 — FRIDAY, 8:00 P.M. — Summer School Commencement Program
SEPTEMBER 18, 19 — MONDAY AND TUESDAY — Registration
DAY SCHOOL — 9:30 to 12 A.M. — 2:00 to 4:00 P.M.
EVENING SCHOOL — 6:00 to 9:00 P.M. — Monday
6:00 to 7:45 P.M. — 9:00 to 10:00 P.M. — Tuesday
SEPTEMBER 19 — OPENING RALLY FOR DAY AND EVENING SCHOOLS
THE PUBLIC INVITED
SEPTEMBER 20 — WEDNESDAY — Classes begin–Orientation for all new students
SEPTEMBER 21 — THURSDAY — Evening School Classes begin
Evening School Registration continued 6:00 to 10:00 P.M.
SEPTEMBER 22 — FRIDAY — Day of Prayer
SEPTEMBER 25 — MONDAY, 8:00 P.M. — Faculty Reception for all Students and Friends

The Philosophies of F. R. Tennant and John Dewey

By J. OLIVER BUSWELL, JR., PH.D.

A book of approximately 450 pages to be published this fall by *The Philosophical Library* of New York City. Advanced orders at $6.00 per copy may be placed with the author, 340 West 55th Street, New York 19, New York.

Write a post card saying, "Please send me Dr. Buswell's new book by mail, collect." Give name and address. Postage will be pre-paid if your order is pre-paid.

TABLE OF CONTENTS

SHELTON COLLEGE

IT is now a reality. Since the last issue of *The Bible Today* the charter of The National Bible Institute has been amended. The name of the school is Shelton College. We now have the authority in our *unconditional charter* to grant the *Bachelor of Arts degree,* in addition to the degrees and diplomas previously granted. Our Christian testimony has been given this wider educational opportunity by the authority of one of the most rigid accrediting bodies in the country, the Board of Regents of the University of the State of New York.

It is now possible for young people from Christian homes throughout this vast metropolitan area to receive a first rate Christian college education true to the Fundamentals of the Faith, without leaving the home church or the family circle, and without the expense of board and room away from home. The tuition rate is lower than the average. Transportation facilities for commuters are of the very best. (The new catalog gives details.)

Dormitory accommodations are also available at reasonable rates for those who live at a distance.

This greatly enlarged horizon of opportunity in the training of Christian warriors does not mean the slightest diminution in our Bible study program. There is, in fact, far more Bible in our curriculum now than there was a few years ago. The Evening School alone offers a curriculum on the level of the best non-accredited Bible Institutes, and we plan for expansion here. The three year diploma curricula in Theology, Christian Education, and Missions will be continued and strengthened. Our well known Department of Missionary Medicine will, of course, be continued, and enriched by the electives offered in the general curriculum.

It is definitely for spiritual ends, for the better training of ministers and missionaries, that the more extended program has been undertaken.

We do not discount short-cuts nor criticize schools which offer non-accredited or partially accredited diploma or certifi-

cate courses. Far better a short course than none at all. Many a Shamgar has taken his six hundred Philistines with no better weapon than an ox-goad, and many a Samson a thousand men with the jawbone of an ass. But how much better to have "the full armour of God that [they] may be able to stand against the wiles of the Devil." How much better that Christian warriors be "rooted and built up in Him, and stablished in the faith as [they] have been taught . . . lest any man spoil [them] through philosophy and vain deceit, after the tradition of men." How much better that they be broadly and deeply trained "lest Satan should get an advantage of us, for we are not ignorant of his devices."

We do not discourage the short-cut student; we give him all he can carry with him. But many capable young people who come with great zeal for a short course, are led, without loss of zeal, to secure a far more thorough preparation for their life work.

Among the thousands of earnest Christian leaders there must be many hundreds with a good college education, able to present the Gospel understandingly to the generation in which we live. Indeed there must be hundreds with the full college and graduate school training fully equipped to meet the forces of unbelief, "mighty through God to the pulling down of strongholds, casting down . . . every high thing that exalteth itself against the knowledge of God."

Our Greek and Semitics Departments familiarize the student with the important classical, Hellenistic, and Semitic languages and civilizations which are not only indispensable for advanced work in Bible and theology, but vitally important for an understanding of our world of today. Few colleges offer as much Greek, and only a few of the larger universities offer as much Semitics, as we offer on the undergraduate level.

The Department of English is unusually well staffed; the great literary heritage of our western culture being sifted and evaluated by clean antiseptic Christian minds. The Philosophy Department is of special importance for Christian leaders meeting the minds and hearts of our bewildered age. Our Department of Social Studies with basic and advanced courses in

history, anthropology, sociology, economics, and government intelligently opens up vast currents of modern thought with which Christian leaders *must* be familiar. The students learn *what* Marxism really is and *why* Christianity must struggle against it to the death.

The Departments of Christian Education and Bible speak for themselves. Methods are not held to be a substitute for the miracle of regeneration, but rather a means of evangelism thereto.

The name "Shelton" is exceedingly appropriate. Dr. and Mrs. Shelton, the founders, gave their lives and all their substance to this school. Mrs. Shelton invested no less than four hundred thousand dollars of her own personal funds in this work. High scholastic standards coupled with deep spiritual consecration were their ideals. Shelton College is a suitable memorial to them.

The enrollment of the school has been increasing steadily in the last few years. It is expected that the dormitories may be overcrowded next year, but we believe we have made adequate provision for reasonable expansion.

Question Box

QUESTIONS ANSWERED BY JAMES E. BENNET

Question: In the ninth chapter and the fifth verse of Ecclesiastes, we read: "The dead know not anything." If the soul does not die, how is it that the dead know not anything?

Answer: Solomon wrote as a "man under the sun," reasoning about life as a man in a materialistic sense. Therefore, "the living know that they shall die," and so they have a chance to be saved. "But the dead know not anything," because their lives in the flesh are over and they can neither "apply their hearts to wisdom" nor become saved if they are lost. The last two chapters of Ecclesiastes give the conclusion that man needs the help of God in all things as the best that man can do or think is in vain.

Question: Jesus was a young man in His thirties when He died

upon the cross. John says: "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (John 3:2). David said, in the third verse of the 110th Psalm, "Thou hast the dew of thy youth." Does this mean that, regardless of one's age when they die, when we are resurrected we shall be as young as Christ was?

Answer: It is impossible for us as finite beings to reason out what we will be like in our resurrected bodies and personalities. John wrote, "It doth not yet appear what we shall be," so we cannot know yet. But, nevertheless, we do know in a general way that we shall be like Jesus Christ will be when He shall appear, but we do not know any of the details and could not now understand the details if we were told. Paul could not re-tell anything that he saw and heard in his preview of Heaven (2 Cor. 12:4). "Dew" usually signifies something refreshing and "youth" denotes a condition of strength and activity, but not necessarily age. When Moses and Elijah appeared with Jesus on the Mount of Transfiguration, the disciples were able to recognize them. There was no indication that they were weak or feeble or young men.

Question: Are believers, living in this dispensation of grace, justified in setting aside the petition commonly known as "The Lord's Prayer"?

