

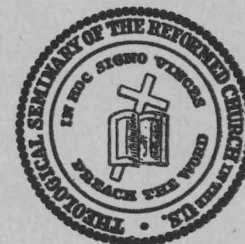
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## BULLETIN

# Theological Seminary of the Reformed Church in the United States

VOLUME II

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## IS CHRISTIAN EDUCATION TO BECOME A SCIENCE?\*

NEVIN C. HARNER, '24

Christian Education, as we know it today, is in many respects merely the continuation of Sunday School and church work of fifty years ago. It is in no sense an entirely new departure. Generally speaking, it seeks the same ends as were sought by Sunday School workers of 1880. It uses the same Bible. It exalts the same Lord and Master. It sings in large part the same hymns. It utilizes not a few of the same organizations. It works with the same human nature. Its indebtedness to those who have gone before is everywhere manifest.

Yet, notwithstanding these many points of similarity, there are quite obviously points of difference, Christian Education is something distinctive. A new spirit breathes through it. The church has witnessed nothing exactly like it before. And if it be asked wherein its distinctive quality lies, the answer must be: "It smacks of modern science. At this point there is a newness about it; namely, that it has taken over in large part the technique, the outlook, the atmosphere, and the vocabulary of science." A session of a Church School where the newer Christian Education is being carried on is strangely suggestive of a laboratory. An observer could step from the one to the other without sense of shock. Present-day conferences are very largely taken up with the consideration of research and experimentation, or else with the elucidation of some method or hypothesis which has lately come over the horizon. One can not at present take up

\* Inaugural address delivered in Santee Hall May 6, 1931, at the time of Professor Harner's induction into the chair of Christian Education.

a professional (note the word) journal of Christian Education without having eye and mind assaulted by statistical tables, means, standard deviations, and coefficients of correlation. Here, then, is a trend which is boldly distinctive of the new movement. Christian Education might with fair justification be described as the offspring of the union of Christian idealism with scientific method.

To observe this tendency is to raise a question of serious moment. How shall we regard this leaning toward science? Is it to be hailed as a great forward step, or deplored as a denial of the faith? Is it the occasion for the joy of a great Doxology, or the sorrow and foreboding of a Miserere? It is imperative that the issue be faced now while the movement is still in its infancy. If we wait long, its character will be firmly set; and then it will be too late.

As we endeavor to forecast the probable future of Christian Education, shall we visualize it as standing ultimately on the same footing as chemistry, physics, astronomy, engineering, and medicine? Will it, like them, make much of *observation*? Will it focus its attention increasingly upon every spot where human life is in process of growth—a group of boys in the street, a family gathered for the evening meal, a class-session in Sunday School? Are we to expect it—and help it—to analyze these observations with a view to discovering what makes life grow, what retards it, and what kind of growth is best? Will it, at times, assemble thousands of such observations and deal with them statistically after the manner of Hartshorne and May in the Character Education Inquiry, in the attempt to discover the general principles which are concealed in the welter of particular cases? And are we to picture it as making much of *experimentation*? Will it try out this way of conducting a worship service, and that way of disciplining children, and the various ways of dealing with delinquent boys? And are we to suppose that the day will arrive when it will have at its disposal *a sizable body of validated facts*, comparable to the accumulated knowledge of medical science. for example? Shall we imagine it saying to ministers, Sunday School teachers, playground directors, judges of juvenile courts: "Here are things which we *know* concerning

the making and unmaking of Christian personality? In these volumes are the accumulated results of our observation and experimentation. You can depend upon them as a physician depends upon his medical library." Will such a picture ever be a reality? Will our synodical meetings be given over in part to the consideration of what scientific workers in the Kingdom have found to be effective, as is the case with medical congresses today? And, if science should come to dominate not only Christian Education but the work of the church as a whole, would the Christian cause be helped or hindered thereby?

A generation or so ago the answer would have been ridiculously easy. We would have dismissed the whole matter as an idle dream. We would have said that the field of Christian Education was utterly inaccessible to scientific method. To begin with, human personality is so infinitely complex that we can scarcely define it—much less give a scientific account of it. It is the ever-present mystery which beggars all our powers of description and analysis. It manifests itself in a thousand ways and is the product of ten thousand antecedents. It is unthinkable that its workings should be reduced to a science. And goodness is an equal mystery. We think we know it when we see it, but it is like the wind which bloweth where it listeth. We can not tell whence it cometh nor whither it goeth. Some personalities achieve goodness, and some wickedness, and the reasons in both cases are largely unknown. And if human personality and goodness are mysteries, then religion, which is peculiarly the province of Christian Education, is the mystery of mysteries. It is the life of God in the soul of man. It is the bond between the finite and the infinite. It is clearly, therefore, the height of presumption to hope that in realms such as these we shall ever be able to proceed with the same sureness of step as that which now obtains in astronomy or in medicine? How shall we, for example, determine by observation and experimentation precisely that amount of parental affection which is best for children—not one grain too much nor one too little? How shall we ascertain the exact extent of self-guidance which will be best for girls fifteen years old? Can we know honestly as physicians know digestion? Can we with the scalpel of the intellect dissect the process of conversion until all its details are laid bare before us?



Such would have been our ready answer fifty or more years ago at a time when psychology was still mental philosophy and pedagogy was studied scarcely more than spiritualism is today, but not so in our day. The evidence to the contrary is too strong. Indeed, in the light of the experience of the last generation, it is foolhardy to venture to set limits beyond which science can not go. One of the most glamorous pages of human history is the story of scientific achievement in the closing years of the nineteenth century and the opening decades of the twentieth. Who would have dreamed fifty years ago that two scientists in the realm of human personality would spend five years of their lives plus the labors of a number of expert assistants in studying deceit and kindred phases of character, and that in the study of deception alone they would administer 171,594 tests requiring an average of four hours of time from each of 10,865 boys and girls? In the judgment of an eminent psychologist, these two investigators, Hartshorne and May, made more progress in the measurement of human conduct in three years than was made in ten years by the earlier students of the measurement of intelligence. As a result, these scientists are able to tell us with certainty some facts about deception. They inform us that among children deception increases with age—the cheating ratio for children 9 years old being .36, for 13 years old, .50. This information, we believe, is as reliable as medical knowledge concerning the relative prevalence of measles at the several ages. They tell us that deception decreases with intelligence—the cheating ratio of exceptionally bright children being .25 and that of exceptionally dull children being .55. They tell us that the most important single factor in influencing deception in public school is the way the class-room group feels about the matter of cheating. The correlation or relationship in cheating among friends in the same class is .73; among friends not in the same class, .16; among class-mates who are not especial friends, .60. These are only a few items taken from but one of a host of researches.

Who would have dreamed fifty years ago that we would know today the approximate relationship between nervous excitability and bodily acidity? Or, that we would know how old children must be before 75 per cent. of them will comprehend without

special instruction the meaning of the Parable of the Sower? Or, the mathematical chances of reclaiming delinquent boys through correctional institutions and through foster-homes? The science of human welfare, which is the science of the abundant life, has gone forward by leaps and bounds. Much of it has been prosecuted without the slightest hope of material gain. The very existence of these achievements serves to renew our faith in the idealism of mankind. And it becomes increasingly apparent in the light of these past achievements that it is impossible for us to say that Christian Education cannot become a science, if it wills to do so. It can, if it wills it, and if we will it. The major question, therefore, is not a *Can*, but a *Should*.

Before setting forth the considerations which point to the desirability and even the absolute necessity of Christian Education becoming a science, it is essential that an important distinction be made. We must separate sciences which deal only with things from sciences which deal with people as well as things. Chemistry, physics, astronomy, engineering obviously deal only with things. Medicine, education—both secular and religious, homiletics deal not only with drugs and textbooks and sermonie material, but—what is more important—they deal with people. Their whole purpose is to change people. Hence, a too exclusive attention to the thing-side of their respective fields without due attention to the people-side must doom them to certain failure. A doctor, who became so absorbed in his drugs or his surgical technique that he regarded his patients as mere opportunities for the practice of his narrowly conceived science, would sometimes be actually less successful than the old family physician, whose medical library was hopelessly out of date but whose warm human sympathies were entirely up to the minute. Likewise, a Christian educator, whose interest in projects and the discussion method and worship techniques so usurped his attention that he had no room left for a passion to help boys and girls under God, would in all probability be inferior to a Sunday School teacher of the old school, who was blissfully ignorant of the latest methods but eternally grounded in love for God and man.

There is then a distinct sense in which Christian Education, if it becomes a science, is not to be forced into the mold of those



sciences which have no human interest. It is precisely at this point that our greatest danger lurks, a danger so momentous that it may undo all the good which is potential in the application of the scientific method to Christian Education. It is at this point, we believe, that many ministers and churchmen have feared the scientific leanings of Christian Education, and rightly so. Their judgments have been altogether sound when they said they preferred an old-line Sunday School teacher to a modern technician. But, let it be noted, if in the first blush of our new emphasis upon research and technique we become coldly scientific, the cure is not less but more science. The very mark of a true science is to take all factors into consideration and to base its technique upon a balanced view of the whole. Therefore, any Sunday School teacher who is so absorbed in conducting a perfect discussion that she forgets the boys and girls for whom the discussion exists is in so far forth not scientific. She is attending to only one element in the situation, and the least important element at that. She is thinking so much of the thing-side of her science that she overlooks entirely the people-side. She is forgetting that love for children, a genuine desire to do them good, is the supreme pedagogical technique. It has more power to touch growing lives than the discussion method can ever have. (In all probability, the statement just made could be validated by the methods of scientific research.) There is no substitute for a transparent love for people and a consuming passion for the Kingdom of God. These must at all costs be retained as integral parts of the whole in the development of Christian Education into a science.

And there is no good reason for believing that these two interests are incompatible. It never occurs to us, for example, that the more skillful physician is necessarily prone to be less anxious to heal his patients for their own sake. On the contrary, if he really cares for his patients, his mounting successes begotten of his scientific skill may serve to fan his joy in service to a fever heat until it fills his life from center to circumference. It is not, then, a case of "either-or" but a case of "both-and."

Having thus faced an insidious danger, we are now in a position to attend to certain considerations which seem to point

irresistibly to the conclusion that Christian Education—and the work of the church in general—must become a science if it is to fulfill its destiny. These considerations exist because human nature is what it is, because life is what it is, and because our twentieth century civilization is what it is. There are four of them.

In the first place, Christian Education must become a science in order to combat the opposing forces of unrighteousness which themselves make such elaborate use of the methods of science. The children of light must fight the children of darkness with their own weapons if they entertain any hope whatsoever of winning the battle. There is no better example of the point in question than the motion-picture industry. This gigantic and oftentimes unscrupulous enterprise is laying a host of sciences under tribute in order to fill its coffers. (If ten thousand human personalities are left mutilated by the wayside, that is none of its concern.) The sciences of music and acoustics, of electricity, of machinery, of architecture, of advertising (which is at root psychology) are combined by master minds and hands to make a mighty appeal to our young people. Can a Sunday School whose officers and teachers make their preparation on their way to the church successfully offset its influence? Slipshod methods, uncritically adopted and indifferently executed, have never yet triumphed over painstaking diligence.

