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## Minutes of the Board of Directors of Southwestern Meeting February 1, 1944

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MINUTES OF THE MEETING OF THE BOARD OF DIRECTORS  
OF SOUTHWESTERN  
HELD IN THE DIRECTORS' ROOM  
PALMER HALL  
FEBRUARY 1, 1944

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The regular stated meeting of the Board of Directors of Southwestern was held in the Directors' Room, Palmer Hall, on Tuesday, February 1, 1944, at 9:00 A.M.

The meeting was called to order by the Chairman, T.W. Lewis, and was opened with prayer by the Reverend George M. Smiley.

The roll call showed the following members present:

Chas. E. Diehl, ex officio

|             |             |                  |              |
|-------------|-------------|------------------|--------------|
| ALABAMA:    | LOUISIANA:  | MISSISSIPPI:     | TENNESSEE:   |
| George Lang | J.S. Land   | George M. Smiley | William Hume |
| W.T. Neal   | B.B. Taylor | W.J. Millard     | C.E. Pigford |
|             | T.W. Lewis  |                  | Moore Moore  |

Mr. A.K. Burrow, Acting Treasurer and a member of the Executive Committee, was also present.

The Secretary presented excuses for the absence of Dr. D.C. MacGuire, of the Synod of Alabama; Mr. Alfred C. Glassell, of the Synod of Louisiana, and Mr. W. Stennis Johnson, of the Synod of Mississippi. Messrs. S.W. Earnsworth, of the Synod of Tennessee, and W. Neely Mallory, of the Synod of Alabama, are serving in the armed forces of our country.

Miss Erma Reese was invited to sit in the meeting as assistant to the Secretary.

The minutes of the Board of Directors meeting held on September 14, 1943, were read for information. Upon motion, the minutes of the Executive Committee meetings held since the meeting of the Board of Directors on September 14, 1943, copies of which had been sent to all of the Board members, were approved.

President Diehl announced the death on January 13, 1944, of Mr. Warren Potts, a member of the Board from the Synod of Mississippi, and stated that he had asked the Reverend George M. Smiley and Dr. W.J. Millard to prepare a tribute to Mr. Potts. Mr. Smiley presented the following memorial, which, upon motion, was adopted by a rising vote, and a copy ordered sent to Mrs. Potts.

IN MEMORIAM  
WARREN POTTS  
1879-1944

The Honorable Warren Potts, member of the Board of Directors of Southwestern from the Synod of Mississippi since 1936, died at his home in Kosciusko, Mississippi, on January 13, 1944, after a lingering illness.

For several years he has been a member of the General Assembly's Permanent Committee on Evangelism. He had been a Ruling Elder in the Kosciusko Presbyterian Church for thirty-five years; and for many years Superintendent of the Sunday School. In 1936 he was elected Moderator of the Synod of Mississippi.

He had long been a business and civic leader in his community and state. Before his death he had withdrawn from active participation in many business interests, retaining only the presidency of the Merchants and Farmers Bank of Kosciusko, directorships in the Pet Milk Company of Mississippi, and the Cotton Oil Company of Crenshaw, Mississippi. One of his chief interests was the religious and economic welfare of his people. He was friend and counsellor to rich and poor alike. Many sought and received his sound judgment and good advice, and scores will miss his constructive leadership and wise, sympathetic counsel.

But above all else, Mr. Potts was a Christian. His faith in his Savior Jesus Christ was simple, sincere and genuine. He lived according to Paul's admonition "IN everything, by prayer and thanksgiving, let your requests be made known unto God"; and in his private life or public service through the Church he sought to "do all to the glory of God."

He was, therefore, held in the highest trust and esteem and confidence by all who knew him. A few quotations from his friends since his death will bear testimony to his fine character and the universal esteem in which he was held. "He was well known throughout the Synod as one of our best informed and most faithful elders." "Mr. Potts has long been a faithful servant of the church and his death is a severe loss." "I regard him as one of the most spiritually minded elders of the Synod, a man whose heart was in the work of the church. He was loyal to all of its causes, particularly Missions and Evangelism. He was faithful to every duty committed to him, and at inconvenience and sacrifice to himself, sought to discharge these obligations. ... He will be greatly missed in Presbytery and Synod."

Southwestern has lost a devoted friend. Mr. Potts grew up in the Synod of Mississippi in those years when men like B.M. Palmer, Thomas Markham, J.B. Stratton, John Hunter, James Harvey Alexander, and Wm. A. Alexander were giving character and ideals to the Synod. From them he imbibed a love for Southwestern, and earnestly sought to make it all that they had hoped and striven for. We deeply sympathize with his loved ones and host of sorrowing friends, and commend them to the all-sufficient grace of God.

The hour of 12:30 was set for luncheon in the Bell Room of Hugh M. Neely Hall, and the members of the Board were invited to be the guests of the college.

Dr. George Lang, Chairman of the committee appointed by the Board on September 14, 1943, to examine into the soundness of the Biblical teaching at Southwestern, read the Committee's report, which, upon motion, was adopted, and appears as an addendum to these minutes. It was agreed that this report should be printed and widely distributed. Upon motion by Mr. Hume, it was ordered that the reference to Southwestern's Bible teaching in Dr. George A. Works' survey report of 1942 be noted in the printed report which is to be distributed.