Answer: There is no need to "set aside" the outline, or formula, for prayer that Jesus gave. In Matthew 6, Jesus rebuked externalism and empty show, both in giving and in praying. He rebuked "vain repetitions" in prayers and said we should pray as children to a father. In Luke 11, about a year later, when he had been praying, the disciples asked Him to teach them to pray and He gave them the same general formula. He had not yet been crucified and resurrected and the so-called prayer was not in His name, as He later commanded (John 14:13-15). This is a formula to be followed and not a form for us to copy. But it does not hurt us to repeat it if we know and realize what we are saying and do not make it a matter of rote. If we repeat it over and over as a fetish, then we disobey Him as to "vain repetitions" and this is sinful. As to forgiveness of our sins, Ephesians 4:32 is our guide, "as God for Christ's sake hath forgiven you."

Question: What was the contention between Barnabas and Paul?

Answer: The separation between Paul and Barnabas is told in Acts 15:36-41. They differed over whether they should take Barnabas' nephew, John Mark, to whom Paul objected who had withdrawn from them at Pamphylia.

Question: Do you not thing jealously is the most baneful influence in the church today and is a decided hindrance to Christian fellowship?

Answer: The Bible definition of jealousy is given at length in the fifth chapter of Numbers. But what we ordinarily mean by jealousy

is quite different, for it is the spirit of suspicious fear or anxious watchfulness based on the fear of being supplanted by a rival in affections or business. It usually is unreasonable and full of misunderstandings of peoples' actions or motives. Jealousy has no rightful place in a church or anywhere among Christians. It is as deadly spiritually as a cancer is bodily. The only cure for it is full submission to Jesus Christ and obedience to His commands.

Question: When did the church, the Body of Christ and of which Christ is the Head, begin?

Answer: The founding of the "visible church" is first mentioned in Acts 2:47. "And the Lord added to the church daily such as should be saved." This was immediately following Peter's sermon at Pentecost and probably A.D. 33 at Jerusalem. All of the first church members were Jews.

Question: Were Matthew, Mark, Luke, and John given only to the Jews? Another Christian tried to convince me that there was no Gospel in these four books of the Bible for the Gentiles. They believed they contained only the Gospel of the Kingdom. If this is so, why do we quote John 3:16 to unsaved people today, who are not Jews, to get them saved?

Answer: The writers of the four Gospels were all Jews, even as Jesus was a Jew. God revealed, through Peter, that the Gospel was also for the Gentiles (Acts 10). Jesus commanded His Jewish disciples to carry the Gospel to "all nations" (Matt. 28:19). John 20:31 tells why we quote John 3:16, "that believing ye might have life through His name." Paul said, "Whosoever shall call upon the name of the Lord shall be saved."

Question: When was the origin of the fall of Satan? Was it before Adam and Eve's time?

Answer: Isaiah 14:9-17 evidently refers to the change of Lucifer to Satan which apparently occurred long before the time of Adam. See also Ezekiel 28:12-14.

Question: Please explain, "We were chosen in Christ before the foundation of the world."

Answer: The quotation is Ephesians 1:4. "According as He hath chosen us in Him before the foundation of the world." Because of His foreknowledge of all things, God knew in advance all those who would, through the ages, accept His plan of redemption, and, in due time, as they come into the world and accept Jesus as their Saviour, they become the elect and are predestined to be "holy and without blame before Him in love." This is infinite knowledge and love, which our finite minds cannot comprehend. We can only accept God's word for it.

Question: Was the Lord Jesus Christ a Jew? If God was not, how could His Son be?

Answer: Jesus was a Jew, of the tribe of Judah, the family of David and the lineage of Abraham. God is not a man, but Jesus took upon Himself the form of a man so that He could suffer as a

man and "that through death He might destroy him that had the power of death, that is, the Devil" (Heb. 2:14).

Question: Please explain the difference between the "Bride of Christ" and the "Body of Christ." Is the Bride of Christ made up only of the Jews? I should like Scripture references to the above.

Answer: As we read 2 Cor. 11:2,3; Eph. 2:14-18; Eph. 5:29-33; Rev. 19:6-8, Rev. 21:9 and similar Scripture, it is apparent that the "Bride of Christ" and the "Body of Christ" are identical. The "church" and "Bride" consists of the whole body of saints. A "saint" is the sum of the following equation: A sinner plus a Saviour equals a saint (S + S = S).

Question: What is the mystery that was hid in God and revealed by or through Paul?

Answer: Paul wrote of the following mysteries: (1) of Israel's blindness during this age (Rom. 11:15); (2) of the translation of believers at the rapture (I Cor. 15:51,52); (3) of the church as one body of Jews and Gentiles (Eph. 2:14,15); Eph. 3:1-11, Rom. 16:25, I Cor. 12:13); (4) of the church as the Bride of Christ (Eph. 5:28-32); (5) of the inliving Christ (Gal. 2:20); (6) of God even Christ (Colossians 2:2,9, I Cor. 2:7); (7) of how godliness is restored to man (I Tim. 3:16); (8) of iniquity (2 Thess. 2:7).

Question: Please explain the verse in John 1:11, "He came unto His own, and His own received Him not." Also the 12th verse, "But as many as received Him to them gave He power to become the sons of God, even to them that believe on His name." Who were "His own" that He came to, and who were those who received? Is this speaking of the Jews again?

Answer: "His own" were the Jews, most of whom rejected Him, but some of them did receive Him as their Messiah and to them He gave the power to become the sons of God. Afterwards this was extended to the Gentiles as well (Rom. 1:16).

Question: What does a Unitarian believe? Should a believer in Christ marry such a believer?

Answer: I understand that Unitarians believe in God the Father, but not in God the Son, and God the Holy Ghost. They do not accept the doctrine of the Holy Trinity. I understand that they have five points of belief, viz: the universal Fatherhood of God, the universal brotherhood of man, the leadership of Jesus, salvation by character, and the onward and upward progress of the human race. 2 Cor. 6:11-18 would bar a marriage between a born-again Christian and a Unitarian.

Question: What do we mean by "personal sins"? Why should a Christian have any "personal sins"? Why does he not get rid of all sin? And I do not believe in sinless perfection. Were there any people before Adam and Eve?

Answer: Different people may

have various definitions of "personal sins." Any disobedience to the commands of Christ is a sin. There are some transgressions that affect persons and there are others that affect nations, and there are still others that affect only the sinner himself, and these latter may be termed "personal," but they are all sins punishable by death, unless placed by faith under the blood of Jesus Christ. There may have been several races or generations of men before Adam, and, if so, they were destroyed by the cataclysm that made the Earth "without form and void." The Bible tells us only of the present human race, of which we are a part. We will know the complete answer when we get to Heaven.

Question: Was the apostle John a brother of our Lord Jesus Christ? Will you explain John 19:25-27 in this connection which speaks of John also as the son of Jesus' mother.