Or, consider with what scientific thoroughness the enterprise of war is carried on, both on the battlefield and at the home base. Indeed, it is a well-known fact that many of the sciences received a decided impetus from the World War. Aviation, chemistry, physics, engineering, bacteriology, medicine, and even psychiatry moved forward with ten-league boots under the stress of war. The thought-power of the nation was mobilized in order to make war. It would indeed be glorious if a future historian could look back upon our age and note that the sciences received a decided impetus from the Christian Church, by virtue of the extensive use made of them in the interests of a kingdom not of this world. Is it inconceivable that with high emotion we might mobilize the thought-power of the world in the service of the Prince of Peace? The foregoing are but two instances out of

many wherein activities which are more or less detrimental to human well-being are being carried on with scientific precision. The clear inference is that, if Christian Education is to make any headway in the opposite direction, it must do likewise.

In the second place, Christian Education must become a science in order to cope successfully with a world so complex that it makes and unmakes life in a thousand and one unforeseen ways. Our modern civilization of great cities, rapid transportation, radios, television, world-wide contacts, lower and higher education, gigantic industrial concerns has complicated endlessly the task of building the Kingdom of God. Compare the simplicity of a provincial town in the early nineteenth century. There the growth of a human personality was a relatively simple matter. It was conditioned by a home, a school perhaps, an occupation, a church, and neighbors. But now a Pennsylvania boy's taste in music is determined by a song from the NBC studios in Chicago. His outlook upon life is colored by a public school teacher whose philosophy is derived from Columbia University. His play-life is dominated by a school-mate from southern Italy. His diet and consequently his health are affected ultimately by the importation of Russian coal, inasmuch as his father's steadiness of employment is the indirect result thereof. And his home is in the strangest and loneliest and newest place in the world—a large city. How, then, shall we proceed to secure the abundant life for a Pennsylvania boy? Who is sufficient unto these things in a day when lives are being made and marred by tremendous underground forces which are at least as difficult to understand and cope with as the mythical dragons of the Middle Ages?

Here is the modern city, a new social phenomenon of whose meaning for human life we know next to nothing. A recent investigation in Chicago has found that, if the city be divided into concentric circles beginning with the Loop and extending to the better-class suburban areas, each circle has its own distinctive rate of delinquency. Immediately outside the Loop is an area of tumble-down warehouses where one boy out of four becomes a delinquent. Adjacent to it is an area of mixed immigrant populations where one boy out of five becomes delinquent. The percentages gradually drop until in the outer edges of the

urban area the proportion is only one out of fifty. What are we going to do about it? We do not know. Here is our gigantic industrial system, which, it is safe to say, is not understood by any one from the President to the humblest citizen. Recently it played a cruel trick upon us, throwing several millions of men out of work, but no one knows precisely why it did it nor what we should do about it. We know that this system is doing something to us as human beings but we have little idea what or why or how. A sense of helplessness overwhelms us as we confront the complex determinants of human life today. One thing seems clear; namely, that the only way out is to tackle social and religious engineering with the same scientific thoroughness as has been applied thus far to mechanical and industrial engineering. A Sunday School class which undertakes to develop Christ-like character today must think and experiment and labor incessantly. It is a matter of life and death. Christian Education must become a science in order to cope successfully with an infinitely complex world.

Again, Christian Education must become a science in order to command the allegiance and the intellectual respect of an educated constituency. The several realms of life have taken over one by one the scientific method. Medicine is now a science. It was not always so. Agriculture is a science, and a most careful one. Housekeeping is rapidly becoming a science. Transportation, manufacturing, merchandising, investment, secular education—all are now using in varying degrees the methods of science. The church, therefore, is face to face with a generation which has been educated to expect things to be done in a most careful manner, and to look lightly upon any life-area which does not set for itself high standards of study and workmanship. It seems probable that a part of the present indifference of the more highly educated classes to the church is due precisely to the uncritical, unscientific manner in which we often carry on our work. The contrast with other realms of life is too clear. We simply fail to command their intellectual respect. Dr. Coe, in speaking of our customary practice, says: "... the main tradition of religious education, Christian as well as non-Christian, as far as knowledge and thinking are concerned, is that of exer-

cising intelligence to a very limited degree and then stopping—often not only stopping but blocking the way to further use.”

It behooves us, therefore, as churchmen and Christian educators to set standards of precision and thoroughness which shall compel the respect of trained minds and challenge their powers to the full. The church has long done this in some departments of her activity. There is no scientific discipline more exacting than that of Biblical scholarship, for example. A long line of brilliant scholars have matched their intellects against the minute and highly technical problems in the fields of Biblical Introduction and Textual Criticism, feeling that here they had foemen worthy of their steel. Great profit has accrued to the church from this policy. With equal justification may she now follow the same strategy in the field of personal and social engineering. It is decidedly to her advantage to challenge a High School principal to the position of teacher of a Sunday School class as to a task into which he can pour all his faculties of critical analysis and thoroughgoing research without at all exhausting its possibilities. She can only gain, if a factory executive can accept the superintendency of a Sunday School with the consciousness that his new position will involve problems much more difficult than any encountered in his business life, upon which much less has been done, and in which infinitely more is at stake. Her position will be strengthened if she can give the student for the ministry to feel that his chosen profession contains possibilities for arduous mental discipline which are second to none, and that he need make no apologies for his choice to his college-chum who is now in law school or medical college. These possibilities are as yet only partially realized. It is our privilege to realize them more fully to the end that we may command the unqualified intellectual respect of a twentieth century constituency.

And, finally, Christian Education must become a science in order that it may be truly Christian, because the scientific spirit is ultimately deeply religious. It is religious on the manward side. As Dr. Coe has so well pointed out, the scientific method is the only basis for true intellectual fellowship between man and man. In the spirit of science there is no trace of dogmatism. I do not override your view because I can, nor do you disallow

mine because your personality is the stronger. No, both of us are under bonds to the truth and the truth alone. Under this overarching quest for something higher than ourselves we meet in mutual respect. Under this stimulus of a search for reality, the teacher and his class, a minister and his people, elders and deacons, Sunday School officers and teachers advance to new heights of fellowship wherein each is free to “draw the thing as he sees it for the God of things as they are.”

And the scientific spirit is religious, also, on the Godward side. In this spirit lies the promise of a new kind of fellowship between man and his God. For what we call science, rightly understood, is nothing more nor less than our childlike attempts to discover and use facts of life which the Almighty ordained eons ago. Science is not always so interpreted—of that we are well aware—but it and we would be the richer for the religious interpretation. Christian Education has the solemn right to view it in this light. The scientific method, thus, becomes one way by which we lay ourselves open to God’s revelation. We can discover no truth that is not His truth. And, having discovered it, we use it to accomplish ends which are His ends. To the scientific Christian educator it can be said, as it was said of old: “Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure.”

Is Christian Education, then, to become a science? Fully conscious of the dangers involved, we answer that it can, and it must.



## THE CHURCH OF THE NEW TESTAMENT\*

Text: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (I Peter 2: 4-5.)

Everywhere men are asking impatient and insistent questions about the Church. What is wrong with the Church? Is the Church holding its own? What is the Church doing? Is the Church leading or following? Is Christianity in its twilight? These questions cannot be answered to the satisfaction of those who ask them, for they have in their minds no clear idea of what a Christian Church is. If we can discover what the Church of the New Testament is, what its message is, what its mission is, what its motive is, these questions can be answered. The old French bishop, who presided over the war-swept Diocese of Arras, began the work of restoration by first building the Church belfries. Criticized for giving his first thought to secondary matters the old man answered, "Let the people hear the Church bells and they will soon come to the help of the Lord." I want to ring the Church bells—the bells of the Evangel—the bells of the New Testament. And if we can hear the Church bells, then we will be ready to meet the critics and the cynics, the statisticians and the satirists and best of all we will hear the gracious words singing in our hearts, "Glorious things of thee are spoken, Zion, city of our God."

Jesus, Himself, had spoken of the Church. He had said to St. Peter, "On this Rock will I build my Church." Very well. Let us go to St. Peter for the plans and specifications of the New Testament. We find them on the first page of his first letter. Here they are:

"Come then to Him—the Living Stone—rejected indeed of men, but with God elect, precious." That is the first specification.

\* Delivered by Dr. Hugh Thomson Kerr, Moderator of the General Assembly of the Presbyterian Church of the U. S. A., before the graduating class of the Theological Seminary of the Reformed Church in the U. S., Lancaster, Pennsylvania, Tuesday evening, May 5, 1931.

"Ye also, as living stones, are built up a spiritual house." That is the second specification.

"To be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." That is the third specification.

The language is involved. The metaphors are mixed. The words like stones are thrown together in a heap, for Peter served God like Dwight L. Moody, with all the grammar he had, but in the end the meaning is as clear and strong as sunlight. When he talks about a spiritual house built up of living stones, built into the Living Stone, where a holy priesthood offers spiritual sacrifices acceptable to God, we know what he means. He is baptizing Old Testament language into the spirit of the New Testament. He means what St. Paul means when he told the Christians of Ephesus that they were "built upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone, *in whom*, each building fitly framed together groweth into a holy temple in the Lord."

The Church, then, is a spiritual building. It is all alive with personality. It is all alive with the life and character of Christ and with the life and service of those who are Christ's. In this arresting, rugged language we find three marks of the Church of the New Testament.

## I

*The Church of the New Testament is nothing whatever apart from Jesus Christ.* Apart from Him, there is no Church. He is the living, the ever-living Rock of Ages upon which the whole edifice rests. He is the chief cornerstone and apart from Him there never has been and never can be a Christian Church. Go over, one by one, the great hymns of the Church which have come down through the ages. In the Seventh Century they were singing, "Christ is made the sure Foundation, Christ the Head and Cornerstone, chosen of the Lord and precious, binding all the Church in one." In the Eighteenth Century they were singing, "On the Rock of Ages founded, what can shake our sure repose?" In the Nineteenth Century they were singing, "The Church's one Foundation is Jesus Christ her Lord."

We do not write great hymns about the Church in the Twentieth Century. We have been too busy finding fault with the Church but we still sing the old songs which proclaim Christ as the Foundation Rock upon which the Church rests. This fact marks the limits and defines the boundaries of the Church of the New Testament. It defines and limits both its message and its mission. The Church is limited only as Christ, Himself, limits it. Whatever Christ will endorse and countersign of activity, of moral reform, of social service, of political interest, that the Church of Christ must also endorse. Whatever of service or sacrifice, of adventure, of attitude or of action which registers the mind of Christ, that the Church must champion. Wherever He goes, the Church must go. Whatever He says, the Church must say. Whatever He does, healing the broken hearted, binding up the wounded, setting at liberty those that are bound, preaching the Gospel to the poor, that the Church must also undertake.

