

TH  
7 227

VIEWS ON THE AUTHORITY OF THE SCRIPTURES  
OF THE  
STUDENT CHRISTIAN MOVEMENTS  
AND THE  
INTER-VARSITY FELLOWSHIPS,  
A COMPARISON

By  
DOROTHY E. FARMER  
B.S., Simmons College

A Thesis

Submitted in Partial Fulfillment  
of the Requirements for  
THE DEGREE OF MASTER OF RELIGIOUS EDUCATION  
in  
The Biblical Seminary in New York

New York, N. Y.  
April, 1951

18522

BIBLICAL SCHOOL OF  
THEOLOGY LIBRARY  
HATFIELD, PA.

TABLE OF CONTENTS

TABLE OF CONTENTS

Chapter	Page
Introduction . . . . .	x
A. Statement and Significance of the Problem. . . . .	x
B. Delimitation of the Problem. . . . .	xii
C. Plan of Procedure. . . . .	xiii
D. Sources of Data. . . . .	xiv
I. VIEWS ON THE AUTHORITY OF THE SCRIPTURES HELD BY REPRESENTATIVE THEOLOGIANs. . . . .	1
A. Introduction . . . . .	2
B. The Early Period . . . . .	3
1. Martin Luther (1483-1546) . . . . .	3
2. John Wesley (1703-1791) . . . . .	6
C. The Nineteenth Century . . . . .	8
1. Charles Hodge (1797-1878) and Augustus Hopkins Strong (1836-1922). . . . .	8
2. Brooke Foss Westcott (1825-1901). . . . .	12
D. The Twentieth Century. . . . .	14
1. Edwin Lewis (1881- ) . . . . .	14
2. Karl Barth (1886- ) . . . . .	20
3. Heinrich Emil Brunner (1889- ) . . . . .	27
E. Summary. . . . .	33
II. THE STUDENT CHRISTIAN MOVEMENTS . . . . .	35
A. Introduction . . . . .	36
1. Background for Student Christian Movements in the United States. . . . .	36
2. Publications Programs of the Student Christian Movements . . . . .	39
B. Official Statements of Position on the Authority of the Scriptures. . . . .	40
1. The Student Christian Movement of Great Britain and Ireland . . . . .	40
2. Student Christian Movements (United States) . . . . .	41
a. The Student Christian Movement in New York State . . . . .	41
b. The Young Men's Christian Association (in General) . . . . .	42
c. The United Student Christian Council . . . . .	42
d. The World's Student Christian Federation . . . . .	43
C. Publications Relating to the Specific Area of the Authority of the Scriptures. . . . .	43
1. The Student Christian Movement of Great Britain and Ireland . . . . .	43

Gift of author

2 P 527

May 21, 1951

2. Student Christian Movements (United States) . . . . .	44
D. Publications about the Bible Containing Material Pertinent to the Problems Involved in the Authority of the Scriptures. . . . .	44
1. The Student Christian Movement of Great Britain and Ireland . . . . .	44
a. Barclay, George, The Making and Meaning of the Bible . . . . .	44
b. Richardson, Alan, Preface to Bible-Study. . . . .	45
c. Martin, Hugh, The Meaning of the Old Testament according to Modern Scholarship . . . . .	48
d. Wright, George Ernest, The Challenge of Israel's Faith. . . . .	49
e. Robinson, H. Wheeler, The Cross of Jeremiah . . . . .	50
f. Sparks, Hedley Frederick Davis, The Old Testament in the Christian Church . . . . .	51
g. Hunter, Archibald Macbride, Introducing the New Testament. . . . .	52
h. Hunter, Archibald Macbride, The Unity of the New Testament . . . . .	52
i. Richardson, Alan, The Gospels in the Making, an Introduction to the Recent Criticism of the Synoptic Gospels. . . . .	53
j. Richardson, Alan, The Miracle-Stories of the Gospels . . . . .	54
k. Easton, Burton Scott, The Pastoral Epistles, Introduction, Translation, Commentary, and Word Studies . . . . .	55
2. Student Christian Movements (United States) . . . . .	55
a. The Student Christian Movement in New York State . . . . .	55
(1). The Silver Bay Conference 1949, <u>Bible Study Outline</u> . . . . .	56
(2). The Pastor and Ways of Using the Bible . . . . .	57
b. The United Student Christian Council . . . . .	57
c. The World's Student Christian Federation . . . . .	57
(1). A Living Record, A Bird's Eye View of the Bible and Hints for Study, compiled and partly written by Marie-Jeanne de Haller. . . . .	57
(2). The Student World, Vol. XLIII, No. 2, Second Quarter, 1949 . . . . .	59

E. Other Publications Containing Material Pertinent to the Problems Involved in the Authority of the Scriptures. . . . .	60
1. The Student Christian Movement of Great Britain and Ireland . . . . .	60
a. Karl Barth and Heinrich Emil Brunner	61
b. Hoyle, Richard Birch, Teaching of. . . . .	61
c. Richardson, Alan, Christian Apologetics . . . . .	61
2. Student Christian Movements (United States) . . . . .	62
F. Summary . . . . .	62

III. THE INTER-VARSITY FELLOWSHIPS. . . . . 64

A. Introduction . . . . .	65
B. Official Statements of Position on the Authority of the Scriptures. . . . .	66
1. The Inter-Varsity Fellowship of Evangelical Unions. (Great Britain). . . . .	66
a. The Constitution of the Fellowship . . . . .	66
b. Evangelical Belief, the Official Interpretation of the Doctrinal Basis of the I.V.F. . . . .	66
2. The Inter-Varsity Christian Fellowship (United States) . . . . .	71
a. The Principles of Faith. . . . .	71
b. "Since You Asked", an article in His, Vol. 10, No. 6, March, 1950, subtitled "Please elaborate on the Inter-Varsity principle of faith: We believe in 'the unique Divine inspiration, integrity, and authority of the Bible!'" . . . . .	71
3. The International Fellowship of Evangelical Students. . . . .	74
C. Publications Relating to the Specific Area of the Authority of the Scriptures. . . . .	74
1. The Inter-Varsity Fellowship of Evangelical Unions (Great Britain). . . . .	75
2. The Inter-Varsity Christian Fellowship (United States) . . . . .	75
a. woods, C. Stacey, What is Biblical Christianity? . . . . .	75
b. Gaebelein, Frank E., The Meaning of Inspiration . . . . .	77
D. Publications about the Bible Containing Material Pertinent to the Problems Involved in the Authority of the Scriptures. . . . .	83
1. The Inter-Varsity Fellowship of Evangelical Unions (Great Britain). . . . .	83

a.	Aalders, Gerhard Charles, The Problem of the Book of Jonah (The Tyndale Old Testament Lecture, 1947?)	83
b.	Evans, P.W., Sacraments in the New Testament with Special Reference to Baptism (The Tyndale New Testament Lecture, 1946)	83
c.	United Bible Study, A Course of Nine Studies for Bible Study Circles, Vol. II. Ed., A.M. Stibbs	84
2.	The Inter-Varsity Christian Fellowship (United States)	84
a.	Bruce, F.F., Are the New Testament Documents Reliable?	84
b.	The New Bible Handbook. Ed., G.T. Manley	85
c.	Archibald, R.T., The Spirit's Sword for Soldiers of the King	88
d.	Dodds, Bessie, Those Christians in Ephesus	88
e.	Smith, Wilbur M., "The Bible, Greatest of the Great Books", His, Vol. 8, No. 1, January, 1948	89
f.	Smith, Wilbur M., "Reading for Christmas", His, (no vol. or no.), November, 1946	89
*g.	Machen, John Gresham, Christianity and Liberalism	90
*h.	Craig, Samuel G., Christianity Rightly So Called	90
E.	Other Publications Containing Material Pertinent to the Problems Involved in the Authority of the Scriptures	91
1.	The Inter-Varsity Fellowship of Evangelical Unions (Great Britain)	91
a.	Hammond, T.C., Reasoning Faith, An Introduction to Christian Apologetics	91
b.	Hammond, T.C., "In Understanding Be Men", A Handbook on Christian Doctrine for Non-Theological Students	93
c.	Lamont, Daniel, The Anchorage of Life	96
d.	Short, A. Rendle, Why Believe?	97
e.	Hopkins, H.A. Evan, Henceforth	99
f.	Ruoff, Percy O., Personal Work	99
2.	The Inter-Varsity Christian Fellowship (United States)	100
a.	Paxson, Ruth, Regeneration, the Inescapable Imperative.	100
b.	Taylor, Kenneth, N., Is Christianity Credible?	100

\*c. Frost, Henry W., The Spiritual  
Condition of the Heathen . . . . . 101  
F. Summary . . . . . 102