The Committee on Honorary Degrees presented the following report, which was unanimously adopted:

The Committee on Honorary Degrees recommends to the Board of Directors that the following degrees be conferred at the commencement exercises on Tuesday, May 23, 1944:

DOCTOR OF DIVINITY

The Reverend J.C. Frist, '28, pastor of the First Presbyterian Church, Tampa, Florida  
The Reverend Ansley C. Moore, pastor of Government Street Presbyterian Church, Mobile, Alabama

DOCTOR OF LAWS

The Reverend Wade H. Boggs, D.D., Executive Secretary of Christian Education and Ministerial Relief, Louisville, Kentucky  
Mr. W.C. Johnson, '87-'89, Memphis, Tennessee

DOCTOR OF HUMANE LETTERS

Dr. Robert M. Lester, Secretary of Carnegie Corporation, New York, N.Y.

The Committee requests the authority to make changes in these recommendations if subsequent developments seem to make it advisable, subject to the approval of the Executive Committee.

(Signed) Moore Moore, Chairman  
W.J. Millard  
W.R. Cooper

At this time, Mr. C.H. Dreshman, of the firm of Ward, Wells and Dreshman, New York City, who had been invited to come to Memphis for this meeting of the Board, was presented.

President Diehl presented a request from the Church of Christ in Memphis to use Hardie Auditorium, or some other desirable room at Southwestern, for a few months for its Sunday morning services, while its church building is being erected near Southwestern's campus. After consideration of this matter, the request was granted, and President Diehl was asked to make whatever arrangements are necessary in this connection.

President Diehl announced that Dr. Laurence F. Kinney, called to the A.B. Curry Chair of Bible to succeed Dr. F.B. Gear, who resigned to become pastor of the Second Presbyterian Church of Memphis, had assumed his duties at Southwestern at the beginning of the second semester of this session. (See minutes of Executive Committee meeting held on October 8, 1943).

President Diehl informed the Board of the union of the Association of American Colleges and the National Conference of Church-Related Colleges at the annual meeting of these two groups held in Cincinnati, Ohio, on January 14, 1944. He stated that the by-laws of the Association of American Colleges were amended in order to provide for a permanent National Commission on Christian Higher Education composed of fifteen members.

It was stated by President Diehl that Southwestern's 1944 annual support fund campaign in Memphis had successfully closed on January 24, 1944, with a total of \$58,251.25 subscribed. He also called to the attention of the Board the total amount subscribed and paid by the citizens of Memphis in these annual support fund campaigns during the past five years, as well as the amounts contributed by the four controlling Synods for the past three years. The following tabulations show these various amounts:

PAYMENT RECORD ON SUBSCRIPTIONS OF MEMPHIS CITIZENS PAST FIVE YEARS

| <u>YEAR</u> | <u>AMOUNT PLEDGED</u> | <u>AMOUNT PAID</u> | <u>PERCENTAGE PAID</u> |
|-------------|-----------------------|--------------------|------------------------|
| 1939        | \$48,558.71           | \$44,478.49        | 91 plus                |
| 1940        | 50,297.50             | 46,601.12          | 92 plus                |
| 1941        | 53,805.65             | 51,162.36          | 95 plus                |
| 1942        | 52,638.00             | 49,612.12          | 94 plus                |
| 1943        | 51,183.00             | 48,266.70          | 94 plus                |
|             | <u>256,482.86</u>     | <u>240,120.79</u>  | 93 plus                |

SYNOD BENEVOLENCES AND CONTRIBUTIONS

|                        | <u>Fiscal Year ended 6-30-41</u> | <u>Fiscal Year ended 6-30-42</u> | <u>Fiscal Year ended 6-30-43</u> | <u>July 1, 1943 Dec. 31, 1943</u> |
|------------------------|----------------------------------|----------------------------------|----------------------------------|-----------------------------------|
| Synod of Mississippi   | \$1,894.92                       | \$2,018.44                       | \$2,952.74                       | \$1,328.16                        |
| Synod of Tennessee     | 2,796.46                         | 2,999.74                         | 3,531.45                         | 1,579.34                          |
| Synod of Alabama       | 2,433.47                         | 2,129.21                         | 3,038.68                         | 2,636.01                          |
| Synod of Louisiana     | 5,959.86                         | 4,966.66                         | 9,617.33                         | 2,419.61                          |
|                        | <u>13,084.71</u>                 | <u>12,114.05</u>                 | <u>19,140.20</u>                 | <u>7,963.12</u>                   |
| Churches of Memphis    | 3,211.81                         | 3,239.96                         | 4,230.43                         | 1,466.36                          |
| Memphis Contributions  | <u>40,780.13</u>                 | <u>*45,247.68</u>                | <u>36,807.86</u>                 | <u>15,935.65</u>                  |
|                        | <u>43,996.54</u>                 | <u>48,487.64</u>                 | <u>41,038.29</u>                 | <u>17,402.01</u>                  |
| Total Memphis & Synods | 57,076.65                        | 60,601.69                        | 60,178.49                        | 25,365.13                         |

\*The larger total is due to a greater number of prepaid subscriptions than formerly.