Instead of limiting the Church, this principle leads it out to the very frontiers of the world. Who can set limits to the human interest, the moral passion, the spiritual inspiration of Jesus? The mission of Jesus was redemptive. This, then, is the mission of the Church. The message of Jesus was salvation. This, then, will be the message of the Church. The method of Jesus was the cross. This will be the method of the Church. The motive of Jesus was love. This will be the motive of the Church. The ministry of Jesus laid hold on all of life and this will be the ministry of the Church.

Why should we fret ourselves with the opinions of worldly-minded critics who deery the Church for what it is and what it is not, when like loud mockers of the roaring street they ignore or disown Him, apart from whom the Church has no right to exist and no message to proclaim? The Church, following in the path of Christ, must take the risks of the cross and it should be no matter of surprise that the Church is crucified in Russia and sometimes ridiculed in America. Is it not written here in the Record that Christ was rejected of men? "Disallowed" the old version says, meaning that He was examined, appraised, measured, put to the test and then after thorough investigation

was deliberately "disallowed." But what men set aside God elected as precious, precious as life, and the Church comes into its own only when in its message and its mission it parallels the life and sacrifice and triumph of Jesus.

## II

Let us move on. The Church of the New Testament is nothing apart from Jesus Christ, and *it is nothing apart from those who are His people*. If He is the Living Stone, then they too are living stones built up in Him into a spiritual house. The material out of which this spiritual house is built consists of individual Christians. It is a significant word that is used. It is not the word "petros" which Jesus used when He said, "Upon this Rock will I build my Church." That word means the rock of the quarry. This word "Living Stone" is "lithos" the rock which has been hewn, shaped, smoothed, polished, marked and made ready to be fitted into its place in the structure. The Church grows stone upon stone and life upon life. The structure is built out of spiritual units and these units have been shaped out of the most unpromising material. Out of the deep, dark pit of malice, envy, guile, hypocrisy, insincerity, evil-speaking. This is the rock out of which these living stones have been shaped and polished.

The Church, then, is nothing apart from the Christian folk who in Christ are built up into a spiritual fellowship. Money and brains, authority and organization, ritual and philanthropy, cannot make a Church. An orator cannot make a Church. He can make an audience. An audience is a heap of stones but a Church is a spiritual building.

This is not the popular idea of the Church. The Church is thought of as something apart and to many the Church is a place to go; perhaps, when you are in trouble, when you have a heart-ache, or a pain in the conscience, or when the homesickness of the soul lays hold of you, or when you wish to taste the Easter gladness, or hear the Christmas music, or smell the orange blossoms of youth's wedding festival. No, the Church is a fellowship created by the union of lives that are linked in life to God. As related to the world the early Christians were called "saints."

As related to Christ they were called "disciples." As related to each other they were called "brethren." And the Church of the New Testament is a brotherhood. In each age there have been creedal tests. The creedal test of the Early Church was love. "If a man say he love God and hateth his brother he is a liar." "We know we have passed from death unto life because we love the brethren." "He that loveth not his brother whom he has seen cannot love God whom he hath not seen." This is the quality the modern Church lacks. The Church lacks the atmosphere of love.

There are Christians who seek to solve social and racial and international relationships who fail to solve these relationships within the confines of their own Church life. If there is weakness in the modern Church it is because there is imperfect building-in of individual Christian lives. If a Christian is built into the fellowship of life and love how can he fall out? When a member slips out of his place it is like knocking a stone out of the Church wall. We must return to the simplicity of the New Testament fellowship, a fellowship in which no stranger will be overlooked, no Christian unemployed will lack a helping hand, no one of God's poor will be lonely, no broken heart will fail for sympathy, a fellowship where class distinctions are unknown, where in the family of God the rich are poor and the poor are rich, the great are small and the small are great.

### III

There is no New Testament Church apart from Christ. There is no New Testament Church apart from Christian people and *there is no New Testament Church without a consecrated priesthood* and to this priesthood every Christian is called. The purpose of the Church is the service of a consecrated priesthood which will offer acceptable spiritual sacrifices. This is the protestant, the evangelical, the New Testament idea of what it means to be a priest. Every Christian within this spiritual fellowship is consecrated to the holy priesthood. The New Testament knows only one Great High Priest who in His love offered Himself up for us all. That sacrifice can never be repeated. But now in His name every Christian is called to the holy office

of offering spiritual sacrifices. If you are a Christian then in the thought of the New Testament you are a priest. You are a man set apart who serves at the altar. You are robed in an official garment. You are ordained, set apart, consecrated. The pew where you worship today, that is your altar. Tomorrow it will be your desk, your counter, your factory, your school, your home. Think, then, of the absurdity of looking upon the Church as a place to come as a spectator, a recipient, an on-looker, a critic, to hear a sermon, to listen to music, and to leave perhaps with a judgment upon your lips. No, you are not a spectator, you are a participating priest. You carry up to the altar your sacrifices. What sacrifices, then, have you to offer? What prayers have you to make? What message have you to herald? What gift have you to bring? A priest is a man who prays. He offers intercession. Do you pray? If not the heart of one of God's priests is closed. A priest is a man who offers praise. Do you sing? If not the lips of one of God's priests are silent. Every priest has something to offer in sacrifice. Do you have something to offer? Our Great High Priest offered up Himself. What have you to offer? What gift is in your hands? If you have no gift then the hands of one priest are empty. Why should a man be a priest if he has no message, no prayer, no song, no gift?

Do you remember what St. Paul had in his hand? He was writing to the Church in Corinth, a Church that tried his patience and almost broke his heart, and he is saying that life to him, as a Christian, was like a Roman triumph and as he writes you can see the pageantry of it all—the aged senators, the oxen garlanded for sacrifice, the priests robed in beautiful garments, the four white horses, the chariots, the conqueror, the crown, the wreath of victory, the sceptre, the victorious generals. You can hear the song and shout of victory and out on the fringe of the crowd the slaves with their waving censers scattering the sweet incense and St. Paul thinks of the progress of the Christian Church as a pageant of triumph. What was his part in the pageant? He was one of the slaves out in the crowd scattering the incense. "Thank God," he says, "wherever I go He makes my life a constant pageant, triumphant in Christ, diffusing the



fragrance of His knowledge everywhere by me." And He is out in the heathen world scattering the fragrance of the knowledge of Christ—the fragrance of the knowledge of Christ. That is the priestly act of the greatest Christian missionary who was also the world's greatest evangelist.

Let us come back to the text. It contains not only a description but a command. Come to Him then! Come to the Living One! Life flows to us from Him who is the fountain of life. Let us write that command over the door of our Church. Come to Him then and keep coming! That is the meaning of the Word. Keep coming! Say, as you said when you first came to Him, "I am coming Lord, coming now to Thee." It is only as we keep coming to Him that we will have a Living Church. Come to Him then, not to a sacrament, but to Him of whom the sacrament speaks. Come not to a creedal formula but to Him of whom the creed sings. Come then not to the Church but to Him whom the Church proclaims.

This is not the language of mysticism. It is the language of life. Coming to Him we come to purity, to righteousness, to courage, to heroism, to sacrificial service. Coming to Him we come to all of life: life social, life moral, life physical, life spiritual, life eternal, life here in the Church and out in the shop, here in America and there in Africa. Out of the mission field comes the picture of a hospital where the surgeon is operating on a little child and close by is the chapel and from it into the hospital floats the words of the prayer, set to music,

"Christ, of the wounded hand,  
And wounded foot, and side and brow,  
O come in saving power, command  
Thy great salvation now.

Christ of the wounded hand,  
And love's long bitter agony,  
Healer of souls, the dead command  
To wake and live in Thee."

Come to Him, then, anywhere, everywhere and where two or three are gathered together in His name there He is and there is the Church of the New Testament.

## PSYCHOLOGY AND COMMON SENSE

LAWRENCE E. BAIR, PH.D.

Whenever a new science appears upon the horizon it inevitably attracts to itself devotees who make most extravagant claims for it. It is hailed as the panacea for all ills, and is looked upon as the key by which life's mysteries are to be unlocked and its difficult problems solved. This, unfortunately, has been the fate of psychology.

In 1876, Cesare Lombroso, working in the field of criminal psychology, set forth the theory that crime is a biological and anthropological problem. He formulated the doctrine that the typical criminal can be recognized because of certain well-marked bodily stigmata and deformities which are peculiar to him. Personality and character, therefore, are largely determined by the physical form and features of which the individual finds himself heir or victim at birth.

Some years later, Sigmund Freud, inspired by Dr. Joseph Breuer's success in applying psychoanalysis to the case of a hysterical girl, devoted his life to the study of psychoanalysis. He was led to believe that suppressed sex desires are responsible for abnormal mental states, and that personality can only be understood after a careful psychoanalysis. Immediately his disciples began to rewrite history and biography. The achievements of great men were explained upon the basis of adequate sex expression. Their failures were traced to suppressed desires which occasionally broke through the subconscious mind and expressed themselves in dreams or organized themselves into harmful complexes. Art, architecture, literature, music, and well-nigh everything was believed to have its origin in the sex libido, and when properly understood was seen to be but a secondary form of such expression.

In 1871 Alfred Binet came to Paris to prepare for the legal profession. Here he came in contact with Charcot who easily persuaded him to abandon law and turn his attention to medicine, but medicine only became the stepping-stone to psychologi-

cal research which became Binet's life work. From 1882 until his death, almost a quarter of a century later, Binet worked tirelessly at the Sorbonne. As the result of his years of intensive psychological research he gave the world three scales for testing intelligence. Many of Binet's followers have no doubt overestimated the value of these tests, others have closed their minds to what will undoubtedly prove to be a great contribution to the study of the human mind.

Among American psychologists Edward L. Thorndike of Columbia University is recognized as one of America's greatest creative thinkers. Dr. M'Dougal with mild contempt says that Teachers' College, Columbia University, is Professors Thorndike and Dewey.<sup>1</sup> Dr. Thorndike has applied to the field of testing the stimulus-response theory of psychology. The individual is what he is largely because he is the sum, total of his past responses. The practical task of the psychologists, therefore, lies in controlling the stimuli in such a way as to bring forth desired responses. In this the psychologist must be guided by certain very definite laws which have become known as the laws of learning. Many people believe that the discovery and the formulation of these laws is the greatest contribution made to psychology in the last quarter of a century.

Thorndike's stimulus and response psychology opened the way for the out-and-out behaviorist whose most popular representative is John B. Watson. Instincts which played such an important part in the older psychologists and in the theories of Freud were forced to make their exit in rapid succession in the newer theories of Thorndike and the later behaviorists. Thorndike devoted one entire volume to original nature. To Watson and his followers such an extensive study is unnecessary. The baby is not a victim of heredity. With few exceptions, all his reactions are the result of his environment. He is a mere mechanism which makes certain very definite responses to stimuli which, in most cases, can be controlled by the experimenter. We must bear in mind that this experimenter is himself a similarly controlled and determined machine as were also the individuals

<sup>1</sup> King, William P., "Behaviorism, A Battle Line!" Cokesbury Press, Nashville, Tenn. 1930.

who came in contact with him in his early life. Thus we become but a link in an endless chain of cause and effect.