IV. COMPARISON OF THE STUDENT CHRISTIAN MOVEMENTS AND  
THE INTER-VARSITY FELLOWSHIPS . . . . . 103  
A. Introduction . . . . . 104  
B. The Student Christian Movements . . . . . 105  
1. The Student Christian Movement of Great  
Britain and Ireland . . . . . 105  
a. Summary of Official Position on the  
Authority of the Scriptures . . . . . 105  
b. Views on the Authority of the  
Scriptures in Publications . . . . . 105  
c. Agreement of Publications with  
Official Position on the Authority  
of the Scriptures . . . . . 107  
d. Comparison of this Position with  
those of the Representative  
Theologians . . . . . 108  
2. Student Christian Movements (United  
States) . . . . . 109  
a. Summary of Official Position on the  
Authority of the Scriptures . . . . . 109  
b. Views on the Authority of the  
Scriptures in Publications . . . . . 109  
c. Agreement of Publications with  
Official Position on the Authority  
of the Scriptures . . . . . 111  
d. Comparison of this Position with  
those of the Representative  
Theologians . . . . . 111  
3. The World's Student Christian Federation. 112  
a. Summary of Official Position on the  
Authority of the Scriptures . . . . . 112  
b. Views on the Authority of the  
Scriptures in Publications . . . . . 114  
c. Agreement of Publications with  
Official Position on the Authority  
of the Scriptures. . . . . 115  
d. Comparison of this Position with  
those of the Representative  
Theologians . . . . . 115  
C. The Inter-Varsity Fellowships . . . . . 116  
1. The Inter-Varsity Fellowship of  
Evangelical Unions (Great Britain) . . . 116  
a. Summary of Official Position on the  
Authority of the Scriptures . . . . . 116  
b. Views on the Authority of the  
Scriptures in Publications . . . . . 116  
c. Agreement of Publications with  
Official Position on the Authority  
of the Scriptures . . . . . 117

d. Comparison of this Position with those of the Representative Theologians . . . . .	118
2. The Inter-Varsity Christian Fellowship (United States) . . . . .	118
a. Summary of Official Position on the Authority of the Scriptures . . . . .	118
b. Views on the Authority of the Scriptures in Publications . . . . .	119
c. Agreement of Publications with Official Position on the Authority of the Scriptures . . . . .	119
d. Comparison of this Position with those of the Representative Theologians . . . . .	120
3. The International Fellowship of Evangelical Students . . . . .	121
a. Summary of Official Position on the Authority of the Scriptures . . . . .	121
b. Views on the Authority of the Scriptures in Publications . . . . .	122
c. Agreement of Publications with Official Position on the Authority of the Scriptures . . . . .	122
d. Comparison of this Position with those of the Representative Theologians . . . . .	122
D. The Attitudes of these Student Organizations toward Each Other . . . . .	122
1. The Student Christian Movements concerning the Inter-Varsity Fellowships . . . . .	123
2. The Inter-Varsity Fellowships concerning the Student Christian Movements . . . . .	127
E. Some General Considerations . . . . .	129
F. Summary . . . . .	131
V. GENERAL SUMMARY AND CONCLUSION . . . . .	133
A. General Summary . . . . .	134
B. Conclusion . . . . .	139
APPENDIX A - BIBLE STUDY BOOKS AND OUTLINES RECOMMENDED FOR GROUP STUDY (STUDENT CHRISTIAN MOVEMENTS) . . . . .	150
APPENDIX B - BIBLE STUDY BOOKLETS OF THE INTER-VARSITY FELLOWSHIPS . . . . .	152
APPENDIX C - BOOKS RECOMMENDED BY THE INTER-VARSITY FELLOWSHIPS ON THE INSPIRATION OF THE SCRIPTURES . . . . .	154



## INTRODUCTION

VIEWS ON THE AUTHORITY OF THE SCRIPTURES  
OF THE  
STUDENT CHRISTIAN MOVEMENTS  
AND THE  
INTER-VARSITY FELLOWSHIPS,  
A COMPARISON

INTRODUCTION

A. Statement and Significance of the Problem

The Student Christian Movement and the Inter-Varsity Fellowships represent two major aspects of the interdenominational, university-age program in the world today. The latter originated in England, beginning and continuing as an evangelical group in the universities of that country where it is known as the Inter-Varsity Fellowship of Evangelical Unions, and then reached out into Canada, the United States, and much of the world. The organizations in each country are wholly independent and form the counterpart international organization, the International Fellowship of Evangelical Students.

The Student Christian Movement picture is considerably more complicated, for although that name is commonly used in speaking and writing, there is no such one organization in the United States. In England and Canada, however, there are centrally organized independent groups by that name. In this country several organizations, somewhat loosely connected, are simply known for convenience as the Student Christian Movement. The Christian organi-

zations which independently developed in many of the schools of this country have in most cases become a part of the student program of the Young Men's Christian Association and Young Women's Christian Association, the over-all executive and planning group of which is The National Intercollegiate Christian Council.

The organizational step above this is known as the United Student Christian Council, uniting the YMCA and YWCA Student Councils, the Student Volunteer Movement, the Inter-Seminary Movement, the major denominational student programs, and three regional organizations which are actually known as Student Christian Movements. Its function is to bring these groups together structurally and for various cooperative efforts (while each maintains its complete individuality) but principally to represent the United States in the World's Student Christian Federation, the international organization for this student group.

This detailed introduction is necessary to understand the basic structure of the United States Student Christian Movement and to realize the complex nature of the problem involved in this study. It arises from the fact that there has developed a cleavage, whether in actual fact or in the conceptions of students and leaders, between this program and that of the Inter-Varsity Fellowships. There appear to be differences of opinion on vital matters on local, national, and international levels.

To a very marked degree difference is ob-

vious in organization and much in program and operation. The publications programs even seem to have different bases. The problem, therefore, is twofold. It involves, as the basic purpose of this investigation, a comparison of the views on the authority of the Scriptures held by each organization in order to determine whether there is an actual difference in viewpoint. Secondly it involves some further investigation to determine whether the apparent schism has developed and been maintained as a result of these views.

There is also a personal factor involved in the significance of this problem, for it enables the writer to make a summary survey of materials in the Biblical field published by these organizations and to investigate certain aspects of the problem of the authority and inspiration of the Scriptures. The problem is a vital one today, and especially in the two fields of theology and education. Since the individual Christian worker's views on the authority and inspiration of the Scriptures would make a real difference in his way of winning university-age young people to a personal relationship with Christ as Saviour and Lord, it can be easily seen that a knowledge of what is being published in this field is of paramount importance.

B. Delimitation of the Problem

Only the Student Christian Movements and the Inter-Varsity Fellowships of England and the United

States, and their international counterparts, will be compared on their views of Scriptural authority.

### C. Plan of Procedure

A study will be made of the works of certain representative Theologians for the purpose of determining their views on the authority of the Scriptures and hence providing an historical basis for comparison. The Student Christian Movements and the Inter-Varsity Fellowships will then be surveyed in chapters parallel in form. The following topics will be considered in order with the content subdivided on each point into sections on the British, United States, and international organizations: 1) statements, and official elaborations of such statements, on the position taken on the authority of the Scriptures; 2) publications which deal specifically with the problem of authority and inspiration; 3) publications about the Bible or Biblical material containing relevant information; 4) pertinent comment in any other sources.

These survey chapters will contain no critical comment or evaluation. That will be left for the fourth chapter which will both summarize and compare the material on an organizational basis. For each group there will be a summary of the doctrinal position on the authority of the Scriptures, a summary of the viewpoint taken by the publications, a comparison of these with each other to determine the measure of agreement, and finally a brief

comparison with the viewpoint of the various representative Theologians to determine their historic pattern.

Finally the relationship between the two student organizations will be examined and differences of opinion, particularly concerning views on the Scriptures, noted. Certain general factors contributing to the problem of obtaining wholly accurate conclusions will then be noted, and the whole matter summarized.

#### D. Sources of Data

The representative theologians' views are in most cases taken from primary sources, although an occasional secondary source is used.

The youth groups have publications lists and much descriptive material available from the various offices. In a few cases outside publications sold and recommended by the IVCF group will be used. Such publications are marked with an asterisk (\*) in text and Bibliography. The English SCM has had many of its original publications reprinted through other publishing houses, and the data in the Bibliography will concern the editions used in this investigation. Titles of the books to be used, however, were usually obtained from SCM lists.

Personal letters were received from several SCM and VCF officials.

CHAPTER I  
VIEWS ON THE AUTHORITY OF THE SCRIPTURES  
HELD BY REPRESENTATIVE THEOLOGIANS

CHAPTER I  
VIEWS ON THE AUTHORITY OF THE SCRIPTURES  
HELD BY REPRESENTATIVE THEOLOGIANS

A. Introduction

The purpose of this chapter is to determine the various views on the authority (and inspiration) of the Scriptures held by seven representative theologians in order to give historical background to this study and later to compare them with the official doctrinal stand or summarized position taken by the student groups being compared and their writers. The men being studied are historic or modern leaders in their denominations and men whose influence is a present factor to be reckoned with. Traditional and modern Methodist views are represented respectively by John Wesley and Edwin Lewis, Anglican by Brooke Foss Westcott, Presbyterian by Charles Hodge, Baptist by Augustus Hopkins Strong, Lutheran by Martin Luther, and the Neo-Orthodox school of Modern European theology by Heinrich Emil Brunner and Karl Barth (both of the Reformed Church). In such a survey, in view of the fact that volumes might be written on each man, and especially considering that for certain of the above theologians this specific subject has been dealt with in theses of other years, it is apparent that only a minimum of



summary material is practicable.