President Diehl also reported that Southwestern has received since 1931 a total of \$325,000 from the General Education Board, the Carnegie Corporation and other foundations for the library, faculty salaries, research projects, scientific equipment, and fellowships for several members of the faculty, and announced that he has recently been notified that the General Education Board has made a grant of \$500,000 to Southwestern, upon condition that an additional \$2,000,000, in cash or securities approved by the General Education Board, be secured by December, 1946 - \$500,000 of this amount to be for some needed new buildings, and \$2,000,000 for endowment.

Mr. A.K. Burrow, Acting Treasurer, presented the following budget for the session of 1943-44, which was adopted:

|   |                   |
|---|-------------------|
| Classroom Supplies  | \$ 350.00         |
| Debating and Dramatics  | 500.00            |
| Faculty and Assistants - does not include portion<br>paid by Government | 70,000.00         |
| Library Expense   | 900.00            |
| Librarian and Assistants  | 5,000.00          |
| Religious Meetings  | 500.00            |
| Spencer and Evans Funds   | 150.00            |
| Board Meetings  | 275.00            |
| Bulletins   | 500.00            |
| Salaries of Bursar and Office Assistants                                | 11,500.00         |
| Office Supplies, Printing and Stationery                                | 1,500.00          |
| College Associations  | 500.00            |
| Commencement and Public Occasions                                       | 700.00            |
| Catalogue   | 1,500.00          |
| Entertainment   | 500.00            |
| Postage   | 1,100.00          |
| Publicity, Promotion and Alumni Work                                    | 14,500.00         |
| Travel Expense  | 2,000.00          |
| Registrar and Assistants  | 5,500.00          |
| Telephone and Telegraph   | 1,000.00          |
| Truck and Automobile  | 500.00            |
| Annuities   | 250.00            |
| Legal Expense   | 1,000.00          |
| Salaries of Supervisor of Property, janitors,<br>campus men, etc        | 9,500.00          |
| Campus Grounds  | 350.00            |
| Fuel and Heat   | 1,200.00          |
| Light   | 1,150.00          |
| Power   | 225.00            |
| Water   | 325.00            |
| Janitor's Supplies  | 400.00            |
| Repairs and Renewals  | 1,000.00          |
| Insurance   | 2,000.00          |
| Equipment   | 1,000.00          |
| Principal and Interest - Bonds  | 4,500.00          |
| Band Expense  | 750.00            |
| Annual Audit  | 500.00            |
| Miscellaneous   | 1,000.00          |
| College of Music - Appropriation  | 7,500.00          |
|   | <u>151,725.00</u> |

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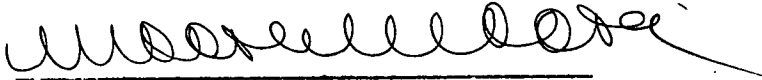
At this time Messrs. E.R. Barrow and S. Toof Brown, of Memphis, members of Southwestern's Executive Committee, arrived and were presented to the members of the Board.

The meeting recessed for luncheon at 12:20, and reconvened at 1:45 P.M., with Mr. Roy L. Davis, Secretary of Public Relations, present.

The afternoon session was devoted to discussing the proposed capital fund campaign (see minutes of Board of Directors meeting held on September 14, 1943, page 6), and the conditional grant of \$500,000 from the General Education Board. After an extended discussion, upon motion by Mr. Pigford, seconded by Mr. Smiley, it was unanimously voted to proceed at once with this campaign for \$2,000,000, one-half of which is to be raised in the four Synods and one-half in the City of Memphis. The details of this campaign were referred to the Executive Committee with full power to act.

Upon motion by Mr. Taylor, which was seconded and carried, the Executive Committee of Southwestern was authorized to employ the firm of Ward, Wells and Dreshmar, of New York City, to direct this campaign, upon such terms and conditions as the Executive Committee may see fit.

After the reading of the minutes and their adoption, the meeting adjourned at 4:00 P.M., with prayer by Dr. Land.

  
Secretary

SOUND TEACHING OF THE BIBLE AT SOUTHWESTERN

At a meeting of the Board of Directors, September 14, 1943, the Board authorized the appointment of a committee charged with the task of formulating a statement on Biblical teaching at Southwestern.

In this day of change and upheaval in which violence, hatreds and disunities make chaos and conflict within the nations and within the inner groups of the several nations, religion faces a serious challenge to its prestige and power as a competent force in human affairs. As the predominant religion of Western Civilization, the Christian religion is threatened by secularism in social interpretation, by skepticism among the intelligentsia, and from quasi-counter religions, so called, such as the many sects and "isms" so widely advertised. The Directors of Southwestern felt that the controlling Synods would welcome reassurance from this institution that it had in nowise lowered its standards of sound Biblical instruction.