The psychoanalysts and the behaviorists called into the field the biochemists for whom, as for many others, the former's explanation of life was too simple. Thus, Dr. G. W. Crile traces the respiratory movements of the new-born infant to the "very delicately adjusted center in the medulla which responds to external stimuli, or the slight variations in the alkalinity (hydrogen-ion concentration of the blood.)"<sup>2</sup> Max G. Schlapp and others have pointed out the very intimate relation between glandular disturbances and human behavior.<sup>3</sup>

Our survey would be incomplete if we should fail to include in it the work of Dr. Spearman of the University of London and Dr. Kohler at the University of Berlin. The former has come to the study of psychology from the field of mathematics. On the basis of many statistical computations he has concluded that there is a general intelligence factor which runs throughout the entire individual's life. This factor he calls "G." Alongside of this general intelligence factor (G) he also recognized special abilities which he has designated "s." His position may become more clear to the reader if we quote from Dr. Dearborn's recent book, "Intelligence Tests." Dr. Dearborn says: "Professor Spearman's theory is that in any intellectual operation, such as adding a column of figures or of translating a passage of French into English, there are two factors involved: first, the specific skills or abilities as of arithmetic and language, and a general ability which is common to all the specific abilities, a sort of common fund of intellectual energy. It

<sup>2</sup> Crile, G. W., "Man, An Adaptive Mechanism," p. 368. (See also "A Suggestion as to the Mechanism of Memory in the Comparative Psychologist," June, 1921.) The *Chicago Tribune* of December 8, 1930, contains a rather extensive article of what they believe to be a remarkable discovery by Dr. Crile and his assistants in their Cleveland laboratory. According to this article they have found the secret of the origin, as well as the nature, of life. The writer does not feel that there is need for undue excitement over this discovery. In the last two articles Dr. Crile appears more as a bioelectrician than as a biochemist.

<sup>3</sup> Schlapp, Max G., and Smith, Edward H., "The New Criminology." 1928.

is this common factor, which others have called general intelligence, which explains the positive correlations between the special abilities. If a person is good at one thing as, for example, mathematics, the rule is that he is apt to be better than the average in other intellectual traits as, say, in linguistic attainments.<sup>4</sup> It should be added that quite recently Dr. Spearman has recognized a third factor in intelligence; namely, "g" which represents groups of abilities which seem to be intimately related to each other. The following diagram may help to clarify Spearman's position:<sup>5</sup>

Wolfgang Kohler is probably the leading exponent of Gestalt Psychology. The simple stimulus-response psychology of the behaviorist does not satisfy the disciples of the Gestalt school. On the basis of extensive experiments with animals, especially apes, they believe that the individual responds not so much to individual stimuli as to total situations.

To these theories individuals react differently. There are those who refuse to examine any theory which runs counter to their philosophy of life. To this group all psychology is "bunk" and all psychologists enemies of well-established moral codes and standards. A second group welcomes every new strange doctrine. They delight in being considered radical and in shocking their more complacent friends by their unorthodox beliefs. Thus, they hope to win their way into the company of the high-brows. A third group is made up of the open-minded critics. Here all theorists are permitted to appear but all theories must be brought before the bar of reason, common sense, and experience. The member of this group is not only analytic; he is also synthetic. Every theory is evaluated in terms of the whole experience of the individual and society.

<sup>4</sup> Dearborn, Walter Fenno, "Intelligence Tests," "Their Significance for School and Society." Houghton Mifflin Company. The Riverside Press, Cambridge. P. 97.

<sup>5</sup> Dr. Spearman has added several other factors such as C which represents a constant factor of speed and W which corresponds to what we formerly called the will or the ability to stick to a task until it is completed. For a more comprehensive statement of Spearman's ideas the reader is referred to his book, "The Nature of Intelligence and the Principles of Cognition." London, Macmillan, 1923.

Lombroso must be studied in the light of his age. At the dawn of the nineteenth century, Hernroth wrote, "No one becomes insane, unless he forsakes the straight path of virtue and of the fear of the Lord."<sup>6</sup> When Ceasare Beccario and others rose up against the common practice of torturing prisoners in order to bring forth confessions of guilt, they were proclaimed the enemies of justice and the champions of lawlessness.

Sentences were imposed by the judge wholly upon the basis of the crime committed. The thief must serve six months or six years in the workhouse, after which he is again permitted to become a member of society. One might well ask with Lombroso, but why six months or six years? Suppose it should be ascertained at the end of three years that the criminal had been cured and might return to society with mutual profit to himself and society, why should he not then be released? Or, suppose it should be learned that at the expiration of his entire term, his criminal tendencies remained. Why should he not be indefinitely confined and society thus protected?

Lombroso came to the conclusion that the criminal does not offend against the laws because he is ignorant, untrained, unschooled, immoral, irreligious, or consciously rebellious and vicious. He noticed that many confirmed criminals were men of a marked degree of education, considerable accomplishments and often cultured. From these facts he concluded that there must be a criminal class with marked criminal characteristics. After extensive study he pointed out physical stigmata which marked this criminal class. Among these were: 1. misshapen or asymmetrical cranium; 2. sparse beard; 3. simiosity; 4. long or prognathous jaw; 5. nervous insensitiveness, especially to pain; 6. animal-like peculiarities, and others. Any five of these he believed to be sufficient to indicate a fully developed criminal type. Fewer than three would indicate the non-criminal.

Personality types have long been recognized. "In the mind of the man-in-the-street, the devil is usually lean and has a thin beard growing on a narrow chin, while the fat devil has a strain of good-natured stupidity. The intriguer has a hunch-back and

<sup>6</sup> Ferri, Enrico, "The Positive School of Criminology." Charles H. Kerr & Co., Chicago. 1910. P. 16.



a slight cough. The old witch shows us a withered hawk-like face. Where there is brightness and jollity we see the fat knight Falstaff—red-nosed and with shining pate. The peasant woman with a sound knowledge of human nature is undersized, tubby, and stands with her arms akimbo. Saints look abnormally lanky, long-limbed, of penetrating vision, pale, and godly.

"To put it shortly. The virtuous and the devil must have a pointed nose, while the comic must have a fat one. What are we to say to all this? At first only this much: It may be that phenomena, which the phantasy of the people has crystallized into the tradition of centuries, are objective documents of folk-psychology—jottings from the observation of mankind, worthy, perhaps, of a glance even from the eyes of the experimenter."<sup>7</sup> Shakespeare makes Caesar say:

Let me have men about me that are fat:  
Sleek-headed men and such as sleep o' nights:  
Yond Cassius has a lean and hungry look;

*Ant.* Fear him not, Caesar; he's not dangerous;  
He is a noble Roman and well given.

*Caes.* Would he were fatter! But I fear him not  
Yet if my name were liable to fear,  
I do not know the man I should avoid  
So soon as that spare Cassius. He reads much;  
He is a great observer and he looks  
Quite through the deeds of men; he loves no plays,  
As thou dost, Anthony; he hears no music;  
Seldom he smiles, and smiles in such a sort  
As if he mock'd himself and scorn'd his spirit  
That could be moved to smile at any thing.  
Such men as he be never at heart's ease  
Whiles they behold a greater than themselves,  
And therefore are they very dangerous.  
I rather tell thee what is to be fear'd  
Than what I fear; for always I am Caesar,  
Come on my right hand, for this ear is deaf,  
And tell me truly what thou think'st of him.

Many of the characters of Dickens are deformed. As we read Dickens again in our more mature days we realize that there was method in his madness and that every physical deformity is

<sup>7</sup> Kretschmer, "Physique and Character."

accompanied by moral delinquency. Probably Dickens wanted to teach his generation that what one is becomes eventually written upon his face and form. This is very clearly seen in his creation of Scrooge but it can also be noted in the other characters of the great English novelist. May we illustrate this from a scene in "David Copperfield" which was first published in 1849 and 1850.

"Be calm, my dear ma'am," said Mr. Chillip, in his softest accents. "There is no longer any occasion for uneasiness. Be calm."

It has since been considered almost a miracle that my aunt didn't shake him, and shake what he had to say out of him. She only shook her own head at him, but in a way that made him quail.

"Well, ma'am," resumed Mr. Chillip, as soon as he had courage, "I am happy to congratulate you. All is now over, ma'am, and well over."

During the five minutes or so that Mr. Chillip devoted to the delivery of this oration, my aunt eyed him narrowly.

"How is she?" said my aunt, folding her arms with her bonnet still tied on one of them.

"Well, ma'am, she will soon be quite comfortable, I hope," returned Mr. Chillip. "Quite as comfortable as we can expect a young mother to be, under these melancholy domestic circumstances. There cannot be any objection to your seeing her presently, ma'am. It may do her good."

"And she. How is she?" said my aunt, sharply.

Mr. Chillip laid his head a little more on one side, and looked at my aunt like an amiable bird.

"The baby," said my aunt. "How is she?"

"Ma'am," returned Mr. Chillip, "I apprehended you had known. It's a boy."

My aunt said never a word, but took her bonnet by the strings, in the manner of a sling, aimed a blow at Mr. Chillip's head with it, put it on bent, walked out, and never came back. She vanished like a discontented fairy; or like one of those supernatural beings whom it was popularly supposed I was entitled to see; and never came back any more.

This scene can be fully appreciated only when one is acquainted with Dr. Chillip and Miss Trotwood. Dickens thus describes these characters:

The doctor was the meekest of his sex, the mildest of little men. He sidled in and out of a room, to take up the less space. He walked as softly as the Ghost in Hamlet, and more slowly. He carried his head on one side, partly in modest appreciation of himself, partly in modest propitiation of everybody else. It is nothing to say that he hadn't a word to throw at a dog. He couldn't have thrown a word at a mad dog. He might have

offered him one gently, or half a one, or a fragment of one; for he spoke as slowly as he walked; but he wouldn't have been rude to him, and he couldn't have been quick with him, for any earthly consideration.

My aunt was a tall, hard-featured lady, but by no means ill-looking. There was an inflexibility in her face, in her voice, in her gait and carriage, amply sufficient to account for the effect she had made upon a gentle creature like my mother: but her features were rather handsome than otherwise, though unbending and austere. I particularly noticed that she had a very quick, bright eye. Her hair, which was grey, was fastened in two plain divisions, under what I believe would be called a mob-cap; I mean a cap, much more common then than now, with side-pieces fastening under the chin. Her dress was of a lavender color, and perfectly neat; but scantily made, as if she desired to be as little encumbered as possible. I remember that I thought it, in form, more like a riding-habit with the superfluous skirt cut off, than anything else. She wore at her side a gentleman's gold watch, if I might judge from its size and make, with an appropriate chain and seals; she had some linen at her throat not unlike a shirt-collar, and things at her wrists like little shirt-wristbands.