Answer: No. John was a son of Zebedee (Matt. 4:21) and Salome (Matt. 27:56, compared with Mark 15:40 and 16:1). Jesus' mother was Mary, and His foster father was Joseph. At the date of the crucifixion of Jesus, Mary, his mother, was probably in her middle or late fifties. What had happened to Joseph and her other children we do not know, but, from His cross, Jesus directed his mother, Mary, to take care of John as a son and told John to take care of her as though he were her son. "And from that hour that disciple took her unto his own house."

Question: What verses of Scripture state that we are saved by baptism, by faith, by grace? In a lesson I studied I think there are nine other saving graces.

Answer: My belief is that there is no verse of Scripture which states that we are or can be saved by baptism. Water baptism is merely the "outward sign of an inward grace," or a visible evidence of the unseen baptism by the Holy Ghost. Ephesians 2:8,9 says: "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any many should boast." Salvation is, therefore, the gift of God, through His love and mercy (which is the expression of His grace) and becomes ours by the exercise of faith. God's grace is manifested toward us in many ways, but there is only one way of salvation and that is by faith in Jesus Christ as Son of God and our Saviour (John 14:6).

Question: How can there be degrees of reward for saints in Heaven? Would that not be a source of envy and strife?

Answer: Jesus said, "For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works" (Matt. 16:27). In 2 Timothy 4:8 Paul says that a crown of righteousness will be given to him and "unto all them also that love His appearing." In Revelation 22:12,

Jesus says, "I come quickly: and my reward is with Me, to give every man according as his work shall be." Matthew 10:41,42 speaks of "a prophet's reward" and "a righteous man's reward," and one for giving a drink of cold water. Luke 6:23,35 speaks of a "great reward." Rewards are only for those who belong to Christ who will judge them according to their works since the time they became members of His Body. Heaven is perfect. There is no envy or jealousy there.

Question: Is it right for a Christian to carry life insurance? Does it show a lack of faith to do so?

Answer: Life insurance is merely a form of investment. It causes no harm or loss to anyone and may be a great benefit to the needy. I can find no Scripture against it. Life insurance has nothing to do with my faith in God, who, through faith, gives me complete assurance of my salvation.

Question: How would you show one who believes in baptismal regeneration the error of his teaching?

Answer: See answer to question "baptism" on page 257.

Question: How can the Body of Christ, of which we are members, eat the Body of Christ? Please explain I Cor. 10:16,17, also 16: 32.

Answer: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread (or loaf) and one body: for we are all partakers of that one bread." This "bread" is the same as that mentioned in John 6:35, where Jesus says: "I am the bread of life: he that cometh to me shall never hunger." This is bread for the soul, for "He satisfieth the longing soul, He filleth the hungry soul with goodness" (Ps. 107:9). When Jesus instituted the "Lord's Supper," He broke bread and gave to His disciples. They did not eat of His flesh. The broken bread is a symbol of His broken body. The text speaks of spiritual bread for our spiritual bodies.

Question: How did the feast of Pentecost receive its name? Why was it called a Feast of First Fruits. With what other feast was it connected? In what way was the account of Acts 2 a token of things to come?

Answer: It gets its name from the "fifty days" after the seventh Sabbath (Leviticus 23:16). It was called, "the feast of harvest, the first fruits of thy labors" in Exodus 23:16. The reckoning of the fifty days was from the second day of the Passover (16th of Nisan). This is the exact period from the resurrection of Christ to the formation of the church by the baptism of the Holy Ghost (Acts 2:1-4). Acts 2 contains a fulfillment of Joel's prophecy (2:23-32) and proof that Jesus was the promised Messiah. I do not know just what is meant by "token" in the question.

The Circle of Intercession

MRS. JAMES O. BUSWELL, SR., *Leader*

THIS is June the fourteenth, *Flag Day*. As I write, the Stars and Stripes are floating over all Government Buildings in America and our Embassies in many lands. Wherever it is, it represents *America*. But what does America mean? "Land of the Free, Home of the Brave?" Land of the Atom Bomb? Land of the Marshall Plan of Aid?

To the "Founding Fathers" it meant freedom to worship God, build Christian homes and Christian communities. "A Church on every hill-top, and a school in every valley." We, of the oldest living generation, were taught Christianity and American patriotism with our first breath. Of course, a good American *must* be a *godly* man!

When my father, born in 1838, was a student in Andover Theological Seminary, his most admired upper classman was later the popular "Monday Lecturer" of Boston, Joseph Cook. *The Boston Monday Lectures* were read in the great daily papers all over the United States.

The following is an excerpt from one 1870 Monday Lecture:

PERORATION OF JOSEPH COOK'S LECTURE "THE ULTIMATE OF AMERICA"

Once in the blue midnight, in my study on Beacon Hill, in Boston, I fell into a long thought, as I looked out on the land and on the sea; and passing through the gate of dreams, I saw the angel having charge of America stand in the air, above the continent, and his wings shadowed either shore. Around him were gathered all who at Valley Forge, and at Andersonville, and the other sacred places, suffered for the preservation of a virtuous republic; and they talked of what was, and is, and is to be. There was about the angel a multitude whom no man could number, of all nations and kindreds and tribes and tongues; and their voices were as the sound of many waters. And I heard thunderings and saw lightnings; but the face of the angel was above the brightness of the lightnings, and the majesty of his words above that of the thunders.

Then came forth, before the angel, three spirits, whose garments were as white as the light; and I saw not their faces, but I heard the ten thousand times ten thousand call them by names known on earth, — Washington and Lincoln and Garfield. And they said to the angel: "We will go on earth and teach the diffusion of liberty. We will heal America by equality." And the angel said: "Go. You will be efficient, but not sufficient."

Meanwhile, under emigrant wharves, and under the hovels of the perishing poor, and under crowded factories, and under the poisonous alleys of great cities, I heard the black angels laugh.

Then came forward before the angel three other spirits, whose garments were white as the light; and I saw not their faces, but I heard the ten thousand times ten thousand call them by names known on earth, — Franklin and Hamilton and Irving. And they said to the angel: "We will go on earth and teach the diffusion of intelligence. We will heal America by knowledge." And the angel said: "Go. You will be efficient, but not sufficient."

Meanwhile, under emigrant wharves and crowded factories, and under Washington, and under scheming conclaves of men acute and unscrupulous, and under many newspaper presses, and beneath Wall Street, and under the poisonous alleys of great cities, I heard the black angels laugh.

Then came forward before the angel three other spirits, whom I heard the ten thousand times ten thousand call by names known on earth,—Adams and Jefferson and Webster. And they said to the angel: "We will go on earth and teach the diffusion of property. We will heal America by the self-respect of ownership." And the angel said: "Go. You will be efficient, but not sufficient."

Meanwhile, under emigrant wharves and crowded factories, and beneath Wall Street, and under the poisonous alleys of suffocated great cities, I heard yet the black angels laugh.