As the Synods doubtless know well, the Bible at Southwestern retains its position in the curriculum as of a rank equal in every respect to all other subjects taught in this institution. Its importance has been recognized and emphasized both by the Directors and the faculty.

Only men who are approved by their Presbyteries, and whose theological preparation and fitness have been passed on by the Presbyteries of which they are members, are employed to give instruction in Biblical subjects. In recognizing and accepting the authority of Presbytery to pass on those who seek membership in the Presbytery, we are conforming to Presbyterian tradition and to the constitution of the Church. To go beyond this historic method is to put discredit on Presbytery, to forsake protestant principles, to revert to pre-Reformation practices, and to encourage confusion.

-1-

A brief paragraph will suffice to describe teaching methods at Southwestern. While this institution has always kept abreast of the times in adapting the best teaching methods to the study of the Bible, we have not been willing to adopt fads and fancies which survive only until other fads and fancies are discovered. It is regrettably true that there are courses in Bible, as, for example, some Sunday School courses for which academic credit is given, which are not worthy to be called courses in Bible. In a church college which advertises courses in the several branches of Bible study, these courses should have standards of instruction equal to the most rigid required for the study of any subject listed in the college catalog. A genuine liberal arts college requires high standards of scholarship in its instructors, and the use of genuine scientific methods which will guarantee excellence in the student as well as competence in the instructor. This is all the more binding on a church college when the study of the Bible is a required subject; for required courses should be both better courses and better taught courses.

We assure the Synods which control Southwestern that the courses in Bible are given with as much concern for the integrity of instruction in those courses as is required for instruction in all other subjects in the curriculum.

-II-

We believe it is not out of place to make some observations on why we think the teaching of the Bible is of unusual importance at this time. We recognize that Bible study for the believer is important at any and all times. We have said already that it is our conviction that the Christian religion is challenged in this day as it has been formerly only in such great periods as the First Century and the Sixteenth; and that this challenge takes the form of (1) widespread and pervasive secularism; (2) an equally pervasive and subtle skepticism and (3) by the appearance of a great number of so-called religious sects and "isms".

It is not easy to say which one of these destructive forces is the most dangerous to the faith. Perhaps they are all parts of one great offensive against the Christian religion. At one moment secularism seems to be so decisive that the spiritual voice cannot be heard. "We are living in a time of deflated conceptions of man", says Dr. Bowie. "Cynicism and disillusionment, secularism and skepticism, challenge the faith which is the religion of faith and courage". In another view of it, the attitude of men of learning seems to make learning, especially in its scientific forms, an enemy of the Christian religion. And certainly the Christian religion throughout its history has not sought to discredit genuine learning. As another writer on Biblical study (Preface to Religion by Richardson) says, "Man's perplexity of those who are uneasy in mind and conscience and soul, because they have never faced honestly the demand which God makes on them". When we are bombarded with advertisements whose language betrays a trivial mind, which affect to substitute a new "Way" - always at so much "A lesson"! - for the one and only Way, we are disposed to think that through sheer caricature the faith of our fathers is endangered.

The urgency with which "reasons for reading the Bible" are so frequently given in the religious press, indicates a real tragedy within the Church, that is, that the Bible is not now widely read, however abundantly published. Some justification there is, no doubt, for the failure of many to read the Scriptures. There is prejudice against modern translations even on the part of those who have read in the Confession of Faith that the Scriptures "are to be translated into the vulgar language of every nation, that the word of God dwelling plentiful in all, they may worship Him in an acceptable manner, and through patience and comfort of the Scriptures may have hope". (Confession of Faith. Chap. 1, Art. 8). Language must continuously embody new meanings as better translations are found by scholarly research, for just in the measure in which language falls short of plain meaning, the symbols which are used without such meaning will refer to things which do not exist. The Bible is often published in books of such size as to make them unreadable, and of such print as to make their reading painful. These observations are intended neither to discredit such a great "Mother Tongue" as we find in the King James Version, nor yet the inexpensive editions necessary for wide distribution. Under whatever conditions of publication the Bible should be intelligible in plain language so that all may read it without difficulty.

Some reasons given for study of the Bible are without offense when not detached from the whole Biblical context. It is true, for example, that there are treasures of literature in the Bible which, as literature, are not surpassed elsewhere. But in purpose and design the authors of the Bible were not giving the world "Great Literature"; they were proclaiming a great fact which gave new direction to history. Neither in purpose nor in content is

the Bible taught by the Church for its literary excellence. (Confession of Faith, Chap. 1, Art. 5). Again, it is quite obvious that the ethical teachings of the Bible are a moral challenge without parallel in any ethical "system". The ethical insights of the Prophets and of our Lord, surpass the loftiest ethical idealisms to be found in any literature. Yet the uniqueness of the Bible does not consist in its definitions, nor is it a sufficient reason for Bible study to have only ethical curiosity. Its uniqueness, if we may so speak, lies in the fact that it gives us the record of what God has planned for man's salvation. The purpose of the Bible is to go beyond ethics as a study in human behavior at its best to ethics as a spiritual discernment. "For the natural man is not able to take in the things of the Spirit of God; for they seem foolish to him, and he is not able to have knowledge of them, because such knowledge comes only through the Spirit". (1 Cor. 2:14)