As far as it is possible, an attempt will be made to determine the specific view on Biblical authority held by each of these theologians, then to note any additional comment on the question of extra-Biblical authority. The statements on Biblical authority are planned where possible to include reference to the view of inspiration held by each man.

## B. The Early Period

### 1. Martin Luther (1483-1546).

Any survey of views on authority of the Scriptures which will include those held by Karl Barth and Emil Brunner must, of necessity, be preceded by some attention to the views of Martin Luther. For Brunner in particular makes much of the need for a return to the true Reformation principles as held by him, and he quotes Luther often in support of his own views. A doctoral dissertation on this particular subject has been done by E. B. Steen for the Biblical Seminary, and reference here is made to an especially pertinent summary.

It is well-known that Luther classes Esther, Hebrews, James, Jude, and the Revelation with the apocryphal books, but his view of the authority and even the inspiration of his canon is almost rigid. He made no distinction between the use of "the Word of God" and "the Scripture"

but used them almost interchangeably. He repeatedly asserted that the original text of the Scripture was without error, and that seeming errors and contradictions were due to errors in transmission or unimportant in the light of the central truths of Christ.<sup>1</sup>

Yet Martin Luther did not believe in a mechanical theory of inspiration. He believed that the Scriptures were inerrant, but that the writers as individuals entered into the work also. Their personalities showed through their writings, even while the Holy Spirit was guiding their thoughts.<sup>2</sup> His view seems close to what would today be called verbal inspiration in a plenary sense. Although crediting the authors with their part in the production of the Word, he insisted on a literal view of inspiration, noting that "Not even one letter in Holy Scripture stands in vain."<sup>3</sup>

Brunner often quotes portions of this statement made by Luther:

Think of the Scriptures as the loftiest and noblest of holy things, as the richest of mines, which can never be worked out, so that you may find the wisdom of God that he lays before you in such foolish and simple guise, in order that he may quench all pride.

. . . . .

1. E. B. Steen: The Authority of Scripture according to Luther, (a mimeographed summary of the Th. D. dissertation by Ernest Bennet Steen, The Authority of Scripture according to Martin Luther, The Biblical Seminary in New York, 1942), p. 1.
2. Ibid., p. 2.
3. Ibid., p. 3.

Here you will find the swaddling-clothes and the man-  
gers [sic] in which Christ lies, and to which the  
angel points the shepherds. Simple and little are  
the swaddling-clothes, but dear is the treasure,  
Christ, that lies in them. (H. Ed. VI, 368).<sup>1</sup>

It would appear, however, that Luther in no way  
meant to imply that the Scriptures or "swaddling clothes"  
were any the less authoritative, for he believed their  
authority was absolute and effective whether written or  
preached, and that it operated also "as the Sacramental  
Word in baptism, and in the Lord's Supper." He rejected  
any other authority and built upon the concept of the  
absolute and efficacious authority of the Scriptures.<sup>2</sup>

These brief statements are of particular inter-  
est to the student of the neo-orthodox theology today, for  
much emphasis is placed on the centrality of Luther's  
views, especially his views on the authority and inspira-  
tion of the Bible. According to Steen he held, however,  
a most conservative position within the framework of his  
own canon, allowing the Bible as the only authority, its  
entirety inspired and contents inerrant as originally  
given. It is well, however, to add the word of caution  
that Luther's views changed and developed during his life-  
time, a fact which must be considered in drawing conclusions  
or making comparison with any other theologians.

. . . . .

1. Ibid., p. 2.
2. Ibid., p. 5.

2. John Wesley (1703-1791).

John Wesley, in stating his views on the Scriptures, gave a high place to the use of reason which he stated fulfilled three functions--apprehension, judgment, and discourse. Reason he feels is the normal medium by which man becomes aware of revelation. Religion he states is built on the Bible, and reason enables man to grasp the meaning and intent of the Bible. Man has this faculty to enable him to understand the Christian life, but reason, of course, cannot "supply the content of Christian truth," produce faith, or hope. For this cause, reason must always be "the handmaid of faith, the servant of revelation."<sup>1</sup>

Wesley in believing the Bible to be "the oracle of God's revelation" did not apparently consider the objections of even his day as worthy of consideration, nor did he apparently find inconsistent material in it. He maintained a threefold argument for its validity which he considered almost irrefutable. The Bible, he says, must have been the invention of good men or angels, or of bad men or devils, or of God himself. The good men or angels would never have lied by saying, "Thus saith the Lord," and the bad men or devils would not have invented a book which so completely condemned their position. Since

. . . . .

1. From Sermons LXIX and LXX, quoted by Cannon, William Ragsdale, *The Theology of John Wesley*, pp. 158-159.

neither of these groups could logically have written the Bible, "it must have been given by the inspiration of God."<sup>1</sup>

In the Preface to Wesley's translation of the New Testament, George C. Cell, the editor, notes

The unique and sovereign position occupied in his lifework by the Scriptures which, subject to verification in experience, constituted for him an authority that either canceled all others or else subordinated them to itself, reveals in him the great Protestant.

He adds that

In Wesley's understanding of the gospel, the voice of the Word of God which the individual soul finds in the Scriptures must always prevail over the voice of the visible church.<sup>2</sup>

The results of critical scholarship had evidently no terror for this mastermind of the Christian faith, but were with almost startling promptness turned to good account in his constructive work on the New Testament. Moreover, Wesley's attitude toward the fruits of biblical criticism was something more than permissive, something more than tolerance.<sup>3</sup>

Wesley once stated, "I believe all the Bible as far as I understand it."<sup>4</sup> In his Journal for June 7, 1739, in his own words we have the statement that Scriptural

. . . . .

1. From Works, XL, 484, quoted as above, p. 160.
2. John Wesley's New Testament, p. ix.
3. Ibid., p. xi.
4. H. J. Potts: Living Thoughts of John Wesley, p. 560, quoted in the thesis of Jesse F. Lady, The Use of the Bible in John Wesley's Preaching, The Biblical Seminary in New York, 1933, p. 28. This thesis has an excellent section in Chapter III (pp. 26-37) on this specific problem.

principles came first.

If by Catholic principles, you mean any other than scriptural, they weigh nothing with me: I allow no other rule, whether of faith or practice, than the Holy Scriptures. But on Scriptural principles, I do not think it hard to justify whatever I do.<sup>1</sup>

Prince states that, for Wesley, searching the Scriptures was a means of grace. From Romans 10:17 he emphasized salvation through "hearing," and considered a closeness to the Bible the best means of preventing odd whimsies of behaviour and doctrine among the Methodists and so advised it as a "method" or rule for ordering one's life.<sup>2</sup>

It seems that one may safely conclude that for Wesley the Bible was completely authoritative for faith and life, that he held no other authority to be allowed on an equal basis, and that he presumably considered it inerrant and infallible within the limits of his understanding of the problem.

### C. The Nineteenth Century

1. Charles Hodge (1797-1878) and Augustus Hopkins Strong (1836-1922).

The views of Hodge and Strong are presented in

. . . . .

1. The Journal of The Rev. John Wesley A. M. in 4 Volumes, pp. 200-201.
2. John W. Prince: Wesley on Religious Education, pp. 72-73.

in such a similar manner in their theologies that it is perhaps possible to consider them together. Hodge begins his chapter on The Protestant Rule of Faith with the statement that "All Protestants agree in teaching that 'the word of God, as contained in the Scriptures of the Old and New Testaments, is the only infallible rule of faith and practice.'" He quotes views held by the Lutheran, Reformed, Anglican, and Presbyterian Churches in support of this statement, the basic elements of which are as follows:

(1.) That the Scriptures of the Old and New Testaments are the Word of God, written under the inspiration of the Holy Spirit, and are therefore infallible, and of divine authority in all things pertaining to faith and practice, and consequently free from all error whether of doctrine, fact, or precept. (2.) That they contain all the extant supernatural revelations of God designed to be a rule of faith and practice to His Church. (3.) That they are sufficiently perspicuous to be understood by the people, in the use of ordinary means and by the aid of the Holy Spirit, in all things necessary to faith or practice, without the need of any infallible interpreter.<sup>1</sup>

Both Hodge and Strong consider the Scripture to have been divinely inspired, and their definitions of inspiration are rather similar. Hodge states it as

an influence of the Holy Spirit on the minds of certain select men, which rendered them the organs of God for the infallible communication of his mind and will.<sup>2</sup>

. . . . .

1. Charles Hodge, Systematic Theology, Vol. 1, pp. 151-152.
2. Ibid., p. 154.

Strong adds slightly to this by calling inspiration

that special divine influence upon the minds of the Scripture writers in virtue of which their productions, apart from errors of transcription, and when rightly interpreted, together constitute an infallible and sufficient rule of faith and practice.<sup>1</sup>

Each theologian in systematic fashion develops the point similarly. Hodge considers all the proofs and all the objections to the concept of a supernaturally inspired Scripture, and, after "meeting" the objections, he concludes that the plenary (or completely inspired) view of Scripture is correct, and that the Bible is infallible.<sup>2</sup>

Strong uses a method similar to that of Hodge and reaches similar conclusions. Neither stresses strongly the absolute inerrancy of Scripture, although Strong raises the problem and answers it in a general way under headings dealing with each major type of error ascribed to the Bible. In another essay which deals solely with the problem of the authority of Scripture he notes that the Church has a position of authority, but that it is to be "kept to its proper place as a delegated, subordinate, and limited authority."<sup>3</sup> Then, in coming to the position of Scripture, he states that

. . . . .