Then came, lastly, forward before the angel three other spirits, with garments white in the light; and I saw not their faces, but I heard the ten thousand times ten thousand call them by names known on earth,—Edwards and Dwight and Whitefield. And they said to the angel: "We will go on earth and teach the diffusion of conscientiousness. We will heal America by righteousness." Then the angel arose, and lifted up his far-gleaming hand to the heavens of heavens, and said: "Go. Not in the first three, but only in all four of these leaves from the tree of life is to be found the healing of the nations,—the diffusion of liberty, the diffusion of intelligence, the diffusion of property, the diffusion of conscientiousness. You will be more than very efficient, but not sufficient."

I listened, and under Plymouth Rock and the universities there was no sound; but under emigrant wharves and crowded factories, and under Wall Street, and in poisonous alleys of great cities, I heard yet the black angels laugh; but, with the laughter, there came up now from beneath a clanking of chains.

Then I looked, and the whole firmament above the angel was as if it were one azure eye; and into it the ten thousand times ten thousand gazed; and I saw that they stood in one palm of a hand of Him into whose face they gazed, and that the soft axle of the world stood upon the finger of another palm, and that both palms were pierced. I saw the twelve spirits which had gone forth, and they joined hands with one another and with the twelve hours, and moved perpetually about the globe; and I heard the Voice of the Christ, after which there was no laughter; and it said, "Ye are efficient, but I am sufficient."

As our first request for prayer shall we not ask for such a revival to sweep America, that it may shake the world.

The promise of an outpouring of the Spirit "upon all flesh" stands in His Word (Joel 2:29).

"Sow to yourselves in righteousness; reap in mercy; break up your fallow ground: for it is time to seek the Lord till He come and rain righteousness upon you." (Hosea 10:12)

Prayer requests through 3,440 are repeated for the second printing. The Circle of Intercession is printed once in two months.

3,436—Miss Margaret Maass writes December 4th from Chungking Hills, "Pray that we may be able to travel to our appointed fields as soon as we finish our first section of language study."

Word comes from Margaret Maass that since the Communist occupation many of the missionaries found it necessary to leave the China field,

but the '49ers decided to stay. Pray that a "rich strike" of gold for the Master may result.

3,437—May I ask you to pray for my young unsaved sister who seems to be under conviction and afraid to go to Youth for Christ meetings. She goes with an unsaved boy.

—G.G., Minneapolis

3,438—May I ask you to pray for those high in authority and government in the Leeward Islands that they may seek wisdom from on High to direct affairs. —Rev. G.H., B.W.I.

3,439—Pray for an aged woman living in a rooming house. She is a mental case needing our prayers. There are many old women like this one needing care and prayer, some the Lord's own but many are lost.

3,440—Pray for a young Christian Filipino minister and wife called to go with their two children into a difficult field. They are consecrated and willing but need prayer.

Philippine Islands

3,441—Pray for a spiritual, talented Christian young woman, that a path may be opened for her according to Ephesians 2:10.

—An interested friend, Pa.

3,442—Pray for Miss Hannah Campagna who, having served as a W.A.C. in the Pacific, hopes now to return as a missionary to the Philippines. —E.P.B.

3,443—Pray for a great blessing on the summer school, opening July 3rd.

3,444—Pray for a pouring out of the power of the Holy Spirit upon Shelton College.

3,445—Pray for the homes of aged ministers and missionaries and for those who minister to their needs, and, too, for those who receive the ministrations. May the grace and patience of Christ be upon them.

3,446—Pray for the Body of Christ in these days.

3,447—*The World Wide Revival Prayer Movement* has issued a call for a Day of Prayer for Revival, July the fourth. Pray for the World.

Karl Barth's Theology

A Book Review by J. OLIVER BUSWELL, JR.

THE very latest thing from Karl Barth in English, this new book* is a translation of lectures delivered in Bonn during the summer of 1946. The foreword by Barth is dated Basel, February 1947. This is the book which all of us who endeavor to keep informed on the Barthian movement (and most of us fundamentalist teachers do keep informed on such subjects) should read and carefully analyze.

We are being told that our critical analysis of Barth's teachings is "out of date," that "the new Barth" is a different man, has changed, no longer teaches Barthianism as we knew it before the war. Here we have a series of recent lectures on the Apostles' Creed, following the outline of that ancient standard point by point, and touching upon all the great fundamentals of the Christian faith. This is "the new Barth," and we undershepherds owe it to the sheep of the flock that we keep ourselves posted. We must know the direction in which the Barthians are leading American "liberalism."

Is it true that Professor Karl Barth has changed? The answer is that if he had not changed, this in itself would have been the greatest of change.

Barth is always changing. My friend,

* *Dogmatics in Outline*, by Karl Barth, Philosophical Library, 1950. 155 pp., $3.50.

Professor Samuel Hamilton, wrote him some years ago in the interests of a graduate student. The inquiry had to do with certain apparent contradictions in Barth's commentary on Romans. Barth replied, "*Ja mein Herr Professor,* that is so, I do contradict myself; *so ist das Leben.* Life is that way." And he proceeded to point out a number of other contradictions in the same book! Changes and contradictions are characteristic of the Barthian literature from start to finish.

This being the case, the reader must expect that any generalizations given in this review are also subject to contradiction. It would be impossible to give any statement of Barth's views which could not be contradicted by quotations from what Barth says. I shall endeavor to the best of my ability to be fair and objective in the following critique, but the reader must understand that a description of the theology of Barth is like a description of the shape of a cloud driven and tossed by a turbulent wind with many cross currents.

The Triune God

To plunge into the center of the subject, it seems to me that the most outstanding heresy in this work is Barth's view of the Trinity. It is both Sabellian and Arian. Sabellianism is that doctrine, ancient and recurrent in church history, which regards the Trinity as a matter of the modes of existence of one personal being. According to Sabellianism there are not three Persons in the Godhead; there is but one Person, and He appears sometimes as the Father, sometimes as the Son, and sometimes as the Holy Spirit. Arianism is the ancient denial of the eternal co-equal deity of the Son. Arianism regards the Son of God as deriving his existence from the Father. Barthianism is both Sabellian and Arian in that, according to Barth, the three Persons of the Trinity are not Persons but modes of one person, and the second and third modes are produced by and from the first mode.

In the heading of Chapter VI, Barth says

> The one God is by nature and in eternity the Father, the source of His Son and, in union with Him, the source of the Holy Spirit. (P. 42)
>
> He is, in Himself by nature and in eternity, and for us in time, *the One in three ways of being.* . . . person meant exactly what I have just been describing as 'way of being.' . . . God is not just in one way . . . (pp. 42f)
>
> God the Father — in these words we are speaking of God's way of being, as a source and origin of another divine way of being, of a second one which is distinct from the first and which is yet *His* way of being and so is identical with Him in His divinity. (P. 44)

The combination of Sabellianism and Arianism makes it possible for Barth to cling to the old words "the Son is not created." (P. 44) He says

> He establishes Himself and through His own agency is God a second time. Established by Himself, not created by Himself—the Son is not created. . . . God the Father and God the Son are together the origin of the Holy Spirit . . . Begetter and Begotten are together the origin of the Holy Spirit, and so the origin of their unity. (P. 44)

The Holy Spirit

The personality of the Holy Spirit, existing so as to say "I" and "thou" in relation to the Father and the Son, is contrary to Barth's position. He criticizes seventeenth century and eighteenth century theology, along with Schleiermacher, for thinking that the Holy Spirit may be studied as a distinguishable subject. He says ". . . the third article [of the Apostles' Creed, namely 'I believe in the Holy Ghost'] is only the explication of the second." (P. 66) That is, the article on the Holy Spirit is only an explication of the article on the Son.