Once more: It is true that the Bible is a book of history. It is the history of a great people and of their spiritual pilgrimage; but it is not enough to know the history of the Hebrew people, fascinating and informing as it is. As Karl Barth has said, the world of the Bible is a "strange new world", made "strange" because it is nothing less than the revelation of God moving within human history. We read the Bible as history because out of the depths of the past we see how life may be lived abundantly when guided by the Spirit of God; we see what motivations have brought about the movements of history; we find guidance for all understanding of things beautiful and good and true, and we see that the answers to our manifold questions of whatever complexity cannot be found outside so great a record of spiritual aspiration and experience. The aim of the Old Testament writers was less to write history than to show to what extent Israel owed its greatness to their religion. And both the Old Testament and the New gave history for the stage-setting on which men might see the power of God directing the course of history.

The Bible is not read with understanding, nor will it yield its empowering truth, when read only for entertainment, or for controversy, or even out of devotional respect. It is something more than diversion or information or edification when read by the man of faith. It is God speaking to the open minded. (Psalm 119:130. "The interpretation of Thy words enlightens and instructs the open minded". Moffatt's Trans.) This is the Testimonium Spiritus Sancti of the Confession of Faith. We want the God who speaks to us directly, not mystically, when our hearts and minds are opened to Him; it is not literature we want, ~~nor~~ yet high moral counsels, nor history, nor the wisdom of the intellectuals; but simple faith. The Biblical writers of both Testaments look for a salvation from outside of literature or ethics or history or philosophy, though God works within all these; and the Bible as witness to Him is, therefore, to quote Barth again, the record of a "strange new world."

At Southwestern the Bible is studied because in it, as it comes to us in its finest text, God intended "the better preserving and propagating of the truth ... for the more sure establishment and comfort of the Church ... against the corruption of the flesh and the malice of Satan and of the world". These qualifications are taken from the Confession of Faith, Chap. 1, Art. 1. The language when brought within our usage points to three enemies of the Christian religion: (1) Falsehood, of whatever kind; (2) A Church of uncertain and obscure mind; and (3) Sin. To study the Bible is, therefore, to study that truth may be discovered, courage given to the Church which has stability only in truth, and to know how best to fight sin. To know and learn these things is explicitly affirmed as the work of the Holy Spirit; not of man, nor

of the Church, but by the "inward work of the Holy Spirit" is authority given us for the direction of faith. The Bible "is the movement of the Spirit of God upon the darkened surface of man's heart and intellect", saying: "Let there be light". (Henderson: "The Bible", p 10).

The meaning of the Bible is one meaning: namely, to make clear and inviting the things which are "necessary unto salvation". (Confession of Faith Chap. 1, Art. 1). Since "all things in Scripture are not alike plain in themselves, nor alike clear to all", it is evident that sound teaching requires exposition; and two principles of sound exposition are laid down in the Confession of Faith, Chap. 1, Articles 8 & 9: (1) A text in language which is easily understood, and (2) The use of the whole Bible as a context for each particular text.

These two principles require the best scholarship which Southwestern may command for instruction in its Bible courses. And modern scholarship has brought riches of better understanding of the records through research and discovery in recent years. If the inspiration and authority of the Bible cannot be discussed apart from the Christian doctrine of salvation, it is obvious that the two principles given by the Confession require the most and devout scholarship. If the Bible is a book of witness, how unambiguous must that witness be in its language and in its contextual interpretation. If we are to know the mind of God as given to us in Scripture, concerning that which is "necessary unto salvation", and if we are guided by the Holy Spirit, our knowledge will not be an intellectual achievement, nor a psychological insight; it will be the knowledge of faith! Sound teaching will show how Biblical language in a sure text and with the whole Bible as context, is a new language in fact describing objects as they really are. The Bible is, therefore, its own commentary, and our study of it is always a new discovery of the power and of the love of God.

Our Bible so studied and so taught should bring to our civilization at this critical time in history a healing message of strength and peace. "The key word of our time", says Eric A. Johnston, "whether at home or abroad, is unity. It is the word that holds the one great opportunity for a decent, peaceful, prosperous existence for the masses of mankind everywhere." So speaks the President of the United States Chamber of Commerce. If "the things which join the four main elements of our civilization", to quote Mr. Johnston again, "which make them one, are a thousand fold greater than the things which divide them", how might their differences be lessened even to disregarding them, and their common interests heightened to the power of cooperation and understanding; did we but bring the power of a new mind, a truthful mind, a dogmatic (i.e. certain) mind, and a moral mind to the knowledge of men! Sound teaching is the sowing of the incorruptible seed of the Word, which works of itself through the power of the Holy Spirit. How great is the challenge in our day to give the Word to the world-both to individuals and to nations!