There was a patch of green outside the cottage which Betsy Trotwood considered her inviolable property; and over which she would permit no donkeys to ride.<sup>8</sup>

On the basis of general observation Shakespeare, Dickens and other literary geniuses had noted in a general way that in many cases certain character traits revealed themselves in the physical appearances of individuals. When Lombroso attempted to carry this theory to the extent of classifying criminals on the basis of bodily stigmata he undoubtedly went too far. The Lombrosian theory is easily disproved.<sup>9</sup>

Virtuous men may be found who possess many of these marks upon their bodies. The late George A. Gordon relates an experi-

<sup>8</sup> Charles, Edwin, "Some Dickens Women." New York, Frederick A. Stokes Company. Pp. 306-307 and 310-311.

<sup>9</sup> Channing, Wisler, and Boas have shown that the most classical stigmata are only slightly more prevalent in mentally abnormal types than in normal individuals. Boas has also demonstrated that environment plays a very important part in bodily developments. Goring who has made an extensive study of the physique of English convicts has practically disproved the existence of a criminal anthropological type. Wm. J. Healy, who is perhaps America's most outstanding student of juvenile crime, in studying 1,000 cases, came to the conclusion that if the case of mental abnormality were taken out of the series the proportion of marked stigmata would be little if any larger than in the general population. (Healy, Wm. J., "The Individual Delinquent," pp. 64 and 146.)

ence which is to the point: "Here I must relate what, after all, may have been a just judgment upon me. When I boarded my steamer in Liverpool for home in 1901, I found in my room the worst looking human being that I ever set eyes on. He was an Austrian, with small weasel eyes, low receding forehead, head as if it had been shaved, small and ugly; in fact, experts told me that he looked the twin brother of Skeats the burglar, a gentleman unknown to me. I knew that I had to room with this man for nine days and nights, and I had considerable unspent money in my possession. I went to the purser and told him that I had a hundred dollars; that I felt that I should like to deposit it with him. He was very kind, took my money, and gave me a receipt for it. This did not altogether put my anxieties to rest. 'Do you know my room-mate, Mr. Purser?' I inquired. 'Indeed I do. Dr. Charmatz, of Carlsbad. He has just been here on a similar errand and with feelings similar to your own.' So much for appearance. This man I found to be in every way a gentleman. We became fast friends, and corresponded annually till his death. He was a consummate master at the piano, and, on the evening of the concert for the benefit of the families of lost seamen, outshone all others by his brilliance. He was a poor sailor, and I ministered to him in medicine and human comfort. He had been bitterly disappointed in love, and gaining confidence in me, told me the whole sad story. I could not much blame the lady, although I sincerely pitied him in the depth and bitterness of his sorrow. If I really am his double in appearance, I have to add that I was infinitely happier at the point where he tragically failed. Peace to his fine soul, now freed from a body fitted, not for the abode of the spirit of a nobleman, but for that of an assassin."<sup>10</sup>

The above incident shows, first, that the Lombrosian theory has been disproved so far as Dr. Gordon and Dr. Charmatz are concerned, and, secondly, it also shows that both Dr. Gordon and Dr. Charmatz believed with Lombroso that there was a distinct criminal type. It is the opinion of competent criminologists that Lombroso's position cannot be maintained. If in any

<sup>10</sup> Gordon, George A., "My Education and Religion." Houghton Mifflin Co. 1925. Pp. 284-285.

case a large number of stigmata are found they sometimes serve as accumulative evidence but no reputable criminologist would think of classifying criminals on bodily appearances alone.

What can we say then of Lombroso? Has he lived in vain? Has he made no contribution to psychology and criminology? Such a conclusion would be shallow and unfair. If he would have accomplished nothing else, he would have rendered a service of incalculable value in directing the minds of criminologists from the crime to the criminal. Like Darwin and other great creative thinkers he pointed out the general method which must be pursued in the ultimate solution of crime. So far as the details of his theory are concerned, we would no more follow the former than we would follow the latter in his theory of heredity. In the second place, he has made, at least, a negative contribution in bringing into the field scientific investigators who have cleared up the whole field of investigation in which Lombroso was interested. He may well be styled "the father of modern criminology" and the most advanced scientific students of crime will continue to hold him in high regard.

Greensburg, Pa.

#### IN MEMORIAM—DR. ELMER RHODES HOKE

The hand of death has taken unusually heavy toll from the ranks of the ministers and leaders of the Reformed Church during the past year. A theological seminary is a unique vantage-point from which to witness this annual depletion of the Church's leadership, for in it the Seminary finds its absolute negation. The Seminary develops leaders; death removes them. The Seminary initiates a ministerial career; death closes it so far as the Church militant is concerned.

These losses are hard to accept, but none harder than that of Dr. Hoke, cut off in the very prime of his life. Dr. Hoke was graduated from the Seminary in the class of 1916. During the next four years he served in succession the congregation at Trafford, Pennsylvania, and Trinity Reformed Church in Baltimore, Maryland. In 1920 he was elected Professor of Educa-

tion and Psychology at Hood College, and in 1922 assumed the corresponding chair at Lebanon Valley College. It was in 1924 that Dr. Hoke entered upon the presidency of Catawba College—a relationship momentous for both the institution and the man. The romance of his work at Catawba is known throughout the Reformed denomination. He took charge of an institution with a small student body, unimposing equipment, and uncertain future. Seven years later he left behind him a college with upwards of ten splendid buildings, a student body of approximately four hundred, a faculty marked by unusual standards of excellence, a plant and endowment whose total valuation was over a million dollars, an institution—in short—fully accredited by the Southern Association of Secondary Schools and Colleges.

These things he did with a quietness and ease which belied the intensity of purpose and splendid efficiency with which he worked. His students loved him as a friend and comrade. There is an easy camaraderie on the campus of Catawba which is often lacking in older and larger institutions where traditions and customs have raised unnatural barriers between teacher and taught. Dr. Hoke had full share in the creation of this spirit of fellowship. In the community of Salisbury, where the college is located, he was respected as one of the town's outstanding citizens. He enjoyed the highest confidence and esteem of North Carolina Classis. When, early in 1930, he was challenged to accept the presidency of Racine College in Wisconsin and the possibility arose that he might be lost to Catawba, telegrams and messages poured in from the Reformed constituency of North Carolina assuring him of their confidence and continued support and urging him to stay.

Shortly after Christmas, 1930, Dr. Hoke was taken ill with influenza. No one suspected at the time that his life would be forfeited to the disease, but in time complications set in with which medical science was unable to cope. On March 5th volunteers were requested for blood transfusion and thirty-six students responded, but to no avail. He died March 25, 1931. A memorial service was held in the college auditorium, at which the address was delivered by the Rev. J. C. Leonard, D.D. The



final services were held at Gettysburg, Pennsylvania. Dr. Richards preached the sermon.

A speaker of our day has contended that a man has no absolute but only relative value. "A man," he says, "is a temporary label attached to a permanent ideal." This is not altogether true. Ultimate values reside not even in ideals, but in men. All ideals, all institutions, all causes find their sufficient reason for existence in promoting the spiritual welfare of human beings. Nevertheless, the thought contains a kernel of truth. The worker dies, but the work goes on. The greater the man, the greater the work which he leaves behind him. The Reformed Church in North Carolina and in the country as a whole is immeasurably poorer for the passing of a man of the calibre of Dr. Hoke. Those who remain must, to the best of their ability, make good his loss.

#### SEMINARY NEWS ITEMS

As one looks back over the academic year, 1930-31, February 9-11 stands out as a red-letter date. Both the Swander and the McCauley Lectures were brought within the compass of these days, with the result that an unusual intellectual feast was offered to the students, faculty, alumni, and friends of the Seminary. A number of alumni took advantage of the grouping of these Lectures. Lancaster Classis was in session at the time, and by a mutual adjustment of hours the members of Classis were able to attend a majority of the sessions.

The Swander Lecturer for the year, Professor Henry Nelson Wieman, Ph.D., of the University of Chicago, will long be remembered for his clarity of thought and his graciousness in discussion or argument. Dr. Wieman had for his subject, "The Damning Weakness of Liberalism." The lectures were replete with the distinctive thought-forms which have become familiar to the readers of his books. It is probably safe to say that very few, if any, could agree with him entirely in his conceptions of God and religion; some felt that the Deity whom he depicted could by no means meet the religious longings and needs of the

human heart; but all were provoked to a fresh examination of their religious beliefs. In fact, it would seem that the finest service rendered by Dr. Wieman was by way of stimulating vigorous thought about religious matters. It was a treat to observe with what tenacity and eagerness his hearers took hold of the arguments which he presented, actually leaning forward in their seats to do so. Another memory which we have of Dr. Wieman is his quiet, non-dogmatic tolerance of those who differed from him. In the heat of the good-natured debates which often followed his lectures, not a word of bitterness escaped him.

The McCauley Lectures were delivered this year by the Rev. Lee M. Erdman, D.D., of Reading, Pa., on the subject, "Perils and Problems of Pastoral Life." Dr. Erdman spoke out of his own rich pastoral experience, and placed his hearers very much in his debt. The conversation among the students at the close of the lectures was by no means confined to the Swander Lectures. It was quite evident that they had been deeply impressed by both.

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For a number of years it has been increasingly apparent that the primary service to be rendered by the Annual Missionary Conference was to the student body of the Seminary rather than to the alumni. Consequently, during the past year the Missionary Conference was planned with the sole idea in mind of giving the Seminary students an intensive contact with the work of one of the Boards of the Church. The Board to present its programs and methods this year was that of Home Missions. Beginning with Tuesday evening, March 10th, Drs. Schaeffer, Mullan, and DeLong brought before these future ministers of our denomination the tremendous enterprise of expansion and Christianization for which the Board which they represent has been made responsible. The sessions continued throughout Wednesday, March 11th. The students divided themselves into three groups to facilitate informal discussion. A series of questions had been prepared and mimeographed to serve as the basis for the discussion. With these questions as a guide, students and Board Secretaries together faced challenges, problems, and discouragements. At the day's close the

words "Home Missions" carried a wealth of meaning which had been unknown hitherto.

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The Seminary Choir, under the efficient leadership of Dr. Sykes, completed this spring the most ambitious schedule of concerts thus far undertaken. There were eight in all, including Kinderhook on February 26th, Norristown on March 17th, Ephrata on March 24th, Lehigh on March 26th, Ashland on April 9th, Hagerstown on April 16th, Reading on April 21st, and Hanover on April 23rd. The activities of the Seminary Choir are remarkable from a number of standpoints. Membership is not required, but is rather a coveted honor. The schedule of concerts is arranged by the members of the Choir, and all details of arrangement except those strictly musical are attended to by them. A strenuous routine of practices is adhered to in order to uphold the high standards of musical performance characteristic of Dr. Sykes—and that, too, voluntarily. In short, the Seminary Choir is an outstanding example of the operation of the "project method," whose distinguishing feature is whole-hearted purpose on the part of the learner.

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The following report on the Society of Inquiry was written by one of the Society's officers:

The Society of Inquiry can best be understood if its purposes are known. The object of the Society of Inquiry is to promote the physical, social, intellectual, and spiritual life of the students of the Seminary; to awaken a keener insight and interest in the subjects of value to ministerial students and to enable each individual to give expression to the same; to consider and act upon all business relative to the student body.