Denying the distinguishable personality of the Holy Spirit, the result is

almost bound to be Pantheism. *Les extremes se touchent!* Barth with his "Absolutely Other" view of God, says

> The Holy Spirit is nothing else than a certain relation of the Word to man. (P. 138)
>
> It is God's good will and resolve that His relationship to us should be comprehended in His being, in His begetting of the Son . . . Our calling is meant to be comprehended in this way of God's being as the Holy Spirit . . . (P. 45)

THE SON

With these weaknesses in Barth's doctrine of the Holy Spirit, it is not surprising that he falls into similar errors in his doctrine of the Son.

> The world is not God's Son, is not 'begotten' of God; but it is *created.* But what God does as the Creator can in the Christian sense only be seen and understood as a reflection, as a shadowing forth of this inner divine relationship between God the Father and the Son. . . . this relationship exists between the work of creation and the relationship of Father and Son . . . By becoming man in Jesus Christ, the fact has also become plain and credible that God is the Creator of the world. We have no other alternative source of revelation. (P. 52)

Evidently the inspired declarations of Moses are not a "source of revelation" of the fact of creation. With regard to creation, Barth teaches, "God who alone is real and essential and free, is one; and heaven and earth, man and the universe are something else, and this something else is not God, though it exists through God." (P. 55) Evidently this something else which is the created world, is either nothing or is God, for God alone is real!

Barth repeatedly says that in the incarnation Christ "became a creature." (Pp. 53, 68, etc.)

> . . . we cannot avoid saying that Jesus Christ's incarnation is an analogue of the creation. Once more God acts as the Creator but not now as Creator out of nothing; rather, God enters the field and creates within creation a new beginning. . . . (P. 97)

No well informed trinitarian would say that "Christ became a creature." In the incarnation Christ took to Himself a creaturely body and a creaturely nature. His two natures are distinct, though not divided. His human nature is creaturely, but *He,* the eternal Second Person of the Trinity, did not *become a creature.*

When Barth defends the Athanasian opposition to the iota (p. 85), he does so on Sabellian grounds, and Sabellianism generally leads to Pantheism.

> His humanity is humanity indeed, the essence of all *humanitas.* . . . Jesus Christ is *the* man, and the measure, the determination, and limitation of all human beings. He is the decision as to what God's purpose and what God's goal is, not just for Him but for every man. (P. 89)

Barth makes a peculiar reference to "what is involved in the relationship between creation and the reality of existence on the one hand, and on the other hand the Church, redemption, God. . . ." He says, "This we can only learn from the relation between Jesus and Christ." (P. 66) He does not explain in the present volume what he means by the relation between Jesus and Christ. Perhaps his discussion of Romans 3:21,22 in his Commentary on Romans throws light upon this cryptic passage. He says

> The faithfulness of God and Jesus the Christ confirm one another. The faithfulness of God is established when we meet the Christ in Jesus. . . . By the knowledge of Jesus Christ all human waiting is guaranteed, authorized, and established. . . . All human activity is a cry for forgiveness; and it is precisely this that is proclaimed by Jesus and that appears concretely in

Him. . . . In Jesus we have discovered and recognized the truth that God is found everywhere . . . in Him we have found the standard by which all discovery of God and all being discovered by Him is made known as such; in Him we recognize that this finding and being found is the truth of the order of eternity. . . . it is the Christ whom we have encountered in Jesus . . . His entering within the deepest darkness of human ambiguity [*Fragwürdigkeit*] and abiding within it is THE faithfulness. . . . Jesus stands among sinners as a sinner [The German is even worse than this, "*Er stellt sich als Sunder zu den Sundern.*" "He places himself as a sinner to [beside] the sinners." The context shows that this denies the sinless life of Jesus in the flesh.] . . . He takes His place where God can be present only in questioning about Him . . . His greatest achievement is a negative achievement . . . *My God, my God, why hast thou forsaken me?* Nevertheless, precisely in this negation He is the fulfillment of every possibility of human progress, as the Prophets and the Law conceive of progress and evolution, because He sacrifices to the incomparably Greater and to the invisibly Other every claim . . . because there is no conceivable human possibility of which He did not rid Himself. Herein He is recognized as the Christ; for this reason God hath exalted Him . . . (Commentary on Romans, pp. 96f)

For every Bible believing Christian the reason why Jesus is the Christ involves His ontological, co-equal, co-eternal, consubstantial Deity. For Barth, the Christhood of Jesus is an achievement in negation, of a man "among sinners as a sinner."

The Other

On God the Absolutely Other, Barth adopts the view of Thomas Aquinas

A Christian Father once rightly said that *Deus non est in genere*, 'God is not a particular instance within a class.' (P. 32)

True, God is not one of a class "gods." But in the Thomistic sense adopted by Barth in this context, it is false to say that God is not "*in genere.*" The Great Westminster definition of God is thoroughly Scriptural. Genus: "*God is a Spirit.*" Differentia: "infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." God is one in a class "spirits." We are spirits created in His image. For Barth, however, God's being outside of all classification means that He is inconceivable. (Pp. 38, 39, 46, 59, 62, 63)

Omnipotence

On the subject of the omnipotence of God, Barth has an amazingly contradictory view, "God's power . . . is victoriously opposed to 'power itself'." (P. 46)

. . . the man who calls 'the Almighty' God misses God in the most terrible way for 'the Almighty' is bad, as 'power in itself' is bad. 'The Almighty' means Chaos, Evil, the Devil. We could not better describe and define the Devil than by trying to think this idea of a self-based, free, sovereign ability. This intoxicating thought of power is chaos, the *tohu wabohu*, which God in His creation has left behind Him, which He rejected when He created heaven and earth. That is the *opposite* of God; . . . 'Power in itself' is *nihil* . . . is the end of all things. The power of God, real power, is opposed to 'power in itself.' . . . God is the essence of the possible; but 'power in itself' is an essence of the impossible. (P. 48) God's work . . . [is] the essence of all that is possible and real. (P. 49; see also p. 90)

The omnipotence of God and the grace of God . . . are one and the same thing. (P. 124) The grace of God and the omnipotence of God are identical. (P. 126) 'God's omnipotence is God's grace.' (P. 127)

The upshot of all this is simply a flat denial of omnipotence as the word is generally understood. God is gracious, God is loving, and, which is not to say the same thing, God is also omnipotent, according to the Bible.