-III-

With these guiding principles from the Confession of Faith we believe that sound teaching of the Bible will give prominence to the following considerations:

1. Sound teaching will require sound scholarship and adequate scholarship for securing a trustworthy text and a text made plain for easy understanding. This is peculiarly the work of Biblical Criticism. And the Church is indebted to the many great scholars in that field of Biblical research. In many ways they have made the Bible a living book. One reason

why the people received and read the Bible with such great enthusiasm in the sixteenth century, as even in the first century, was that it was given to them in their own homely tongue. Its translation into English gave it power because an unintelligible language did not stand between them and their vision of God. This making available to the people a language through which the Bible might speak to them was the work of early scholarship. It is to mock the plain man to invite him to study the Bible when its language obscures the voice of God; and it is to mock the student to invite him to study when he is placed under heavy penalties of disapprobation unless he accepts conclusions which his "authorities" impose without study. "If conclusions are prescribed, study is precluded". Sound teaching requires, therefore, that scholarship shall not be discredited because it opens new vistas of insight and understanding. "Biblical interpretation and understanding must be reinforced by sound knowledge and not left to unchecked vagaries of individual prejudices and temperaments". (Raven: "Science, Religion and the Future", p. 7) Scholarship has too often to withstand a destructive obscurantism no less intolerant and unmerciful than the barbarism which withstands reason in the political field. Scholarship has brought to light a great deal in recent years, which knowledge has quickened many a page of the Bible story.

Sound teaching, therefore, requires the utmost frankness and the fullest scholarship on the part of the student whether pupil or instructor. It does not follow from this that a merely intellectual understanding of the Bible can reveal its treasures. Spiritual things are spiritually discerned. The student needs an attitude of spiritual receptivity, an eagerness to find God that he may yield himself to Him, if the word is to give its finest implications. Genuine scholarship recognizes the religious quality of the Scriptures, it seeks not alone to recover ancient situations and institutions, cultures and beliefs, it is not satisfied merely by the recovery of a text; it seeks to find behind and through its incidental clarifying of text and situation, the one unchanging God. Sound teaching will keep a steady head when confronted by new intellectual emphases; for it will know that scholarship is not mere scientific investigation detached from the understanding of the heart of faith. Through all the processes of authorship and translation and transmission there is a divine process of revelation. To give emphasis only to research may give the student the impression that after all the Bible is irrelevant to the actual affairs of life.

The criterion of sound scholarship, as of sound teaching, is whether there is a group searching on the part of the class and of the instructor for the message which God speaks to us through the study of the Bible.

2. Sound teaching will recognize the presence of the Holy Spirit as the ever necessary for full understanding of the spiritual content of the Bible. The voice that speaks to men through the written word is a voice with quickening power where there is spiritual enquiry. It is this which gives emphasis to Paul's principle of spiritual discernment. And it is a voice which is at once both audible and intelligible only to the spirit of truth. Thus does the Confession of Faith represent the Word as "preserving and propagating the truth". And so also does Barth affirm that "The Holy Spirit has respect only for truth, for itself". And it is no small part of the tradition of the Christian Church that for knowledge of the truth of the Scriptures we are utterly dependent on the Spirit of God in our hearts. That mind which is the mind of Christ, that reason which is uncorrupted by prejudice, self-interest, ignorance and fanaticism, is only possible under the guidance of the Holy Spirit. It is because of this assurance that under the Holy Spirit we may be led into the truth, the prophets of old and the prophets of the first Christian discipleship felt that in their speech and

utterance, God was touching their lips with somewhat akin to fire!

3. This leads us to observe further, that sound teaching can have but one great passion, the passion for truth. Matthew Arnold said the scientific passion was to see things as they are; but there is no contrast in that definition with the teaching passion which searches out the Scriptures; for in that enquiry also there is passion, and it is passion to see things as they are, when guided by the Spirit. The world of the scientist is an abstract world in that it, by self-limitation, investigates only some part or aspect of reality, of the whole. But even granted that the scientific world might be the world of nature taken as a whole, it would yet fall short of "the strange new world" within the Bible! Because that world is the world of God. It is a world where truth is supreme, yielding as its most precious gift the doctrine of freedom, affirming as its most challenging philosophy that the God of all the earth shall do right. (Deut. 32:4) Here the Christian religion meets with the severest demands of logic, for religion and logic join in declaring that the material of reason and of the reasoning process can be found ultimately only in consciousness. We can know what thinking is only by thinking ourselves; the subject matter for religion must be the truth, however discoverable, for to reproduce or revivify error in our thought is to obscure the mind of Christ and to shut out the face of the God of truth. It is for this reason that the Confession of Faith affirms that "the infallible rule of interpretation of Scripture is the Scripture itself." Old Southwestern men will recall with ~~that~~ passionate voice Dr. Robert A. Webb reminded us that no text must be made to say anything which did not have the whole Bible as a context. "In my consciousness", says G.E. Shaw, "there is a market, a garden, a dwelling, a workshop, a lover's walk - above all, a cathedral. My appeal to the Master is: Mirror this cathedral for me in enduring stone". The cathedral is truth; out of it will come all necessary things, all things lovely; markets, gardens, workshops, dwellings, but more - out of it will come truth mighty to save. The cathedral of truth will, be mirrored in a healthy, honest mind.