All students of the Seminary are considered members of this organization, and members of the faculty are considered honorary members by virtue of their office.

Meetings are held at three-week intervals; meetings may be called also at the discretion of the president or upon the request of six members. This past year ten business meetings were held. The average attendance at our meetings is about thirty-five, half of the student body.

A committee is chosen for each phase of our activity and need. The following committees are those of which we had need: devotional, social, missionary, deputation, program, college relations, athletic, lounge, dormitory, and auditing committees.

Delegates were sent to a Racial Conference, and also to the Inter-Seminary Conference, held at Drew this spring.

During the year, at special meetings, students had the opportunity of hearing Mr. Elliot speak on "The Failure of the Canadian System of Prohibition," Mr. Exner on "Sex Education," Mr. Hickey of The League of Another Chance on "Reclaiming Ex-Convicts," and four men of the student body who told about the trips in Europe and the Holy Land which they made last summer.

Three social functions were held: a reception to the new students at the Seminary; an outing for faculty and students at Long Park; and an evening of fellowship and entertainment for the prospective ministerial students of both F. and M. and Ursinus.

At intervals ministers are secured to give the benefit of their experiences in pastoral problems and oversight. Discussions are held. Thus the Society covers a wide range of activity for the welfare of the students.

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Commencement time brings with it mingled feelings of joy and sorrow. There is joy over the accomplishment of another year's work; joy over the completion of the preparation of a dozen or a score of men for the Christian ministry; joy over seeing old friends once more. But there is also an undercurrent of sorrow at the partial breaking of ties of fellowship which have been three years in the welding. The Seminary family is small, comparatively speaking, and we know one another well. It is not easy to see these pleasant associations ended.

The exercises of the One Hundred and Sixth Anniversary of the Seminary opened with the Baccalaureate Sermon by Prof. Frantz on Sunday, May 3rd. In his usual straightforward manner Prof. Frantz laid down the specifications of a Church which would successfully "serve the present age." The sermon was informed, forward-looking, and impressive.

The Anniversary Sermon on Tuesday night by the Rev. Hugh Thompson Kerr, D.D., of Pittsburgh, again stressed the Church. No topic was more to the fore throughout Anniversary Week than that of the Christian Church. If one can judge from newspaper reports, the emphasis of Dr. Kerr's sermon was closely akin to the emphasis expressed by him still more recently on the floor of the General Assembly of the Presbyterian Church. On both occasions he plead with simplicity and power for a recognition of the central significance of the Church and for an appreciation of its essentially organic and spiritual character. The Anniversary Sermon appears in this issue of the BULLETIN.

On Wednesday morning, preceding the Commencement exercises proper, Professor-elect Nevin C. Harner was inducted into the newly established George Frederick Rahauser Professorship of Christian Education. This service was conducted under the auspices of the three Synods to which the Seminary is responsible. The Revs. Lee M. Erdman, D.D., President of Eastern Synod, Lloyd E. Coblentz, D.D., Stated Clerk of Potomac Synod, Paul J. Dundore, Ph.D., President of Pittsburgh Synod, George S. Sorber, D.D., Representative of Potomac Synod, John N. LeVan, D.D., Representative of Eastern Synod, Albert B. Bauman, D.D., Representative of Pittsburgh Synod, and J. Philip Harner, the father of Professor Harner, participated in the inaugural services. The inaugural address on the subject, "Is Christian Education to Become a Science?" is to be found elsewhere in this issue of the BULLETIN.

The Commencement proper was marked by an unusually large graduating class and an exceptionally large attendance. Twenty-five men were in the graduating class, and in addition the Revs. Stephen M. Bözsörmenyi, of Bridgeport, Conn., and Walter E. Reifsnyder, of Altoona, Pa., received the B.D. degree for post-graduate work. Of the twenty-five men, two are ministers of other denominations, and two are Hungarians who expect to return in time to their country. The remaining twenty-one are now or will soon be serving congregations in our own Church.

Mr. Angstadt, representing the Department of Church History, read a graduating essay on "The Minister and Social

Issues in Colonial America." Mr. Wingert, representing the New Testament Department, read an essay on the theme, "The Social Aim of Jesus." Mr. Gable represented the Department of Christian Education with an essay entitled "The Teaching Methods of Jesus." Mr. Wagner's essay was upon "Men of the Great Affirmative." His essay was in the Department of Practical Theology. The fifth essay, which had as its subject "The Quest for God," was read by Mr. Behrens for the Department of Systematic Theology.

Mr. Wagner of the graduating class received the Schaff Prize in Church History. Mr. Lutz of the Middle Class was awarded the Prize in Sacred Rhetoric established by the Class of 1892. The first and second awards of the Jacob Y. Dietz Prize went to Messrs. Zweizig and Lyttle, respectively, both of the Middle Class.

The last formal event of Anniversary Week is always the Alumni Luncheon. Unfortunately, it was impossible to provide accommodations in the Refectory for all who sought them. The Seminary authorities regret deeply that some were not able to gain entrance to the luncheon. The Rev. Thomas W. Dickert, D.D., of Reading, Pa., who a few hours before had been elected President of the Alumni Association for the ensuing year, was introduced by Dr. DeLong as the toastmaster for the occasion. Newton J. Miller responded for the fifty-year class, the class of 1881. Rev. Miller is totally blind, but his spiritual vision and hopeful outlook upon life are undimmed. David Scheirer spoke for the class of 1891, Albert C. Dieffenbach for 1901, John F. Frantz for 1906, William T. Brundick for 1921, and Nevin E. Smith for the graduating class.

The absence of at least two men from the exercises of Anniversary Week was keenly felt. The first was Dr. Richards, under whose genial and efficient direction ten Commencements have been held. Upon the advice of his physician to avoid, if possible, the strain of Anniversary Week, Dr. and Mrs. Richards sailed for Europe a week or so before Commencement. It is highly gratifying to relay the latest reports to the effect that Dr. Richards' health is responding to treatment excellently and that he will return to his work in the fall with his usual vigor. A



second person whose absence was keenly felt was the Rev. U. Henry Heilman. This loyal alumnus was graduated from the Seminary sixty-eight years ago. This is the first Commencement which he has missed. A letter from him was read by Dr. Dickert at the Alumni Luncheon.

It would have been inappropriate to allow the Anniversary exercises to pass without reference to the memory of Dr. Bowman. Last year he was present at the Alumni Luncheon. This year he was present in spirit only. Perhaps, however, his presence will be felt even more keenly now than formerly. There could be no doubt that he was present in the thoughts and the affections of the Alumni. His portrait, the words of Dr. Dickert, and the building itself conspired to remind us of him—if any reminder were needed.

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Dr. and Mrs. Korn sailed June 1st for Europe. They planned to join Dr. and Mrs. Richards at the Eleonoren-Hospiz, Bad-Nauheim, Germany. Their itinerary includes Switzerland, Holland, and France.

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The BULLETIN always rejoices in the expressions of approval and interest many of its readers offer voluntarily from time to time. Of course the most acceptable expressions come in the form of prompt renewals. A word to the wise is sufficient.

## THE LIBRARY

Any book in the Library will be sent out by mail, the only conditions being that after two weeks it will be returned immediately upon request and that the borrower pay the postage both ways. It is advisable that a list of several titles in their order of preference be sent, as the first choice may not always be available.

Persons residing within the first three parcel-post zones may return books at a reduced rate by using the special label which is inclosed with every parcel.

### SOME RECENT ACCESSIONS

- Adams and Montague. Contemporary American philosophy.
- Bacon, B. W. Jesus the Son of God.
- Bailey, A. E. On Nazareth hill.
- Ballantine, W. G. The discovery of Jesus.
- Barbour, C. E. Sin and the new psychology.
- Benton, H. Rural sermons.
- Branscomb, B. H. Jesus and the Law of Moses.
- Brown, C. R. My own yesterdays.
- Brown, W. A. Pathways to certainty.
- Bruner, B. H. Which gospel shall I preach?
- Clemen, C. Religions of the world.
- Coffin, H. S. The meaning of the cross.
- Conde, Bertha. What's life all about?
- Darsie, C. Adult religious teaching.
- Durant, W. The case for India.
- Eddy, S. The challenge of Russia.
- Fiske, C. The Christian family.
- Fiske, G. W. The recovery of worship.
- Fulanain. The marsh Arab.
- Gilkey, J. G. Solving life's everyday problems.
- Gore, C. The philosophy of the good life.
- Grattan, C. H., ed. The critique of humanism.
- Hall, T. C. The religious background of American culture.
- Hough, L. H. Personality and science.
- Hoyle, R. B. The teaching of Karl Barth.
- Hutchinson, P. World revolution and religion.
- Inge, W. R. Christian ethics and modern problems.
- Jacks, L. P. The inner sentinel.
- Jenness, Mary. The Orient steps out.
- King, W. P., ed. Humanism, another battle line.
- Larry. Thoughts of youth.

# THEOLOGICAL SEMINARY OF THE

- McCallum, Eva B. Character guidance and occupations.  
 McConnell, F. J. The prophetic ministry.  
 Mathews, Basil. The clash of world forces.  
 " " A life of Jesus.  
 Millikan, R. A. Science and life.  
 Nixon, J. W. An emerging Christian faith.  
 Overstreet, H. A. About ourselves.—The enduring quest.  
 Oxnam, C. B., ed. Contemporary preaching.  
 Poling, D. A. Between two worlds.  
 Pratt, J. B. Adventures in philosophy and religion.  
 Regester, J. D. Albert Schweitzer.  
 Rich, M. E., ed. Family life today.  
 Richmond, M. E. Social diagnosis.  
 Rihbany, A. M. The Christ story for boys and girls.  
 Robinson, The Christ of the Gospels.  
 Rojas, R. The invisible Christ.  
 Schneider, H. W. The Puritan mind.  
 Silver, A. H. Religion in a changing world.  
 Sockman, R. W. Morals of tomorrow.  
 Spaulding, C. A., ed. Twenty-four views of marriage.  
 Squires, W. A. Educational movements of today.  
 Tagore, R. The religion of man.  
 Taylor, A. E. The faith of a moralist.  
 Thomas, Norman. America's way out.  
 Tsanoff, R. A. The nature of evil.  
 Ward, H. F. Which way religion?  
 Wieman, H. N. The issues of life.  
 Winchester, B. S. The church and adult education.  
 Yellowlees, D. Psychology's defense of the faith.

# REFORMED CHURCH IN THE UNITED STATES

## KARL BARTH AND PROFESSOR ZERBE

THEODORE F. HERMAN

American students and teachers of theology owe the Rev. A. S. Zerbe, Ph.D., D.D., a large debt of gratitude for the publication of a book, entitled "The Karl Barth Theology or The New Transcendentalism."\* The movement inaugurated by Karl Barth is so young that its very name is still unfamiliar to many outside the cradle of its birth. Moreover, it differs so radically from every current type of theology that a correct interpretation and a fair evaluation of its present major difficulties even to the professional expert.