Doctrine of Sin and the Fall

Barth's theology has no room for an actual incident in chronological history in which man, previously holy and sinless, corrupted the holy character of God which God had imparted unto him. "Original sin" is variously defined. "Sin means to reject the grace of God as such . . . [all other sin is] petty and incidental and a mere application of this original sin." (P. 105) In regard to man, Barth says ". . . from the beginning it is narrated that he is unthankful to God, that he is a sinner." This "from the beginning" is a denial of the original sinlessness of man before the fall. ". . . to be in time and space must cause his [man's] destruction . . ." (P. 57)

> Evil does not lie in the possibilities of the God-created creature. . . . Should it happen that the creature makes a different use of his freedom than the only possible one [*sic*], should he want to sin — that is, to 'sunder' himself from God and from himself — what else can happen than that, entered into contradiction to God's will, he is *bound* to fall by this disobedience, by the impossibility of this disobedience [*sic*] into this possibility not foreseen in creation? . . . There must now take place the fall into *nihil*. . . . this whole realm that we term evil . . . is *not* God's creation, but rather what was excluded by God's creation, . . . And if there is a reality of evil, it can only be the reality of this excluded and repudiated thing, the reality behind God's back, which He passed over when He made the world and made it good. . . . What is not good God did not make; it has no creaturely existence. (Pp. 56f)

Of course for every sober Bible believing Christian sin and evil are just as real as God and righteousness; and the only proof we need that sin was possible, is the fact that sin has come to pass by God's permission. Barth teaches, however, that

> Being a man means being so placed before God as to have deserved His wrath. In this unity of God and man the man is bound to be this condemned and smitten person. The man Jesus in His unity with God is the figure of man smitten by God. . . . God's Son became man in order to let man be seen under God's wrath. (P. 106)
>
> God is the one who becomes guilty here and reconciled. (P. 107)
>
> Thus Jesus triumphs over the world, in which by treading it He has to suffer. (P. 112)
>
> . . . God's Son takes to Himself that which must come to the creature existing in revolt, which wants to deliver itself from its creatureliness and itself be the Creator. . . . Man stands before God as a sinner, as a being who has sundered himself from God, who has rebelled against being what he may be. He rebels against grace; it is too little for him, he turns away from gratitude. . . . He puts himself where God cannot see him. (Pp. 116f)

It thus appears that according to Barth the essence of sin, the essence of rejecting divine grace, is the desire of the creature to cease to be a creature and to become the Creator. It scarcely needs to be pointed out that this is not the Biblical conception of sin. The unreality of sin is sharply brought out in the following:

> Our future consists in our being shown that all was right and good in our existence and in this evil world-history and–miracle on miracle! —in the still more evil church history. . . . what is in the newspapers is not good. And yet some day it will be

made manifest that it was right, because Christ was in the center. (P. 134)

That which is not of God's grace and right cannot exist. (P. 135) . . . Hades in the Old Testament sense, is . . . where man continues to exist only as a non-being . . . (P. 118)

Universal Salvation

With this weak and flabby doctrine of sin, it is not surprising to find the doctrine of universal salvation running all through the book under discussion.

This creature man is, so far as the eye reaches, in rebellion against God, is Godless and nevertheless God's child. (P. 45) . . . God became man, in this one who stands for all others. (P. 69) . . . God's free grace . . . asks no questions about a man's attitude, but sovereignly pronounces upon man a 'nevertheless', by which he is upheld. Man is nothing but the object of the divine compassion . . . (P. 79, see also p. 91, lines 1-22)

At this point I should like, in passing, to answer a question which has been put to me several times during these weeks: 'Are you not aware that many are sitting in this class who are not Christians?' I have always laughed and said: 'That makes no difference to me.' (P. 93)

The Son of man *must* suffer and be delivered up and crucified, says the New Testament. In this Passion, the connexion becomes visible between infinite guilt and the reconciliation that necessarily ensues upon this guilt. (P. 106)

To be a man means to be so situated in God's presence as Jesus is, that is to be the Bearer of the wrath of God. . . . God is the One who becomes guilty here and reconciled. And so the limit becomes visible, *total help* over against *total guilt*. (P. 107)

. . . there is bestowed upon him [man] unconditional participation in the glory of God. (P. 153)

A Fallible Bible

It is well known, of course, that for Barth the Bible as a printed book is not itself the Word of God, but it *contains* the Word of God. Whereas, for Bible believers, systematic theology or "Dogmatics," is based upon the Bible as the infallible Word of God; for Barth all that we have is "just a human and earthly dogmatics." (P. 10)

Dogmatics will always be able to fulfill its task only in accordance with the state of the Church at different times. . . .

Even dogmatics with the best knowledge and conscience can do no more than question after the better . . ." (P. 11)

There is no utterly necessary, no absolutely prescribed method of Christion dogmatics—that is, the road we have to take in detail is left to the best knowledge and conscience of the man engaged in this matter. (P. 14)

In calling the Holy Scripture the Word of God (and we so call it because it is so), we mean by it Holy Scripture as the witness of the prophets and the apostles to this one Word of God, to Jesus, the man out of Israel who is God's Christ, our Lord and King in eternity. And in confessing this, in venturing to call the Church's proclamation God's Word, we must be understood to mean the proclamation of Jesus Christ . . . (P. 17)

In other words, the Bible is the Word of God, not in its every word, but in so far as it presents, or contains the Word of God.

Barth's reference to "the first and second creation accounts" (P. 51) is clearly an acceptance of the documentary theory of the composition of the book of Genesis, a theory which denies the genuineness of the book as it stands. His denial of any "source of revelation" in regard to creation, other than the life of Christ incarnate (P. 52), is a

clear denial of the Genesis account of creation, as revelation.

In pages 61 to 64, Barth gives what he calls the "lapidary description of creation." He forces upon the Genesis account the absurd mythologies of the ancient world, which nowhere are taught in the book of Genesis itself.

> The Bible is not a letter-box but the grand document of the revelation of God. (P. 85)

BARTH'S THEORY OF TIME

For years we have been saying that for Barth God is outside of this world of time and space, and that what is true in ordinary historical and geographical terms for man, is untrue for God or is in an entirely different order of truth. This new work of Barth's seems actually to be calculated to contradict our former interpretation. Over and over again he emphasizes the reality of time and space.

> The Christian Church does not exist in Heaven, but on earth and in time. (P. 10)
>
> The truth of Jesus Christ is also in the simplest sense a truth of fact. Its starting-point, the resurrection of Jesus Christ from the dead, is a fact which occurred in space and time, as the New Testament describes it. (P. 25)
>
> God Himself is not supra-historical, but historical. (P. 28)
>
> In the Bible God's name is named, not as philosophers do it, as the name of a timeless being, surpassing the world, alien and supreme, but as the name of the living, acting, working Subject who makes Himself known. The Bible tells us the story of God; it narrates His deeds and the history of this God in the Highest, as it takes place on earth in the human sphere. (P. 38)
>
> The mystery of God, and thus also of Jesus Christ, is that He, this One, this Man, by His being One—not an idea, but One who is quite concrete at that time and place, a man who bears a name and comes from a place, who like us all has a life history in time—not only exists for Himself, but is this One for all. (P. 90)
>
> That the Word became flesh also means that it became temporal, historical. . . . God was not ashamed to exist in this accidental state. To the factors which determine our human time and human history belong, in virtue of the name Pontius Pilate, the life and Passion of Jesus as well. . . . Into this alien land God has come to us. (P. 109)
>
> We must not transmute the Resurrection into a spiritual event. We must listen to it and let it tell us the story how there was an empty grave, that new life beyond death did become visible. (P. 123)
>
> We may name this time which broke in with Jesus Christ's ascension into Heaven, 'the time of the Word' . . . It is the time in which the Church is united with Christ only by faith and by the Holy Spirit; it is the interim time between His earthly existence and His return in glory; it is the time of the great opportunity, of the task of the Church toward the world; it is the time of missions. As we said, it is the time of God's patience, in which He is waiting for the Church, and, with the Church, for the world. (P. 128)