1. Augustus Hopkins Strong: Systematic Theology, p. 95.
2. Hodge, op. cit., pp. 154-188.
3. Augustus Hopkins Strong: Christ in Creation and Ethical Monism, pp. 119-120.



the Bible, like the earthly father and the civil ruler, like conscience and the church, has an authority which is divine. I say, on the other hand, that this authority, like theirs, is delegated and subordinate, limited to the sphere in which it was meant to move and to the purposes for which it was designed.

This purpose he conceives to be solely to teach us religious truth as it is in Jesus, directed by the Holy Spirit.<sup>1</sup> Furthermore, Strong clearly states that he believes the Bible to be the Word of God, and not merely to contain the Word of God.<sup>2</sup>

On the subject of inerrancy Strong clarifies his own position somewhat and states

I am not willing to stake the Christian faith upon the correctness even of the original autographs of Scripture in matters so unessential as these. I open my mind to evidence. I do not prejudge the case. I refuse to impose on students for the ministry the dogma of absolute inerrancy in matters which do not affect the substance of the Bible history, or the substance of the Bible doctrine.<sup>3</sup>

Although feeling himself that there are no errors in the original documents, he offers for the consideration of those who feel parts are in error and therefore fear that the whole is fallible the view that there is no need for such a feeling, that the real concern is to have the Scripture as an absolute authority in spiritual matters which deal with the salvation of man.<sup>4</sup> And for those who have

. . . . .

1. Ibid., p. 123.
2. Ibid., p. 125.
3. Ibid., p. 127.
4. Ibid., pp. 129-30.

felt sure of the errancy of the writings Strong adds the cautious warning that "many such difficulties in the past have been removed by increasing knowledge."<sup>1</sup>

Strong's conclusion in his Systematic Theology is similar to Hodge's. He holds to what he calls the Dynamical Theory, and after pointing out the weaknesses in other theories, he concludes that "inspiration is neither natural, partial, nor mechanical, but supernatural, plenary, and dynamical."<sup>2</sup>

2. Brooke Foss Westcott (1825-1901).

Brooke Foss Westcott somewhat later than Hodge and Strong and in the Anglican tradition expressed views rather similar to those above. Although in the books considered (which were not solely on the subject of authority) he makes many illuminating comments, he does not make a clearcut statement to explain the minute details of his own position. He does, however, say enough for us to be able to state confidently he believes in the Bible's authority, inspiration, and probably its inerrancy. He states, for example, that

The truest and most faithful historical criticism alone can bring out into full light that doctrine of a Divine Providence separating (as it were) and preserving special books for the perpetual instruction of the Church, which is the true correlative

. . . . .

1. Ibid., p. 131.
2. Augustus Hopkins Strong: Systematic Theology, p. 102.

and complement of every sound and reverent theory of Inspiration.<sup>1</sup>

Again he refers to the Bible as more than a source for history but "as we devoutly believe, the very source and measure of our religious faith."<sup>2</sup> With reference to the relationship of the Church and the Bible he noted that "the Church offered a living commentary on the Book, and the Book an unchanging test of the Church," and again, presumably in thinking of higher critical studies he added "a corrupted Bible is a sign of a corrupted Church, a Bible mutilated or imperfect, a sign of a Church not yet raised to the complete perception of the Truth."<sup>3</sup> Westcott does, of course, make many other references to the Bible and its authority, but perhaps the best summary is from his Gospel of Life.

If it could be shewn that there is one least Truth in things for which the Gospel finds no place: if it could be shewn that there is one fragment of human experience with which it does not deal: then, with whatever pathetic regret it might be, we should confess that we can conceive something beyond it: that we still look for another.

But I can see no such limitation, no such failure in the Gospel itself, whatever limitations and failures there may have been and may be still in man's interpretation of it.<sup>4</sup>

. . . . .

1. Brooke Foss Westcott: The Bible in the Church, p. viii.
2. Ibid., p. x.
3. Ibid., p. xi.
4. Brooke Foss Westcott: Gospel of Life; Thoughts Introductory to the Study of Christian Doctrine, pp. 305-306.

D. The Twentieth Century

1. Edwin Lewis (1881- ).

Edwin Lewis has been a figure of controversy, and the theories he has held are considered to have changed over the years, so certain representative statements will be considered in their chronological order.

In a study book Great Christian Teachings published in 1933 the section on the Bible has some material pertinent to our consideration of views on the authority of the Scriptures. He states, "We find much more in the Bible than can properly be called experience, and much more indeed, than can properly be called revelation." In referring, for example, to the story of the Creation and the miracles of Jesus, he states that the writers were merely interpreting the events in the light of their contemporary knowledge. The importance of the "miracles" is not invalidated or necessarily denied, but he considers they are sometimes not accurately described. Jonah is referred to as "imaginative allegory." He makes much of the point that there are two elements to be considered, timeless truth and temporal vehicle. The real truth is not affected by the possible imperfection of the vehicle.<sup>1</sup> Lewis stresses the fact that the true criterion is the

. . . . .

1. Edwin Lewis: Great Christian Teachings, pp. 12-13.

"mind of Christ," and in so far as the Bible is interpreted in the light of the need for Jesus Christ as Savior and Lord, then it is sound, and the parts of the Old Testament to be rejected will become clear.<sup>1</sup>

In 1934 A Christian Manifesto appeared with a chapter on The Impregnable Rock. Christ, as "One in whom God lived and acted as he lived and acted in ~~on~~ one else," is given the central position, and the New Testament is considered in the light of discovering the truth of this belief in Christ as suffering Savior.<sup>2</sup> Lewis feels the attacks of the critics have actually aided in discovering the true Book, that the need felt for complete agreement, one part with another, was "devastating" in its effect. Its importance lies in the faith that is witnessed to, its source, and the life and experience which this faith nourished.<sup>3</sup> Lewis considers then in some detail the centrality of Christ and the way He is portrayed in various books of the New Testament. He concludes with a consideration of what he calls the focus of the whole problem--the resurrection. He realizes the problems in the minds of the skeptics, but "Christianity itself, as a fact definitely originating in history under conditions of the

yes

. . . . .

1. Ibid., p. 14.
2. Edwin Lewis: A Christian Manifesto, p. 50.
3. Ibid., p. 52.

greatest difficulty, is the evidence to the resurrection."<sup>1</sup> Although the details may vary or have been dramatized, the witness of the ones who saw is incontrovertible. Unless the resurrection is accepted as fact, Lewis states the New Testament falls apart, and the history of Christianity is a "vast delusion."<sup>2</sup>

In 1939 The Faith We Declare came out with a continued emphasis on Christ and the need for a revitalized faith. To develop this, Lewis advocated a serious cultivation of Neo-Orthodoxy. The views on Biblical authority most central to this "movement" are, of course, those held by Barth and Brunner (discussed in this chapter also). Lewis calls the major question and true test the challenge "What think ye of Christ?"<sup>3</sup>

Most recently A Philosophy of the Christian Revelation has stated some of Lewis' present views more clearly. The Biblical theme "God and his purpose with men" is considered the keystone, and without it the Bible merely takes its place with any other book.

The Bible is a linguistic vehicle which may be changed, as to its form, in innumerable ways, but this in nowise affects what is conveyed, and it is with this, the vital content, that the case for revelation finally stands or falls.<sup>4</sup>

. . . . .

1. Ibid., p. 70.
2. Ibid., p. 72.
3. Edwin Lewis: The Faith We Declare, pp. 168, 171-172.
4. Edwin Lewis: A Philosophy of the Christian Revelation, pp. 32-33.

Lewis considers that the bitterness of the higher critical problems has died down, that the reverberations did much for the Old Testament in shaking off the "strangleholds" of the old views on verbal inspiration and authority. Now, he feels, it is possible to distinguish between the real message of the Pentateuch and the document.<sup>1</sup> He states later:

To say that the Old Testament in its totality is inspired is to create almost insuperable difficulties for our mind. To say that it preserves to all mankind the knowledge of a religious movement which God by his own Spirit was fostering and using, so that by it he is more and more revealed as to what he purposes for mankind--that is to say what every feature of the record, every aspect of the experience of the people chiefly responsible for it, and the actual pragmatic function of the record itself as it has spread through the world, serve amply to attest.<sup>2</sup>

One of Lewis' summary statements about the Old Testament is perhaps the closest to a plain statement of his present views on inerrancy and infallibility.

Such a book, with such a history, such a widening sweep, such a purpose, such a manifest forward look, is the Old Testament. All manner of men are involved in its composition, just as it was through the experience of all manner of men that the truth it ultimately conveys was finding its way. Its inspiration is at the point of that truth, its origin, its clarification, its preservation, its application. There too is its authority, and there too its infallibility. The inspiration, the authority, the infallibility belong not to the words of men, except indirectly and inferentially, but to the Word of God as that Word, "by divers

. . . . .