But the inherent difficulties of Barthianism are fully matched by its importance. Since Schleiermacher and Ritschl, no theologian has appeared whose writings have created a commotion remotely comparable to that of Karl Barth and his followers. Due to him, there is today a fluttering in every theological dovecote the world over. And a veritable deluge of controversial and constructive literature is inundating and refreshing the theological landscape that had become sterile under the cultivation of Modernism, and barren under the tillage of Fundamentalism.

"A plague upon both your houses," cries Karl Barth, this stormy petrel of theology. And, forthwith, he hales theologians of every type and stripe into his court of last appeal, to show their spurious assets, their counterfeit theology, and to confess, under duress, their total bankruptcy and insolvency. He reaps admiration from many, and vituperation from not a few. He has been hailed as a modern Augustine, and his opponents have called his theology all manner of bad names (Desperado Theologie, Marcionitic Sheetlightning, etc.). But, whether you place Barth on a pedestal or in the pillory, you cannot ignore him. He compels thoughtful men to say either yea or nay to his tremendous theism; and, if nay, to validate their dissent.

\* The Karl Barth Theology or The New Transcendentalism. By Sylvester Zerbe, Ph.D., D.D., Professor Emeritus, Central Theological Seminary, Dayton, Ohio. 278 pp. Price, \$2.25. The Central Publishing House, 2969 West 25th St., Cleveland, Ohio.

You cannot ignore Karl Barth because, in his own way, he sums up our age. He is an answer, one answer, to its bitter need of God and to its inarticulate cry for redemption. And his answer bears the mark of deep sincerity and great originality. Somehow, it sounds like an echo of other times, older and happier for religion and theology than our distracted age. You may accept this Theology of Crisis or you may reject it, but you must needs reckon with it as being the most significant theological movement that has appeared since Schleiermacher.

It is not a small matter, therefore, for Dr. Zerbe to present us with this timely volume, the fruit of wide reading and of discriminating reflection. It is a welcome and much-needed tool for the well-equipped theological workshop. Hitherto the English books on the Barthian movement were few and fragmentary. And the voluminous German literature, especially the writings of Barth and his associates, taxed the patience and faith, even of saints, to the utmost. They do full justice to the proverbial profundity and obscurity of German theologians. Dr. Zerbe's welcome addition to the English literature on Barthianism will enable any man of average mentality, be he layman or clergyman, to acquaint himself with the main facts and features of this movement. It richly deserves a prominent place in the libraries of busy ministers and of intelligent laymen.

It seems meet and right that this comprehensive volume should come from the pen of a Reformed teacher, for the Barthian movement itself is of Reformed lineage. Its epigones are gathered from many creeds, but of the quartet of its founders, three, viz.: Barth, Brunner, and Thurneysen, are ministers of the Reformed Church; even as Schleiermacher, their *bête noire*, was the son of a Reformed manse. The Reformed pedigree of the Barthian movement is plainly evident in its uncompromising theism. It is Calvinism *redivivus*, though with marked modifications.

And it would seem that a modern Calvinist (if I may so label Dr. Zerbe) approaches Barthianism with a certain affinity of spirit that would predispose his judgment of its merit to partisanship. That expectation is fulfilled in Dr. Zerbe's book, at least in some measure. Throughout its pages he voices his ap-

preciation of certain Calvinistic emphases that Modernism has either denied or denatured.

It is all the more significant, therefore, that his final estimate of Barthianism is unfavorable. The closing chapter of his book bears the caption, "Inadequacy of the Barthian Dualism and Transcendentalism." Here the author sums up his critical objections to the basic principles and pronouncements of the movement. He reaches the conclusion, "It is a theological upheaval in which scarcely one stone remains in its original place. This would not matter, if the cataclysm revealed the true order, but that is questionable." And, further, "the outstanding merit of Barthianism is the emphasis on God as Creator and the Christian religion as a supernatural, transcendental order through the revelation in Jesus Christ. These and related positions, though well taken, are in our judgment maintained with such questionable unity and consistency and with so many departures from classic Lutheran and Reformed confessions that among European theologians there is almost 'ein allgemeines Schütteln des Kopfes.'"

In his preface, Dr. Zerbe says, "The primary purpose of this book is to report from the voluminous Barthian literature whatever directly or indirectly seems to reveal the fundamental and organizing principle or principles (there being several) of these thinkers." The author's performance exceeds this prefatory promise. He also appraises and evaluates what he reports. Nevertheless the conspicuous merit of the volume is its character as a source-book on Barthianism. By means of copious translations, epitomes, and quotations it furnishes the reader ample and authentic data of the movement, thus enabling him to form a judgment of its merits. The diffusion and repetition incident to this method mar the architectonic design of the book, but the reiteration of the fundamental principles of the movement will help many readers to grasp more readily their full meaning. The book also contains brief biographical and historical data of the founders of Barthianism, together with a mention of their friends and foes. In passing one regrets that so many needless misprints of names and nouns disfigure its pages.

It is manifestly impossible in this article to enter upon a detailed discussion of Dr. Zerbe's *magnum opus*. Suffice it to say



that he divides it into three parts, containing fifteen chapters in all, with numerous subdivisions. The headings of these main parts are, Prolegomena to Barthianism, Barthian Dualisms, and Barthian Transcendentalism. In this full and fair presentation of the claims of Barthianism, the author is a safe guide for his less informed brethren into the dark and devious passages of this latest bulwark of Protestant theology. He knows and understands the canonical writings of the cult, all of them in German. Like many others, he feels deeply their religious fervor, but he questions their theological and philosophical force. As Prof. Adolf Deissman of Berlin remarked to this writer, "The Barthian movement finds much Anklang, but little Anhang."

It is one of the merits of Dr. Zerbe's book that he realizes clearly that, ultimately, Barthianism raises anew the epistemological problem. One may agree or disagree with the devastating critique of a Princeton theologian that it is "a philosophical speculation without Biblical support or sound philosophical reasoning," but it admits of no debate that Barthianism rests primarily on a Neo-Kantism theory of knowledge. It bases its theological corollaries on Kant's phenomenalism and critical skepticism. It must stand or fall with the validity of Kant's reasoning concerning the noumenal, and its total exclusion from the world of human experience.

Dr. Zerbe also questions, very properly, the exegetical method of the Barthians. It may not be "allegorical," in the strict historical meaning of that term, but it certainly is violently subjective. Barth's "Römerbrief" may be good homiletical literature, but it is not a true exegesis of this epitome of Pauline theology. Yet, the biblicism of the Barthian movement is an organic part of the whole. One notes with surprise that Dr. Zerbe seems to regard it as anomalous in a theory that stresses, as none other, the supernatural character of God's revelation to man, and therefore, as contradictory and objectionable. The very radical attitude of Barth and his followers toward our biblical records must needs be objectionable to a devout biblicist, but, in its Barthian setting, it is neither contradictory nor anomalous. Indeed, it is the direct and inescapable corollary

of the Barthian postulate of a total and eternal antithesis between the divine and the human. Thus, the Bible, as an historical product, shares the nullity and falsity of all things human. It is not the Word of God, though, mysteriously, this Word of God is found in its pages. The apparent contradiction of such a position is merely one instance of the irrationalism of the Barthian theology, and a single illustration of its dialectical method.

But it is time to bring this review to a close. The writer wishes to express his personal appreciation to the author for a most useful and timely task well performed. In the main, he agrees with his final verdict concerning the adequacy and validity of the Barthian movement. But his adverse judgment is based upon reasons and convictions that differ from those of his learned colleague.

It would appear that Dr. Zerbe's critical strictures of Barthianism rest mainly upon Fundamentalism. He judges both its religious merits and its theological defects from the point of view of biblical and confessional orthodoxy. But, in my humble judgment, Fundamentalism fights Barthianism with weapons that are dull.

We need a new apologetic of Christianity, as a revealed and redemptive religion, for our distracted age. It is this felt need, and the total inability of our inherited theologies to satisfy it, be they Fundamentalist or Modernist, that explains the vogue of Barthianism. It arose in an age marked by the disintegration of every objective norm in all the spheres of life, when men are vainly striving to find sure goals and great destinies in a mechanistic universe. It proclaimed its amazing paradoxes in a Europe devastated by war, disheartened by years of post-bellum failure and frustration, and disillusioned by the impotent failure of Christianity to establish the Kingdom of God by its alliance with reason and democracy.

It was the growing despair of relativism, in all its shapes and forms, that invested the theocratic absolutism of the Barthians with almost oracular force. For into this cultural chaos of our times came Barth with his bitter arraignment of organized Christianity for its alleged betrayal of the absolute God to

science and to socialism, for its cowardly compromise with reason and morality for the establishment of God's Kingdom—Barth and his followers with their tremendous theism, their uncompromising transcendentalism, their protest, and their program.

We must grant, I think, that these men have much to tell us that demands our earnest consideration. For who will deny that, in the century initiated by Schleiermacher, the traditional theology of the Church has undergone a progressive process of disintegration into historical and psychological data of human experience? Who can doubt that in this process, the notion of a transcendent and absolute Deity has, not only been humanized, but often, volatilized to a point where God becomes a pale abstraction?

Now Barth hoists his danger signal against this rushing tide of subjectivism and relativism that threatened to engulf Christian theology in its maelstrom, against every type of anthropocentric and egocentric theology. He forces the whole theological world to focus its attention squarely upon its major issue and its greatest problem, viz.: God and His revelation. "The absolute transcendence of God"—that which science consigns to the limbo of mythology, that which our boasted culture disdains as a pessimistic denial of humanism, that which even Christian thinkers have sold for a mess of pottage: that Barth boldly inscribes upon his banner as the supreme fact of life, and as the solution of all its insoluble problems.

But it is one thing to assimilate Barth's theocentric point of view, and quite another thing to appropriate his Theology of Crisis. The former is absolutely necessary, as the much-needed corrective of current theological thinking. The latter I deem impossible because, whether tested by reason or religion, whether tried before the tribunal of history or by the gospel of Jesus Christ, the Barthian theology is true neither to fact nor to faith. In the last analysis, it is a philosophical dogmatism that lacks both reason and reality.

It is true, indeed, that we must find our way back to God, the ground and goal of our life. But if it is the Christian God we seek, He must be as real as the universe, and, withal, responsive to all our human needs. And this God and Father of our Lord

Jesus Christ we shall never find along the new way, marked by Barth. Nor shall we be able to commend the "Ganz Andere," the Deus Absconditus of Barthianism to our age as the Deity who can command its reverent homage, and satisfy its noblest longings and its deepest needs. If it were true, as Spengler affirms, that Barth's thinking will control the mind of Europe for the next thousand years, I should despair of the future of Christian theology.

But Spengler's prediction was born of the same mood as Barth's Theology of Crisis. In both of these apocalyptic seers of the future one looks in vain for the keynote of the gospel. Both lack the vision of the faith of Jesus Christ, who looked into the heart of the Eternal and proclaimed the glad tidings of His evercoming Kingdom.