"Truth of whatever kind is precious", said John Calvin, "... As God is the fountain of all good, you will incur the charge of deep ingratitude if you do not welcome every portion of truth in whatever channel it may come to you." These are words vigorous with the new found freedom of the Reformers. They sought the mind of Christ that it might be the mind within the Reformation movement and the mind of the new discipleship. They knew as the Church recurrently discovers that it is the truth which makes men free in mind and spirit; they knew what statesmen and economists know, that the truth blazes the way for freedom in all human relations; they knew what every historian knows - that truth coming to any land is the beginning of freedom in that land, that its possession by man is the assurance of liberty; and the Church knows that the Bible is the text book of liberty. It is not astonishing, therefore, that the Christian Church has ever promoted the search for truth.

Southwestern does not discredit the genuine contributions of science, nor does it deny the validities of the scientific method; rather it believes that the disciplines of science are no less available for the promotion of religious learning than for the promotion of secular learning. It does not follow blindly every scientific fad nor accept without critical analysis scientific declarations about the realities of experience. Moreover, science in many of its popularisers has fallen under the same indictment of uncritical authoritarianism which is brought against the pre-scientific age. One needs but read Langdon-Davies' "The New Age of Faith" to see how dangerous it would be for religion to bow worshipfully before much that goes by the name of science. For that book is a warning to all who seek valid and trustworthy knowledge not to accept without caution what is advertised as scientific.

Science has its limitations. In a little volume in the Penguin Series Sullivan, under the title, "The Limitations of Science", points out what these limitations are. In the Expository Times for May, 1943, the following limitations of science are noted: Science rests on certain fundamental postulates which must be taken for granted since they cannot be proven; Science can describe the What of things, but never the why and wherefore; Science faces beneath and behind and within all scientific reasoning the irrational fact, the brute existent which has to be taken for granted; in studying the What of things, science cannot grasp the whole, but is able only to give a partial and incomplete description; The Scientist's net is fitted to catch the material and let the spiritual slip through. It sets out to describe and understand, not to appraise or assign values; and finally, Science deals only with classes rather than with individuals.

It will be seen, therefore, that sound instruction in Biblical material will not discredit genuine scientific contribution; but it will venture with more than usual caution to affirm what is or is not true in the Biblical record on scientific grounds. The great realities are impalpable realities, to be weighed not in the scales used for mass measurements, but to be measured in terms of divine power.

The Bible is a book dealing with religious material. In studying it there is place for scientific method and for scientific direction; but to reduce, for it is reduction, the Bible to measurements and values which have no greater proportions than science by its own limitations would allow, would be to destroy truths without which science itself would be valueless. Even Dr. Julian Huxley, in his "Scientific Humanism", dares to claim religious significance for that humanism on the ground that there is a point in examining reality beyond which science cannot go. The religious quest for truth is a quest which has for its object to lead men into the truth in such wise that their enquiry will make the Scriptures an instrument of spiritual enrichment both for themselves and others. Because the subject of the Bible is God and His activity in history, the "frame of reference" for all Biblical enquiries is the mind of God. He is not known by a process of abstract thought; as the Lord of life and the God of action, He is known directly by His activity. Hence the Bible deals less with argument than with witness and testimony. And when His mind is known it is seen to contemplate the humblest of men and the vilest of sinners as objects of solicitude and love. God so loved the world! The Bible, therefore, presents the facts which every man must face. Those who read the Bible in faith discover what life is all about, and so realizing truth in their own consciousness, rise up from their reading with the joy of an independent mind and a liberated spirit.

Not for such will there be any thought of turning back to the authoritarian mind of the Middle Ages, the protestant mind and principle embodied in "the right of private judgment" will be rediscovered, reaffirmed, and reenjoyed. Here lies the inescapable ground of revival.

4. Another consideration which sound teaching will not evade is the Biblical teaching on man and his nature. There is no hope for man which the Bible does not portray; in no other record is he invited to measure his stature in character and for destiny by so great a measure of dignity and design; but no where is he more solemnly warned of his own weakness. The Bible does not flatter. Due to the developments which have been made possible by the applications of science, and scientific inventions; and because these developments have erected triumphant symbols of man's abilities to think the thoughts of God after Him; man himself has too frequently decided that the

thoughts of God were of his own invention. Conceit is all too common as it is all too easy to acquire. Sound teaching will give no encouragement to intellectual vanity. Student and instructor will learn humility. Human nature changes with the changes of circumstance; it may be for better where truth and justice prevail as the prophets saw so clearly; but human nature has in it the disposition to betray. Where a Judas is there is opportunity for betrayal. But God does not change. Human nature needs, therefore, to be challenged with no softening voice of compromise, but everlastingly by the voice and vision of the unchanging God as revealed in the Bible.

Sound teaching will make clear the relevance of the God of the Bible to the understanding of history and of our modern world. The world today is acutely conscious of its distresses on the grand scale of world-wide and devastating war. But how few appear to perceive that this war is the fruit of sin, of man's disposition to betray, and that war will cease when men hate not war alone, but much more learn to hate the sin of which war is the product. The war has been brought upon us because men of all nations thought there was something more important than God or the will of God. Some thought their own ambition to dominate the world was more important than the will of God; others thought their own safety was more important than the will of God; even the Church and much of what passed for education thought platitudes of wisdom and the dictates of the "new psychology" might be substituted for the will of God - in the face of the tragedy of war we know now that these indifferences to the will of God were as "paracetamol for an inward bruise". All ignored the simple truth that "Man's chief end is to glorify God and to enjoy Him forever".