1. Ibid., p. 32.
2. Ibid., pp. 40-41.

portions and in divers manners," could find expression through the words of men.<sup>1</sup>

Lewis then develops further the importance of the Holy Spirit in the preservation, production, and effects of the Bible. It was through the Spirit that men came to an appreciation of its value, and under his Guidance "that the truth of God and his purpose which it conveys is to be ascertained and appropriated."<sup>2</sup>

The discussion on the New Testament is somewhat similar in its intent, although, as mentioned above in connection with other writings of Lewis, the work of Christ in the redemption of the world is stressed. Indeed, the purpose of all the New Testament writings is "to set forth Christ," "God in Christ for the salvation of the world."<sup>3</sup>

Critical scholarship, Lewis feels, works from the start on a basis of the supposition of the impossible, and does not allow that the Scriptures are dealing with "The creation of a faith," and a faith that was believed to be divinely inspired by those who shared it. The scholars may deny the truth of this faith, but they can never deny it on a basis of the records without assuming from the start that such was possible or impossible.<sup>4</sup>

Lewis entitles one chapter in this latest book

. . . . .

1. Ibid., p. 45.
2. Idem.
3. Ibid., p. 49.
4. Ibid., pp. 60-61.



The Church and Revelation, and it might help in the consideration of authority to note that he feels the Church functions not solely as an organization per se, but that it involves belief, fellowship, new life, testimony, and instrumentality.<sup>1</sup> The church is the instrument by which the aims of God are achieved, conditioned by the human lives through which it must work.<sup>2</sup> Presumably then, the authority of the church is no greater than that of the Bible, another instrument used of God to reveal Himself.

In so far as it is possible to summarize these views briefly, it may be concluded that Edwin Lewis believes in the authority of the Scriptures in so far as they pertain to the faith concerning and in Christ, and in the inspiration and infallibility of them only in that they are God-directed human documents, given their "inspiration" and "infallibility" from the importance of their central message and not from any inerrancy in the writing.

Although he expresses great interest in and many views and emphases somewhat similar to those of the Neo-orthodox theologians, it would be a mistake to classify him with them in all points. There is a definite distinction between their views and his on the Scriptures, a distinction which becomes mostly apparent in his emphasis

. . . . .

1. Ibid., p. 67.
2. Ibid., pp. 76-77.

on the historicity of the events and on the importance of the documents as "inspired" within the limits of his definition of "inspiration." The neo-orthodox emphasis, as will be brought out in the following two sections is on the Spirit's making the written Word an inspired Word to the individual, thus ruling out the possibility of an objectively inspired Bible.

2. Karl Barth (1886- ).

It is a well-known fact that the theologies of the Neo-Orthodox school of European theology have been in a state of flux, and that specifically the views of both Karl Barth and Emil Brunner have changed considerably since the first years of their revivification of the rather scholastically moribund theology of Europe. Barth willingly admits that his own views have changed, that they are still changing, and that within individual works there are inconsistencies.<sup>1</sup> Therefore, for the purposes of this chapter, the only possible means of determining his views on the authority of Scripture is to identify certain statements chronologically and present them in the author's words in so far as it is possible.<sup>2</sup>

. . . . .

1. Oliver J. Buswell, Jr.: "Karl Barth's Theology," The Bible Today, June-September, 1950, Vol. 43, No. 9, p. 262. This is a book review of Barth's Dogmatics in Outline.
2. In the Author's Preface to the English Edition of Barth's The Epistle to the Romans, pp. v-vi, he notes in effect that the reader must remember the book was written fourteen years previously, therefore many of the problems present would likely have been met, reconsidered, and already rediscussed in later publications.

In a lecture delivered in 1916 on The Strange New World within the Bible Barth develops the thought that the seeker finds in the Bible only what he wants to find and what he deserves to find, and also that he through grace and faith will find history, morality, true religion, and more too. But much more and beyond these is the picture of God, of the work of the mediator Christ, of the ministry of the Holy Spirit.<sup>1</sup> Later, however, in a 1920 lecture "Biblical Questions, Insights, and Vistas" he states the following:

The Bible is the literary monument of an ancient racial religion and of a Hellenistic cultus religion of the Near East. A human document like any other, it can lay no a priori dogmatic claim to special attention and consideration. This judgment, being announced by every tongue and believed in every territory, we may take for granted today. . . For it is too clear that intelligent and fruitful discussion of the Bible begins when the judgment as to its human, its historical and psychological character has been made and put behind us. . . The special content of this human document, the remarkable something with which the writers of these stories and those who stood behind them were concerned, the Biblical object--this is the question that will engage and engross us today.<sup>2</sup>

In the same essay he later refers to the types of literature in the Bible and remarks that their theme in all its variations is equally astonishing, "What matters it whether figures like Abraham and Moses are

. . . . .

1. Karl Barth: The Word of God and the Word of Man, pp. 32-50.
2. Ibid., pp. 60-61.

products of later myth-making--believe it who can!<sup>1</sup>

In 1932 in the first volume of his projected Church Dogmatics series, Barth clarified and further defined his concept of the Word of God. The task of separating the views on Biblical authority from such a discussion becomes greatly involved in this concept. Briefly and in non-technical phrasing the idea might be summarized as follows. The Word of God is Christ (and much emphasis is laid on John 1), and the Bible as the written Word is only valuable in so far as it proclaims the true Word, Christ. The message of history, prophecy, poetry, and the rest is wholly valuable when it does this, but of no value when it does not. In this first volume of Barth's new series, the whole concept is, of course, expanded at great length, but he does summarize four points under the heading The Word of God as Preached (the other two headings concern the Written Word and the Revealed Word). These points are that the Word is commission, object, judgment, and the event itself. In speaking of a written Word, he denies the presence of a vital spiritual-oral tradition, such as held by the Roman Catholic Church, asserting that it would be too indistinguishable to be valuable, and it could not "possess the character of an authority irremovably

. . . . .

1. Ibid., p. 65.

confronting the Church, because it lacks the written form."<sup>1</sup>

In his discussion of the written Word and the justification of the Canon, Barth presents a challenging and rather inspiring picture of its value per se. He continues, however, to develop the way in which the Bible becomes the Word of God, and states that

It is not in our power to achieve this recollection [of God's past revelation, necessary for proclamation] certainly not in the form of our grip of the Bible; but if and because the Bible grips us, therefore because we become reminded, this recollection is achieved.

He adds that it is the result of grace, not of our work when we grasp the message. "The Bible is God's Word so far as God lets it be His Word, so far as God speaks through it."<sup>2</sup> His conclusion and summary are vital.

The Bible therefore becomes God's Word in this event, and it is to its being in this becoming that the tiny word 'is' relates, in the statement that the Bible is God's Word. It does not become God's Word because we accord it faith, but, of course, because it becomes revelation for us. But its becoming revelation for us beyond all our faith, its being the Word of God also against our unbelief, we can, of course, allow to be true and confess as true in us and for us only in faith, in faith against unbelief, in the faith in which we look away from our faith and unbelief to the act of God, but in faith and not in unbelief. And therefore precisely not in abstraction from the act of God, in virtue of which the Bible must from

. . . . .

1. Karl Barth: The Doctrine of the Word of God, pp. 118-119.
2. Ibid., p. 123.

time to time become His Word to us.<sup>1</sup>

In his third division on the Revealed Word Barth adds that the Bible as God's Word attests to the fact of past revelation, but that one cannot equate revelation and the Bible.<sup>2</sup> In fact the authority of the Biblical witness lies in the fact that it claims no authority, but rather allows the certain Something it possesses to be the authority of itself. Revelation and the Bible are only identical where and when the word of the Bible "as an event" becomes God's Word, making us see and hear what the writer saw and heard.<sup>3</sup>

And precisely because, where the Word of God is an event, it is not two different things, but becomes one, we must maintain that it is not self-evident or intrinsically the same thing, that revelation is to be regarded primarily as the superior, the Bible primarily as the subordinate principle.<sup>4</sup>

In the Gifford Lectures in 1937 and 1938 there is some slight further reference to the problem of the Scriptures. Barth mentions that the canon is composed of human documents and can be understood only in human fashion. The methods of historical and critical study are of real value in that they

clarify the whole human form of the witness to Christ in the Old and New Testaments, throwing

. . . . .

1. Ibid., p. 124.
2. Ibid., p. 125.
3. Ibid., pp. 126-127.
4. Ibid., pp. 127-128.

light on its linguistic, literary, historical and religious-historical aspects.