What more could any believer in realistic creationism desire? But "The lady protests too loudly methinks." Along with these splendid proclamations of the chronological, historical, geographical reality of the truth of God, we have the following type of teaching:

> But God is eternal. That does not mean that there is no time in Him, but it is a different time from ours; for fundamentally we never have present, and for us spaciality means apartness. God's time and space are free from the limitations in which alone time and space are thinkable for us. (P. 56)

> Jesus Christ having come, all those past tenses, would answer to what we term the past. But how inappropriate it would be to say of that event that it was past. What Jesus suffered and did is certainly not past . . . Sin and death *did exist*, and the whole of world history, including that which ran its course *post Christum*, right down to our day, *existed*. All that is past in Christ; we can only think back on all that. (P. 129)
>
> Since Jesus Christ exists as the person He was, obviously He is the beginning of a new, different time from that which we know, a time in which there is no fading away . . . Jesus Christ's yesterday is also His today and His tomorrow. . . . It has not the frightful fleetingness of our present. . . . it is also existent in time, although in another time than the one we know. . . . Death is timeless, nothingness is timeless. So we men are timeless when we are without God and without Christ. Then we have no time. (P. 130)

Perhaps this last sentence is the key to the confusion. Perhaps Barth has taken over all the ordinary vocabulary of time and space into his own realm, and left the ordinary John Doe and Timothy Smith, our neighbors whom we are seeking to win for Christ, out in the timeless cold. Vocabulary stealing is not an unknown art in our day.

> And corresponding to this eternal existence of Christ there is also His becoming existent. What was, comes; what happened, will happen. (P. 130)
> What happened still happens, and as such will happen. The point from which the Christian community derives, with its confession of Jesus Christ, is the same point as that which it goes to meet. Its recollection is also its expectation. (P. 131)
> The Christian perfect [tense] is not an imperfect; but rightly understood perfect has the force of the future. (P. 132)
>
> 'Christ is born.' once again it is Advent. Christ's coming again is the coming of Him who was there. . . . So He will come. He will rend the Heavens and stand before us as the person He is, sitting at the right hand of the Father. . . . Him we are expecting. He is coming, and He will be manifest as the One whom we know already. It has all taken place [*sic.*]; the only thing wanting is that the covering be removed and all may see it. He has already accomplished it, and He has power to make it manifest. (P. 133)
>
> Our future consists in our being shown that all was right and good in our existence . . . What is the future bringing? Not . . . a turning-point in history, but the revelation of that which is. It is the future, but the future of that which the Church remembers, of that which has already taken place once for all. (P. 134f)
> The Christian hope is the seed of eternal life. In Jesus Christ I am no longer at the point at which I can die; in Him our body is already in Heaven (Question 49, *Heidelberg Catechism*). (P. 155)

How strange! The Heidelberg Catechism says nothing of the kind. It reads

> Q. 49. What benefit do we receive from Christ's ascension into Heaven? Ans. That we have our flesh in Heaven, as a sure pledge that He, as the Head, will also take us, His members, up to Himself. . . .
>
> . . . *dasz wir unser Fleisch im Himmel zu einem sichern Pfand haben, dasz Er, als das Haupt, uns, seine Gleider, auch zu sich werde hinauf nehmen.* . . . (Cf. Q. 35 on Virgin Birth)

The teaching of the Heidelberg Catechism is by no means "I am no longer at the point at which I can die" nor that, in the sense in which Barth implies, "our body is already in Heaven." On the contrary the teaching is that One who is of our flesh is in Heaven,

and therefore, though we die, we are confident of our future resurrection by His power.

In my judgment, the material above cited, and much more of the same nature, proves that there was a deliberate intention to answer critics who had pointed out that Barth made the incarnation non-historical. If this conjecture is correct, it must certainly be said that he has not succeeded in defending himself. He has only succeeded in making historical language a matter of ridiculous nonsense.

I know very well that some will say "Ah, but this is profound! You do not understand!" I reply that it is not at all profound; it is quite superficial. Our irresponsible generation loves to hear "learned" men say "The future lies in the past; the perfect tense refers to future events; our expectations are already accomplished in history. Black is white and white is black;" and all that kind of thing. Barth's handling of the vocabulary of chronology grows out of hopeless confusion which does not know the difference between yesterday and tomorrow.

Doctrine of Faith, Reason and Evidence

On the side of traditional apologetics, Barth says

> The Logos became man. Church proclamation is language, and language not of an accidental, arbitrary, chaotic, and incomprehensible kind, but language which comes forward with the claim to be true and to uphold itself as the truth against the lie. Do not let us be forced from the clarity of this position. (P. 22)
>
> Christian faith is not irrational, not anti-rational, not supra-rational, but rational in the proper sense. (P. 23)

In contrast with such flashes of sanity, when Barth begins to define the "proper sense" of "rational" confusion begins to intrude. Just after saying "The creed of Christian faith rests upon knowledge," he says that the periods of church history when theologians separated *gnosis* and *pistis*, were "always unpropitious periods."

> "*Pistis* rightly understood is *gnosis:* rightly understood the act of faith is also an act of knowledge. Faith means knowledge. . . . Knowledge of God is not a possibility which is open for discussion. God is the essence of all reality . . ." (P. 23)

Now, to ordinary people who speak plain language, if faith and knowledge are identical then the dictionary has been torn to shreds, ordinary usage has been completely disregarded. True, faith *includes*, and must in part be *based upon* some degree of knowledge, but this is not what Barth has said.

> Think of the men in the Bible. They did not come to faith by reason of any kind of proof, but one day they were so placed that they might believe and then had to believe in spite of everything. (P. 20)

On the contrary, for Thomas, and for Saul of Tarsus, faith came precisely at the point where the evidence was for them sufficient and convincing.

Another Flash of Sanity

> The truth of Jesus Christ is also in the simplest sense a truth of fact. Its starting-point, the Resurrection of Jesus Christ from the dead, is a fact which occurred in space and time, as the New Testament describes it. (P. 25)

But obscurity clouds over in the following words:

> The truth of Jesus Christ is not one truth among others; it is *the* truth. the universal truth that creates all truth as truly as it is the truth of God, the *prima veritas* which is also the *ultima veritas.* (P. 26)

On the contrary Paul in the fifteenth chapter of I Corinthians uses the truth of the resurrection of Christ precisely as "one truth among others." From the fact of the resurrection of Christ he argues to a further truth, another truth, the resurrection of believers.