Sound teaching will not let man escape judgment. "It is increasingly obvious", says Dr. Bowie, "that our world does literally have to choose between life and death, and the only way we can have life is through the cultivation of in men of faith of those ideals of justice, mercy, truth, and human sympathy that the Bible forever exalts." The needs of men remain ever the same; the unchanging God is his only security against his own betraying will. "If the modern view of man which places his salvation within himself is correct, then the modern objection to the Biblical conception of judgment is valid; but if the Biblical conception of man is correct then the objection fails." (Richardson: "Preface to Bible Study" p. 56) Man as moral and spiritual rebel may know of the will of God but will not perform it; man whose mind has been transformed and renewed, will redeem the times!

5. There is one final consideration which sound teaching will require; it is, that sound teaching will have meaning for contemporary life-interests. The Bible is a living book. When it is properly presented in context and relevance, no other book is more alive. Jesus said of His own words that they were spirit and life; this may be said of the Bible as a book. Its sixty-six books are a unity in proclaiming that its words are living words. It belongs to our day as to other days. It is said of a good sermon that one of its elements is relevance to daily life and contemporary conditions. So also is this true of the Bible as a whole. When England became the Bible reading people of the sixteenth century it was nation-conscious and the Bible met the needs of that awareness by expanding the minds of its people. Today, as never before, men of all nations are world-conscious; and that world-consciousness is reflected nowhere so emphatically as in the "young churches" of all lands, especially in the East. The Bible is the only contemporary literature of world-consciousness which can claim a genuine mind for our world. It is a book of moral and spiritual vision and other-worldly in its ultimate reference, for it refers the issues of life to God; but it is

this-worldly also as requiring that all issues may be defined adequately only by reference to the divine will. Therefore, it challenges our world of organized human interests. "The Bible is the instrument of truth and teaching, of summons and challenge, and unless we not only understand these things in the light of the conditions out of which they sprang, but also in the light of our own day, and of our own life and circumstances, reinterpreting in terms of our own experiences the abiding principles as set forth in the Bible, it were better that we did not handle it." (H.H. Rowley: "The Relevance of the Bible"). If God is the God of history He is the God of our history-making.

We have spoken of our distracted, broken world. We have quoted Eric Johnston to the effect that if that which is common to human interests was given proper recognition, differences would not disturb the peace. In the Bible we have the greatest assurance of unity and order which may be found anywhere. It is the most powerful preacher in the world, for it speaks to people in their own tongues where both heart and head respond. Were our prevailing ideas drawn from Biblical sources and not obsessed with ideas from human wishful-thinking, the idea that God might lead the nations in peace would not be foreign to so much of our thinking.

It should be an arresting thought that four books may be said to compete in our day to shape the minds and lives of half the population of the world: the "Sayings" of Confucius; The Koran; Das Kapital, and Mein Kampf. For over against these books, stands the Bible of the Christian Church. Will we not give that Book its worthy place to fight the battles of truth and justice for the liberation of all men from error?

It is not enough that we pay tribute to the Bible as the great book of our Western heritage, for the Bible concerns God, the Living God. The place where we meet God is in His word; there we talk with Him, there He talks with us and there His will is declared.

In the Bible God speaks to us through the events and crises of our day alike for individuals and for nations. "But only the mind which has learned to read the language of the Bible can understand what God is saying at any given time of crisis." (Richardson: Preface to Bible Study, p. 13). The truth we need and should want is truth to live by today. It is plain that the Bible itself means to talk to us in our language about the issues of our times. Unless it helps us to meet our problems and to inspire our idealisms, it is not achieving its own self-appointed purpose.

The first chapters of the Old Testament make it clear that the leaders of Israel, knowing that Israel was ever moving into a larger world, established the principles that (a) life is not subject to chance because God is over all; ~~nor~~ yet (b) is life subject to evil chance, for the God who rules over all is the God of righteousness. In the New Testament the same assurance is given us to give understanding to our contemporary world. God is always contemporary. Granted that many to the ends of the earth now know what is at stake in the present world-struggle, ignorance of the Bible and apathy concerning its meaning for us are our great dangers. Sound teaching should restore the Bible to its vital and decisive challenge to the thinking of our times.

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The Christian religion entered a world/gloomy with religions of escape; religions which told men how to get away from their world of nature, of man, and of God. They were religions of despair. The Christian religion came as a religion of hope and of victory. It restored to human awareness and to human activities the decencies of human association; it brought God back into history, as it were. The Church with the elemental faith of the Bible records. may renew its strength today to become the religion of power. It is into such a confidence in truth and the God of truth that the teaching at Southwestern directs the minds of its students.

-IV-

My word ... shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.  
Isaiah 55:11.