But we should not, he states definitely, expect such critical studies to reveal Christ as Messiah and Lord. That can only come through revelation. And this revelation must be by revelation; that is, revelation awakens the needed faith in the individual. He states that even the human side of the documents can be "rightly interpreted" only in the church.<sup>1</sup>

Most recently, Dogmatics in Outline has seemed to show a continuing return to the concept of objectively provable Scriptures. The tone, if such a vague thing may be analyzed, is more deeply devotional, and there seems to be less question and hesitation. He states here on the subject of the Scriptures

In calling Holy Scripture the Word of God (and we so call it, because it is so), we mean by it Holy Scripture as the witness of the prophets and the apostles to this one Word of God, to Jesus, the man out of Israel, who is God's Christ, our Lord and King in eternity. And in confessing this, in venturing to call the Church's proclamation God's Word, we must be understood to mean the proclamation of Jesus Christ, of Him who is true God and true Man for our good.<sup>2</sup>

He later describes the Bible as a history book, showing God's mighty acts, "in which God becomes knowable by us,"

. . . . .

1. Karl Barth: *The Knowledge of God and the Service of God According to the Teaching of the Reformation*, pp. 66-67.
2. Karl Barth: *Dogmatics in Outline*, p. 17.

and again as a book describing "a work," first of all, the work of Creation.<sup>1</sup>

There is a real emphasis upon the divine content, if one may call it that, of the Bible in this latest book. There is less of the human document theory emphasized. The portion dealing with the Virgin Birth is particularly forceful in its emphasis on the "factual form," which, he states, is not for us to affirm or deny.<sup>2</sup> It is there and something accomplished. This seems to be rather a reversal of the position that the revelation depends wholly on the individual, for one cannot put an incident beyond the range of question and still call it "fact," while one allows a decision to be made by each individual according to his own personal revelation by God's Spirit.

Here have been presented, then, some summary statements and quotations of Karl Barth over a twenty year period. The change in "tone" is particularly striking if one compares the earliest with the latest of these works, but it would be impossible except on minute analysis to state in such brief period the particulars of the changes in view. There is a much greater reverence for the Scriptures evidenced, a greater certainty in asserting what must be believed, and a greater over-all acceptance

. . . . .

1. Ibid., pp. 38-39.

2. Ibid., p. 100.



of contents from more than the humanly and errant point of view. It seems still apparent, however, that one may say he does not adhere to any definite form of objective "in-  
spiration," and that he does not consider the Bible objec-  
tively and in toto the revealed Word of God.<sup>1</sup>

3. Heinrich Emil Brunner (1889- ).

The same difficulties mentioned above in con-  
nection with Karl Barth apply to Emil Brunner, for he is  
considered to be equally ready to reshape and rethink his  
views as further study has required, although he has  
presented a more consistently critical attitude toward the  
Bible. The approach to his views will also be chronologi-  
cal with the same attempt made to summarize briefly after  
representative statements and quotations are presented.

In 1929 in The Theology of Crisis he states that  
the Scriptures alone are God's Word. He continues later  
that

The Word of God in the Scriptures is as little to  
be identified with the words of the Scriptures,  
as the Christ according to the flesh is to be  
identified with the Christ according to the spirit.  
The words of the Scriptures are human; that is, God  
makes use of human, and, therefore, frail and  
fallible words of men who are liable to err. But  
men and their words are the means through which

. . . . .

1. For a detailed study of this whole problem within the  
framework of a more general approach, see Kenneth F.  
Fox's thesis The Barthian Conception of the Bible, The  
Biblical Seminary in New York, 1933, and especially his  
conclusions on pp. 67-68. N.B. The date of writing.

God speaks to men and in men. Only through a serious misunderstanding will genuine faith find satisfaction in the theory of verbal inspiration of the Bible.

Brunner goes on to say that one who must equate the words of the Bible with God's Word does not truly understand the "Word of God" nor the whole problem of revelation.<sup>1</sup> Furthermore, the true Bible student must be devoted to Biblical criticism, and criticism which is "searching, fearless, radical."<sup>2</sup>

In the Word of the World (1931) he considers the revelation of the Word to the individual in much the same terms as those used by Barth.

But the revelation of God is, if I may say so, a perfectum praesens--that which happened then and there in Jesus Christ, and also that which as such God is saying to me here today. Hence the statement that God's Word speaks to us in the Holy Scriptures has at once to be supplemented by adding that the Word of the Bible is the Word of God to us only in so far as God's Holy Spirit opens our ears so that we can hear His voice in the words of the Apostles--something which at no time can be taken for granted. Bible without Spirit is orthodoxy; Spirit without Bible is mysticism or rationalism. Scripture and the Holy Spirit as one--this was the conception of true revelation which was held by the Reformers.<sup>3</sup>

He speaks strongly against the orthodoxy which has made a divine thing out of the Bible per se, and Brunner flatly states that this "idolatrous acceptance" of the authority of the Bible has done tremendous harm in Christian

. . . . .

1. Heinrich Emil Brunner: The Theology of Crisis, p. 19.
2. Ibid., p. 20.
3. Heinrich Emil Brunner: The Word and the World, pp. 89-90.

circles.<sup>1</sup> Brunner makes much of the fact that there was great questioning in the Reformation period about the Scriptures, and that Martin Luther did not accept them totally as God's Word, in the verbally inspired sense of modern orthodoxy. He makes much also of Luther's phrase that the "Scriptures are the crib wherein Christ is laid,"<sup>2</sup> this signifying to Brunner that His presence glorified it, but that it was still a common thing. The orthodox view merely allowed for a complete security of viewpoint which resulted in spiritual or mental laziness, and it meant the nature of the Bible was no different from that of the sacred books of any non-Christian peoples, but something to be accepted as a "divine oracle."<sup>3</sup>

The Son of God who came in the likeness of man in the form of a servant, also gave His Word in the form of a servant. That is why in the Bible we find so many errors and inaccuracies, so much that is no better than what man has said and done in other places and in other times; the Bible is full of that frailty and fallibility, which is characteristic of all that is human.<sup>4</sup>

In a later book he develops this idea further and compares the situation to a crater on a flat plain .

. . . . .

1. Ibid., p. 92. An interesting commentary on the relationship of Brunner's view of revelation to this question of inspiration can be found in the thesis of Andrew Yoshinobu Kuroda, The Doctrine of Revelation in the Theology of Emil Brunner, The Biblical Seminary in New York, 1938. Pages 70-75 present Brunner's views of the Bible as sympathetically interpreted by the writer.
2. Ante, p. .
3. Ibid., p. 94.
4. Ibid., p. 96.

The Bible is the crater, and the portions with true value are those with their center fixed in Christ, the center of the crater. As things relate to Him in one way or another, they are valuable, but some will be at a much greater distance from Him. Brunner feels the Reformation theologians made this point in their distinction between "history" and "doctrine" as two different things.<sup>1</sup> He states practically the same thing in another book of the same period. In comparing the views of the orthodox school and those who hold to "the reformed doctrine of Scripture," he refers to the one as holding to the Bible as "the divinely revealed truth" whereas

For unperverted Christian faith, however, Scripture is only revelation when conjoined with God's spirit in the present. The testimonium spiritus sancti and the clarity of God's word are one and the same thing. The Scripture-principle is therefore a paradoxical unity of autonomy and authority, of what is given and what is not given. Faith is contact with the absolute, hidden God. . . . The real thing is Scripture to the extent that it is the witness to the revelation of God in Jesus Christ."<sup>2</sup>

In this same book Brunner considers the relation of all this to revelation and reiterates his views on the fallibility of the Bible.

It is full of errors, contradictions, and misleading views of various circumstances relating to man, nature, and history. It contains many

. . . . .

1. Heinrich Emil Brunner: The Divine-Human Encounter, p. 114.
2. Heinrich Emil Brunner: The Philosophy of Religion from the Standpoint of Protestant Theology, pp. 151-152.

contradictions in its report of the life of Jesus; it is overgrown with legend, even in the New Testament.<sup>1</sup>

On the subject of the canon he states

Consequently, as faith is not in a position, by using some principle, to determine beforehand the scope of the revelation contained in Scripture, it regards this scope as a contingent datum, without however making the generalization characteristic of orthodoxy, i.e., without asserting a universal rule that whatever comes within that scope is the word of God. . . . The canon is a determination of revealed truth and it is as perilous as it is necessary.<sup>2</sup>

In the first volume of his Dogmatics, The Christian Doctrine of God, Brunner devotes a portion of his Appendix to Prolegomena to a review and survey of the changing conceptions of the authority of Scripture. The subject in general is covered by various quotations and statements above, but it is interesting to note that he feels the return to the true position, "Luther's revolutionary insight into truth" with its dissociation of authority and "traditional Inspiration" was due to the rise of Biblical criticism and the crisis nature of the effect of modern scientific findings.<sup>3</sup>

Finally, Brunner's views on the question of conflicts arising out of the modern historical-critical schools are treated in detail in his Revelation and Reason

. . . . .

1. Ibid., p. 155.
2. Ibid., p. 179.
3. Heinrich Emil Brunner: The Christian Doctrine of God, p. 112.

in eight main points under the heading Biblical Faith and Criticism. They might be briefly summarized as follows:

1) the equating of orthodoxy and verbal inspiration made any concessions to science a catastrophe to the whole church; 2) this view and its consequences resulted because the true Reformation doctrines were forgotten; 3) there have been and will be problems of disagreement with science, but they are not the concern of the Bible, and are a problem of the world; 4) the Christian faith allows various views of the world, whether scientific or not; 5) the historicity of Jesus, His ministry, works, and death are a necessary part of the faith; 6) the historical-critical results in Old Testament study have been unusually destructive, but the sub-stratum, the history of revelation and of the covenant, is still solid; 7) the only great question still left is the variety of doctrine in the Bible; 8) finally then, one can only conclude that historical-critical research has aided right understanding of the Word of God.<sup>1</sup> These points are, of course, developed in great detail, and the student interested in Brunner's views of particular portions of the Bible will find much for thought under the seventh point where he speaks of the Gospel record in particular. He concludes that the Bible is a non-uniform book, but that bound up in Christ is the only necessary

. . . . .