Flying blindly in the face of all the facts Barth says

> Note well: in the whole Bible of the Old and New Testaments not the slightest attempt is ever made to *prove* God. This attempt has always been made only outside the Biblical view of God, and only where it has been forgotten with whom we have to do, when we speak of God. . . . In the Bible there is no such argumentation [as "the five famous proofs of God"]; the Bible speaks of God simply as of One who needs no proof. (Pp. 37f)

No proofs of God in Romans 1:19, 20! No proofs of God in the eighth and the nineteenth Psalms! No cosmological or teleological arguments in Job, chapters 38 to 41!

But on the contrary, the God of the Bible says, "Come, let us *reason* together" (Isaiah 1:18), and challenges men to examine empirical evidence, "Taste and see that the Lord is good." (Psalm 34:8)

But Barth declares

> It is not the case that the truth about God the Creator is directly accessible to us . . . It is of God the Creator we have to speak and therefore of His work as the *Creation*, the making of Heaven and earth. If we take this concept seriously, it must be at once clear that we are not confronted by a realm which in any sense may be accessible to human view or even to human thought. (Pp. 50f)

How completely contrary to the teaching of the apostle Paul! According to him the knowable attributes of God are clearly seen and revealed, His invisible attributes, His eternal power and deity, are known, since the creation of the world, through the things which are created, so that those who hold this truth in an unrighteous manner, not liking to retain God in their knowledge, are guilty and without excuse. (See Romans 1:19f)

And yet Barth says "The world . . . gives us no information about God as the Creator." (P. 52)

Church and State

For all the theological "double talk" evidenced above, Barth cannot be accused of insincerity. He has sacrificed much for his convictions against Nazism and Anti-Semitism, which he strongly denounces. (Pp. 76f)

His two small books "Church and State" and "The Church and the Political Problem of our Day," both published in 1939, give much more along this line.

There is a palpable grammatical error in his exegesis of the words "the Holy Catholic Church" in the Apostles' Creed. He says

> *Credo in Spiritum sanctum*, but not *credo in ecclesiam*. I believe in the Holy Spirit but not in the Church. Rather, I believe in the Holy Spirit, and therefore also in the existence of the Church, of the congregation. (P. 142)

He construes *Spiritum sanctum* as governed by the verb and the preposition *credo in*, but (p. 141, last line) he construes *ecclesiam* as governed only by the verb without the preposition, a palpable error in syntax. Again he says

> *Credo ecclesiam* means that I believe that here, at this place, in this visible assembly, the work of the Holy Spirit takes place. . . . Consequently, there are in truth not many Churches but *one* Church in terms of this or that *concrete* one, which should recognize itself as the one Church and in all others as well. (P. 143)

Evidently each particular local congregation is to regard itself, and "all others as well" as the Holy Catholic Church.

Since, as I understand it, Barth has not gone along with the ecumenical World Church ecclesiastical machinery, it would be interesting to know just what he means, if indeed he has any precise meaning. Certainly the West-

(*Continued, bottom of page* 271)

Book Reviews

This, My Brother, by Argye M. Briggs. Grand Rapids, Michigan, Wm. B. Eerdmans Publishing Company, 1950. 347 pp.

The book under review is the second novel from the pen of Mrs. Briggs. Her first publication of book-length fiction, *Root Out of Dry Ground*, won for her the Eerdmans prize.

In both of these books Mrs. Briggs has used for her setting the Texas oil and cattle country, a region with which she is thoroughly familiar and which imparts to her stories an excellent sense of authenticity. Her characters too are Texan in their occupations, their attitudes, and their use of the English language, means by which a verisimilitude is achieved even more marked than in her previous novel.

The author's purpose is expressed by the title. In fact, the title contains the double purpose of pointing up the relationship between the two characters Josh and Ran, brothers in the same family though far apart in essentials, and that of Josh and Evart, the white and the negro boy, who become brothers in Christ. This brotherhood is realized and acknowledged by the white Josh only after a long struggle.

Mrs. Briggs shows excellent technique in developing her characters. She avoids direct exposition, especially in her minor figures, and makes the reader realize the character as others speak of him or as he himself speaks or acts. Thus the reader gains a sense of personal acquaintance. This skill is shown especially in the introduction and development of Ran and of the Colonel.

The action of the story has as its center the life of the character Josh from his youth as a lad in high school over a long period of years culminating with World War II and the marriage of his son. The portrayal of this action shows both the strength and weakness of the author. The opening scene, in which the Colonel forces Josh to ride the unbroken pony, gives an adequate and fine introduction both of characters and of events. The high point of the story, the utter despair and blackness of darkness in the midst of which Josh reaches groping hands of faith and finds the blessedness of sins forgiven, is managed with admirable mastery. This moving scene is the culmination of a chain of events, arousing the reader's expectation and satisfying it fully. Mrs. Briggs, however, arouses such expectation at other points in her story without rewarding the reader with a good culminating scene, (called in technical language the *scène á faire*). For example, one of her minor characters suffers a painful accident which requires him to be taken at once to the hospital in the nearby city, but a blinding snowstorm is in progress at the time. The car with the injured man in it starts out through the storm, but the author fails to "follow through"; we are not told that the car

---

(*Continued from page* 270)

minster Fathers gave a much more intelligible statement.

> The visible Church which is also Catholic or universal under the Gospel . . . consists of all those throughout the world that profess the true religion together with their children . . . And particular churches . . . are members thereof . . . (Westminster Confession, chapter 25, paragraphs 2, 4)

CONCLUSION

In conclusion, we may well be thankful for this little volume, which, in my opinion, gives a fair picture of Karl Barth and his theology as of the present day. J.O.B., JR.

ever arrived at the hospital. The only justification for the carefully laid scene and for the suspense is a sort of spiritual triumph for Josh. To fail to satisfy suspense in a novel is a decided flaw in technique. No author should create expectation for the reader unless he expects to satisfy it amply. In the great novelists this is a matter of the artistic conscience. That Mrs. Briggs is capable of creating a rousing scene as the culmination of such expectancy is fully evident in the account of the regeneration of Josh.

The tone of the story, showing the author's attitude toward the Christian life with its joys and sorrows, its frequent need for long patience and for faith in the midst of trial, is very good indeed. She avoids the pitfall, into which many Christian novelists have fallen, of representing faith in the Lord Jesus Christ as rewarded with material success. Mrs. Briggs reminds the reader, especially in her development of the character Evart, of the sufficiency of the spiritual reward.

It is encouraging to know that the Christian public is at last welcoming such realistic representations of life. Almost three centuries ago John Bunyan portrayed in *Pilgrim's Progress* the journey to the celestial city through trial and suffering, intermingled with the joy of Christian fellowship, without any of the sentimentality that has crept into Christian stories in late years. We need more of this honest, straightforward depicting of our pilgrim way. Such is *This, My Brother*, and such, we hope, will be many more Christian novels from the pen of Mrs. Briggs.

MARIAN J. DOWNEY