The way to a true and tenable theology of this transcendent Deity runs straight from Schleiermacher to Ritschl, but it does not end there, as Modernism vainly imagined. And there are those today who are steadfastly going forward, undeterred by Barthianism, on the path first blazed by the father of modern theology, and aided by the achievements and failures of a century of earnest and devout theological thinking. It is along this path that the modern apologetic for our Christian faith in God and in His revelation and redemption must be sought, and will assuredly be found.

## BOOK REVIEWS

*Eighteenth Century Reformed Church Schools.* By Frederick A. Livingood.

The latest contribution to the history of the Reformed Church is a study of its eighteenth century parochial schools in Pennsylvania. The book was written by Prof. Dr. Frederick George Livingood, a member of the Reformed congregation at Myers-town, and at present professor of education at Washington College, Chestertown, Maryland. It grew out of a survey which the author made while a student at Harvard University, of early education in the Reformed Church in Pennsylvania. It bears the title, "Eighteenth Century Reformed Church Schools."

The author finds a threefold need for a study of the early educational work of the Reformed Church: (1) It is part of the preliminary work which must be done before the history of education in Pennsylvania can be written; (2) It will remedy the neglect shown towards Reformed education. Many historians, though giving adequate credit to the Lutheran Church, omit the Reformed Church entirely in writing about the educational work in Pennsylvania during the colonial period. The author believes that "the Reformed Church was in no way inferior to the Lutheran Church in matters of education;" (3) It will specifically portray the part played by a religious body in the early educational history of America.

In the furtherance of his work Prof. Dr. Livingood made a tour of all the early Reformed churches in Pennsylvania. He found that at least 188 Reformed churches were established in Pennsylvania before the close of the eighteenth century, and that 124 of these had church schools. He also found the names of about 100 school teachers. Here a very valuable contribution was made to our church history.

The author found his source in "churches, historical society libraries, and in the libraries of individuals."

The schools are treated with the county as the unit, priority being given to the counties in which the earliest churches were established. After a detailed treatment of the individual congregations and schools the author gives us brilliant and informing chapters on "German Reformed Education in Pennsylvania by

Periods," "The German Reformed Church in the Charity School Movement," "Curriculum, Methods, and Textbooks," "Organization, Administration, and Support," "Schoolmasters and School buildings," "Sketches of German Reformed Schoolmasters," and ends with an exhaustive bibliography.

The book is thoroughly documented. Prof. Dr. Livingood cites his authority for every statement of fact which he makes. His sources are: (1) The original church records; (2) written or printed transcripts of church records, and civil documents; (3) books, articles, and newspapers. In the second chapter, in which the schools of Montgomery County are treated, the author cites 166 sources, of which 26 are the original church records. In other chapters the number is even greater.

In years to come Prof. Dr. Livingood's work will be an inspiration for the writing of local history by showing the place which the individual congregations took in the life of the church and the state. The local historian through the author's careful and painstaking documentation will be able to build upon his work whether to correct or supplement it. And whatever errors may have been made can never be held against the author nor will they detract from the value and authority of his work because of his palpable efforts to open the way to verification in all instances.

On page 23 the statement is made relative to Falkner Swamp: "The schoolmaster in 1763 was Henry Peter Rouschon, who had a child baptized March 28 of that year." The careful notation of the source makes it comparatively easy to look up the matter and to note that the statement is incorrect. The entry in the church records reads: "Henry, son of Pierre Rouschou."

On page 39 the author in writing of the schoolhouse at Old Goshenhoppen, says: "An old Schlatter Bible belonging to the congregation contains the inscription to the effect that this Bible was presented to the congregation in the schoolhouse in the year 1754." Reference to the named source shows that the inscription states: "This Bible was brought into the schoolhouse," signifying that it was given into the care of the school teacher.

The illustrations, particularly the plates, are chosen with rare discrimination and with fine historical taste. This also holds



true of the illustrations in the text with the exception of a half dozen or so.

A very large amount of new data is brought to light. For example, it is interesting to note that Carl Jacob Grauth, the Reformed ancestor of the great Lutheran theologian, Charles P. Krauth, was a school teacher at New Goshenhoppen and at Philadelphia.

Prof. Dr. Livingood has written a great book. It is a brilliant model of research work. It will bring not only merited and deserved distinction to the author but also to the Reformed Church. It should be in the library of every minister of our church, if for no other reason than to show the historical value of the church records as they run from week to week.

One likes the spirit of the author. He modestly disclaims perfection. "Undoubtedly the writer has omitted churches that were founded prior to eighteen hundred, and has likewise failed to cite schools associated with churches of that period. In so far as possible, however, both churches and schools are mentioned. The publication of this study will no doubt bring to light many of these churches and schools and subsequent revision of this study will correct any omissions and misstatements." This last sentence contains a promise and justifies a hope.

In the belief that Dr. Livingood is continuing his study of early Reformed education one feels free to suggest that the natural terminus for a study of our parochial schools is the inauguration of the public school system. With the passing away of the parochial schools in the rural sections came the rise of the Sunday Schools. One would like to see the period between 1800 and 1840 as brilliantly written up as that of the eighteenth century. Of course Dr. Livingood is the one to do it.

Egypt, Pa.

Thos. R. Brendle.

*Borden Parker Bowne: His Life and Philosophy.* By Francis J. McConnell.

This book does for one philosopher and his philosophy what Will Durant has done for many philosophers in his "The Story of Philosophy." One has to wonder as he reads Bishop McConnell's book on Bowne why Durant omitted any reference to Bowne in his book.

Here, in most interesting and fascinating form, we have the conceptions of Bowne whom we regard as a truly Christian philosopher. It is of tremendous advantage and value to read a philosopher who faces the facts of life, as does Bowne, in a Christian spirit and who deals with them sympathetically. One of the longest chapters in the book deals with Bowne as "The Critic," in which it is shown how thoroughly he refuted the skepticism of Herbert Spencer and his school. This, as the author points out, has been done since Bowne and quite recently. But the remarkable fact is that, though Bowne wrote his criticism in 1872, the criticisms of today are substantially as Bowne put them then. Concerning skepticism, Bishop McConnell points out that what Bowne objected to in the skepticism of his day was the use of skepticism against all the forms of knowledge to which the skeptic might take a dislike.

Valuable, indeed, are the chapters of this book which deal with Bowne's belief in God. "He seems to have accepted the belief in God from the moment he accepted anything philosophical, and all his subsequent reflection confirmed and strengthened his original tendencies." Two facts bearing on his belief in God and arguments in support of his beliefs may here be given.

First, so far as logic goes, he held that a decisive argument for theism is the intelligibility of the universe. The fact that we can read the universe at all is an indication that it was founded in thought. If things are not founded in thought, our minds can never reach them, and they can never reach our minds. He would not, however, make this argument prove too much. Intelligibility alone does not prove the moral nature of the Mind back of all things. To conclude that the Mind back of all things is God, with all the moral attributes with which religion has endowed him, is to put more into the argument from intelligibility than the argument itself will bear. But, according to Bowne, if theism is to rest at all on reasoning of the formal type, this intelligibility of the universe is the argument most worth while.

Bowne argued that a second ground for belief in God is the superiority of the thinking mind. We have minds capable of discernment. He insisted that if we follow the hint given in the unitary and abiding self out to its conclusion, we have a

cause adequate to the demands made upon it. If we strip the World-Mind of that dependence on matter which is such a weakness of finite minds, we will, he contended, have a resting place on which to build up a consistent theory of the universe. If the choice is between theories, we should not be content until we reach finality, at least in theory. And in Bowne's view nothing goes far enough that stops short of personalism. In this connection it is shown that Bowne dealt with the old argument that theists have continually met with, the objection that if anything set to thinking, it would conceive of the universe in terms of itself.

The Greek philosopher maintained that if an ox set to philosophical or theistic thinking, it would certainly think of the World-Cause in terms of oxen, with horns and hoofs. All down through the years this illustration has been appearing in one form or another. Bowne laid his finger on the weak spot in this argument. Before oxen or buffaloes could form any theories they would have to take to thinking, and if one of them concluded that there was a thinking cause back of the universe he, or it, would not be far astray. He maintained that personality is not horns or hoofs, body or nerves, but self-consciousness and self-direction. Bishop McConnell suggests that Bowne is especially needed today to correct and supplement the current emphasis on the physical organism as expressing one's personality.

This is but a sample of the clear and appealing way that the many philosophical conceptions of Bowne are stated by the author of this book. It cannot prove other than stimulating and illuminating to those who, like the reviewer, feel the need of invigoration along these fundamental lines.

Riegelsville, Pa.

S. J. S. Kirk.

*Golden Age Sermons For Juniors.* By Thomas Wilson Dickert, D.D. Pp. 181. Price \$1.50. Fleming H. Revell Company, New York.

This is the third volume of children's sermons from the pen of Dr. Dickert, and I voice the earnest desire of many parents and pastors in expressing the hope that it may not be his last. For many are called, and few are chosen to labor in this com-

paratively new field. And among the few chosen ones none excels Dr. Dickert in the rare gift of speaking wisely and effectively to the most critical, and at the same time the most receptive and rewarding, audience.

Such a gift requires careful cultivation. And the forty sermons of this present volume contain ample evidence that their author has not buried his talent in a napkin. The subjects chosen are well adapted to the religious needs of children, and to their understanding, but they are never puerile. Diverse in topic and treatment, they are all related to the one unifying idea of the Golden Age. The illustrations are copious and apt. And the style is engagingly simple, and commendably pure. The experienced author does not deem it necessary to use the jargon of the alley in order to be understood by children.

This book is very warmly recommended to our readers. It will bring guidance, inspiration, and suggestion to all those who teach and train children.—*Theo. F. Herman.*

*Jumping Beans*, McLean, (Story-Book Edition), Friendship Press, 1929. Cloth, \$1.00.

Another of the valuable missionary and world-friendship texts offered by the Friendship Press. It comprises a series of stories, partly real and partly imaginary, about the Sandoval family of Mexico. Through the medium of these stories a few more stones are knocked from the wall which separates children north of the Rio Grande from children south of it.—*N. C. H.*

*The Turn Toward Peace*, Boeckel, Friendship Press, 1930. Cloth, \$1.00; paper, \$.60.

This book deserves the attention of ministers, Sunday School superintendents, Missionary Society presidents, and Adult Bible Class teachers particularly. It is an inexpensive, reliable, and usable book on war and peace. It is designed for individual reading as well as group study. The range of the book's contents is indicated by its four major divisions: I. Why We Must Have Peace; II. Ways and Means of Settling Disputes Without War; III. What Delays the Abandonment of War?; IV. Forces Making for Peace. Of particular interest are the concluding

section on "What You Can Do for Peace" and the appendix containing a valuable bibliography of materials on peace for all age-groups. In view of the approaching conference at Geneva next year, it would be particularly fitting for Adult Bible Classes to base their study for a part of this year upon this book. If five thousand Adult Bible Classes in America were to spend three months of 1930 upon the study of this book, the reverberations would certainly be heard and felt at Geneva next year.—N. C. H.