1. Heinrich Emil Brunner: Revelation and Reason, pp. 273-293.

unity of His Revelation.

It becomes apparent then that Brunner has continued more outspoken than has Barth about his doubts of the Bible as a trustworthy document. He maintained, and continues to, that it is an untrustworthy document as such, but that its great value lies in its revelation of Jesus Christ. He does not seem as concerned with the Bible's exact historicity, the reality of the miracles, or the philosophical emphasis on the Word, but he does uphold the centrality of the Bible as THE only and the necessary core of the historic Christian faith.<sup>1</sup>

#### E. Summary

Although it might at first appear that any such study should hinge directly on the various possible views on the authority of the Scriptures, it now appears that much depends upon the various interpretations given the key words. One cannot categorize with any certainty that men placed in the same group actually mean the same thing, although using the same words. It becomes, in effect, a semantic problem, and one must define before one can conclude.

. . . . .

1. V. also the thesis of Andrew M. Rupp, *Biblical Authority according to Emil Brunner*, The Biblical Seminary in New York, 1949. The analysis is much more detailed than space permits here, but the conclusions are very pertinent.

Furthermore, to add to the problem, some of these theologians have changed their views considerably over the years, or even have contradictory views within the same work. Others apparently do not state in simple terms exactly what view they hold.

It has only been possible in this first chapter then to consider the views on the problem of the authority of the Scriptures of a group of representative theologians. By quotation, explanation, and definition the views of each man have been somewhat summarized, and where possible, information was included concerning views on extra-Biblical authority. Denominationally (although they have not been divided or categorized on that basis) they represented the following bodies: Lutheran, Martin Luther; Methodist, John Wesley and Edwin Lewis; Baptist, Augustus Hopkins Strong; Anglican, Brooke Foss Westcott; Presbyterian, Charles Hodge; Reformed ("Neo-Orthodox"), Karl Barth and Heinrich Emil Brunner.



CHAPTER II  
THE STUDENT CHRISTIAN MOVEMENTS

## CHAPTER II

### THE STUDENT CHRISTIAN MOVEMENTS

#### A. Introduction

##### 1. Background for Student Christian Movements in the United States.

The term Student Christian Movements is used in a generic sense, for, although there are definite centrally organized groups by that name in Great Britain, Canada, and many other countries, there is no one group meriting the name in the United States. In the late 1700's and early 1800's many college and university organizations were begun in this country by Christian students. The purposes varied from purely devotional gatherings to groups bound together by the common purpose of foreign missionary service.

When the Young Men's Christian Association developed in this country, many of these groups affiliated or merged with it. Some remained independent, but most, either taking the YMCA name or bearing that of Student Christian Association, became part of the YMCA or YWCA program. After World War I came the impetus toward more higher education and the strong emphasis on denominational programs, and in certain ways the Student YMCA and YWCA

programs regressed. In the meantime the problem of coordinating the work done by each had come under serious consideration and resulted in the formation of the National Intercollegiate Christian Council. It is composed of students and staff from all nine of the geographic areas served by the YMCA and the YWCA and functions chiefly as a policy-making group. Three of these geographic areas, however, maintain autonomy, calling themselves Student Christian Movements.<sup>1</sup>

With the formation of the World's Student Christian Federation in the late 1890's came the question of membership for the United States. It was not until 1944 that such an affiliation was accomplished, for the WSCF did not wish to form the official structural relationship with one organization from a country. As a result it was necessary for an over-all structural, not organic, union among the various groups desiring affiliation. The United Student Christian Council was formed, composed of the National Student Councils of the YMCA and YWCA (i.e. the main body of the N.I.C.C.), the Student Volunteer Movement, the Interseminary Movement, and over ten denomi-

. . . . .

1. Details on this YMCA picture in proper historic detail may be found in Clarence P. Shedd's A Century of Christian Student Initiative, Association Press, New York, 1945. The modern situation and its attendant problems is discussed in What of the Future of Student Y.M.C.A.'s?, 1941 (no publisher or city).

national student programs. Any student group, of almost any type, however, which subscribes to its aims and purposes may become a member of the WSCF.<sup>1</sup>

This presentation is a necessity for one unfamiliar with the picture to understand the subsequent material on authority of the Scriptures, for it becomes obvious that no one Student Christian Movement is being dealt with, while at the same time the term is freely used in executive and student circles. Careful notes are sometimes inserted in publications clarifying the problem, and it then becomes apparent that the term refers to this entire wing of the student picture, regardless of any specific names. In the issue of Information Service referred to in the previous footnote, the editor states of the USCC that it is "the nearest thing the United States has to the Student Christian Movements in several dozen other countries".<sup>2</sup> Again, in a mimeographed bulletin from the USCC office, "The Evangelization of the Uni-

. . . . .

1. For more details on this rather involved student picture see various leaflets available from the USCC office (156 Fifth Avenue, New York 10, New York) e.g. Know Your USCC, Preliminary Survey of American Agencies Dealing with University Problem, reprints of the Federal Council's Information Service for Saturday, December 25, 1948 (on United States Student Christian Movements) V. Bibliography for this chapter for others.
2. "United States Student Christian Movements," Information Service, Vol. XXVII, No. 43, Saturday, December 25, 1948, p. 3 (not numbered).

versity", there is a note concerning the use throughout of "SCM" which explains that it is used in the generic sense, since only certain regional SCM's exist. "However, there is no convenient term which can represent the aggregate of the various movements apart from it."<sup>1</sup> The executive secretary of the USCC, John Deschner, uses the term freely in a study mentioned, "Preliminary Survey of American Agencies Dealing with University Problem". Following the survey itself in a section dealing with the relevance of the problem to the SCM, he develops the functions the group must undertake, noting "we must become a revolutionary SCM" and again "we must define with cold clarity a specific SCM program."<sup>2</sup> It can be seen, then, that while the use of the term may be in a generic sense, it has a definite meaning to the student work of this country, and as such retains its significance for this study and comparison.

2. Publications Programs of the Student Christian Movements.

The Student Christian Movement of Great Britain

. . . . .

1. "The Evangelization of the University" (no other identification of any type), p. 18.
2. John Deschner: "Preliminary Survey of American Agencies Dealing with University Problem," Doc. 4-76, p. 5.

and Ireland has its own extensive publications program which has been long established and is broad in scope. The Student Christian Movements in the United States obviously have no one organized publications program, but certain materials are available from some of the component groups. It should be kept in mind that in the NICC are many denominational student programs as well as the YMCA and YWCA and miscellaneous other groups. These denominational organizations will obviously refer their doctrinal positions back to the denominational source, and it is beyond the scope of this chapter to consider either them or the affiliate groups such as the Student Volunteer Movement or the Interseminary Movement.

B. Official Statements of Position on  
the Authority of the Scriptures

1. The Student Christian Movement of Great Britain and  
Ireland.

It has not been the policy of the S.C.M. to lay down an official position concerning the interpretation of Scripture; we feel that student organisations (sic) are not called upon to declare the Christian Faith in such authoritative terms. In practice the Movement accepted the results of scholarship in interpreting the Bible and therefore has had to face throughout its history the task of constantly renewing its understanding of Biblical authority.<sup>1</sup>

. . . . .

1. Personal letter to the writer from the Rev. Alan R. Booth, General Secretary of the Student Christian Movement of Great Britain and Ireland, dated December 12, 1950.

2. Student Christian Movements (United States).

As far as the writer has been able to determine for any of the groups mentioned above there are no official statements solely on the authority of the Scriptures. There are certain references to the place of the Bible in the various programs, and notice will be taken of some of these.

a. The Student Christian Movement in New York State.

The Student Christian Movement in New York State styles itself "A united fellowship functioning intercollegiately in cooperation with Protestant Churches, the YMCA and YWCA".

We do not have a creed, as a church would have, but are a lay fellowship, leaving matters concerning creeds and such views as you ask about specifically - "on authority of the Bible" to the individual persons.

The general purpose of the Student Christian Movement in New York State is that it is a fellowship of men and women students in colleges and universities who seek to know the Christian faith and live the Christian life.<sup>1</sup>

Mr. Sweetman enclosed a mimeographed bulletin "History of Student Christian Work in Colleges of New York State (bringing the story up to 1950)" intended for new members of their Council. In this the functions and objectives of the program are listed. There is no refer-

. . . . .

1. Personal letter to the writer from Ray Sweetman, Secretary, dated December 12, 1950.

ence to the Bible except to the need for obedience to the commandments of Matt. 22:37-39.<sup>1</sup>

b. The Young Men's Christian Association Program  
(in General).

Shedd notes that the evangelical membership basis of the YMCA was early a point of tension because non-church members were virtually excluded, and the basis was mechanical. In 1933 a "purpose", rather than a church or doctrinal, basis was accepted. Associations are supposed to conform in spirit and practice to the following:

The Young Men's Christian Association we regard as being in its essential genius a world-wide fellowship of men and boys united by common loyalty to Jesus Christ for the purpose of developing Christian personality and building a Christian society.<sup>2</sup>

c. The United Student Christian Council.

A mimeographed bulletin describes the "Aims, Goals and Standards for Patterns of Local Cooperative Student Christian Work." Under the third of these note is made that voting membership must be on an acceptance of the WSCF purposes (to be noted below). Point E states that the

. . . . .

1. History of Student Christian Work in Colleges of New York State (bringing the story up to 1950), p. 4. Note is made on the first page that "This document is not to be reprinted in whole or in part".
2. Clarence P. Shedd: A Century of Christian Student Initiative, pp. 28-29.



Campus Christian Association "shall be evangelical, prophetic and educational in character."<sup>1</sup>

d. The World's Student Christian Federation.

The two references to the Scriptures in the Constitution of the WSCF are stated below, although they again do not make specific reference to the problem of authority or inspiration:

- a) To lead students to accept the Christian faith in God - Father, Son, and Holy Spirit - according to the Scriptures and to live as true disciples of Jesus Christ.
- b) To deepen the spiritual life of students and promote earnest study of the Scriptures among them.<sup>2</sup>

C. Publications Relating to the Specific Area of the Authority of the Scriptures

1. The Student Christian Movement of Great Britain and Ireland.

As far as the writer has been able to determine, there have not been or are no current publications from the English group solely on this problem. As will be apparent under Sections E and F, however, the publishing program is broad in scope, and material in the Biblical field is

. . . . .

- 1. Aims, Goals and Standards for Patterns of Local Cooperative Student Christian Work, Doc. 3-21, p. 2.
- 2. Introducing - the World's Student Christian Federation, pp. 2-3. Miss Ruth Rouse in The World's Student Christian Federation, p. 3, notes that this latter clause, "and to promote . . . ", etc., was added to Article II, 3(b), at the Princeton Committee, 1913, merely making explicit what had been the regular practice.

extensive with many references to the problems of inspiration and authority.

2. Student Christian Movements (United States).

Neither the various organizations comprising the Student Christian Associations nor the independent Student Christian Movement groups seem to be specific publications in the field.

D. Publications about the Bible Containing  
Material Pertinent to the Problems Involved  
in the Authority of the Scriptures

1. The Student Christian Movement of Great Britain and  
Ireland.<sup>1</sup>

a. Barclay, George, The Making and Meaning of the  
Bible.

In the early part of the book the author notes that a problem arises in trying to find out what inspiration really means for "we have cast off the old view of exact verbal inspiration and authority".<sup>2</sup> He considers

. . . . .

1. It should again be noted that the SCM of Great Britain publishes many scholarly works of interest without stating whether they agree or disagree with the position represented. Some books originally published in England by the SCM have been subsequently reprinted by other companies in this country and Britain.
2. George Barclay: The Making and Meaning of the Bible, p. 12.

that God's revelation of Himself was a gradual process,<sup>1</sup> that some of the concepts of Him were crude,<sup>2</sup> and that while the writings were inspired of God, they were not accurate history.<sup>3</sup>

The writer states that the value of the Synoptics lies in their closeness to the life and times of Jesus; the people knew Him. It does not, however, follow that every word may be considered literally and exactly true, or that the recording of His utterances is perfectly accurate.<sup>4</sup> The Gospels may be trusted and are reliable to give us a picture of what Jesus was like.

This is not a matter of verbal exactness and literal accuracy. That, I repeat, we cannot claim for any Gospel.

The four accounts may vary, but each is necessary to show the reader what the real Jesus is like. "Son of Man and Son of God, Saviour of the world, and Lord of all good life"<sup>5</sup> are but a few phrases the writer uses.

b. Richardson, Alan, Preface to Bible-Study.

Canon Richardson in his chapter on Faith and the Higher Criticism makes clear the difference between the use of "the Word of God" when referring to the Bible and its correct use when referring to Jesus Christ.<sup>6</sup>

. . . . .

1. Ibid., p. 16.
2. Ibid., p. 19.
3. Ibid., p. 29.
4. Ibid., p. 133.
5. Ibid., p. 156.
6. Alan Richardson: Preface to Bible-Study, p. 24.

Historically it had been considered that the human writers allowed themselves to be pens in the hands of God, and so the concept of the infallibility of the Bible arose. The Bible became not just a vehicle for God's Word, but synonymous with it. He feels that the true interpretation has gone along with this, however, "that the Spirit of God works in the heart of the Christian who reads his Bible prayerfully, and that the Spirit imparts the living word or message of God personally to him."<sup>1</sup>

The writer feels that the older view, called the theory of verbal inspiration or fundamentalism, is still met with today among those who have not sufficiently availed themselves of the scholarship and education found in modern Biblical criticism. He then traces the development of the rise of modern critical scholarship, finally concluding that such study should be a means of strengthening our faith. This scholarship, he states, has triumphantly vindicated the Bible, assured its historical foundations.<sup>2</sup>

He also speaks of the Biblical critics themselves as

for the most part, devoted Christian scholars who are well aware that in the religious sense the Bible judges them (the word crisis in Greek means "judgment"), not they the Bible.<sup>3</sup>

. . . . .

1. Ibid., pp. 24-25.
2. Ibid., pp. 25-31.
3. Ibid., p. 32.

From this point it is necessary to consider the problem of inspiration, and the author does this in his following chapter. He shows how a concept of inspiration probably developed, and how important the fact used to be that the men inspired of God were able to produce in the reader a similar experience with God. This concept was of worth in a day dominated by a psychology which considered the concept of God a projection, but it is not enough for the modern Bible student.<sup>1</sup> The concern today is less with this psychology and more with the desire for the truth. One question to be answered is whether the Bible is able to give us this desired truth. The modern need is to know for certain where and when God speaks to the individual. Therein is the unique quality of the Bible - for it claims to present God's message to the world.<sup>2</sup>

Its claim that its writers were inspired ... depends upon ... its ability to speak to us here and now, to awaken our faith and to command our obedience.<sup>3</sup>

The writer develops the way in which the Bible is unique and notes that

the meaning of the inspiration of Scripture for me is that I recognize that God's message has been sent into the world with my name and address on it. The authority of the Bible means for me that God's message claims me, my obedience and faith; I must listen to what God says

. . . . .

1. Ibid., p. 35.
2. Ibid., pp. 36-37.
3. Ibid., p. 38.

and hasten to direct my life in accordance with His will.<sup>1</sup>

Later he again emphasizes that the Bible is authoritative because of God's speaking through it, not because of any authority in the words themselves, or because they represent infallible teaching in various fields. He states that it is only the finding for himself of God's word which convinces him of the Bible supremacy and of its inspiration and authority.<sup>2</sup>

Other chapters in this book might have general pertinence to the problems under consideration, although time does not allow of their being more than mentioned at this time. Considerable detail is given to the concept of revelation, to the message of the Old and New Testaments and their relationship, and to helpful considerations of the vocabulary of the Bible, as well as to the implications of a personal faith. Appendices contain suggestions for Bible study and helpful book lists, one of which is appended to this study (Appendix A).

c. Martin, Hugh, The Meaning of the Old Testament according to Modern Scholarship.

The writer notes that God is capable of keeping the Bible writers from historical error or scientific inac-

. . . . .

1. Ibid., pp. 38-39.
2. Ibid., p. 40.

curacy, but that He did not choose to do so.<sup>1</sup> Its inspiration lies in its ability to inspire the reader, and yet this inspiration can be most clearly traced in the development of the Bible.<sup>2</sup> It does, however, contain the words of men as well as the words of God, even though it is full of God.<sup>3</sup>

d. Wright, George Ernest, The Challenge of Israel's Faith.

In an introductory section, "Thus Saith the Lord", the writer considers the problems of Biblical authority, pointing out various historically important ideas such as those of the Roman Catholic Church and the views of the reformers, particularly Luther. He further considers the problems involved in considering the entire Bible God's Word with the attendant necessity for justifying everything in it as authoritative and infallible. The problem continues to be a vital one today, for the Bible obviously speaks to man, but where may a line be drawn between the true Word of God and man's word?<sup>4</sup>

Apparently the author's stress lies on the fact of the individual's experience with the Word, since with

. . . . .

1. Hugh Martin: The Meaning of the Old Testament according to Modern Scholarship, pp. 19-20.
2. Ibid., pp. 30 and 23.
3. Ibid., p. 32.
4. George Ernest Wright: The Challenge of Israel's Faith, pp. 8-9.

both Jesus and the Reformers "a Christian consciousness was at work". There was in fact some inner apprehension of truth which . . . brought the certainty that God was using the words for the salvation of a sensitive reader's soul."<sup>1</sup>

He reinforces this view by quoting Calvin and Luther on the matter of the internal testimony to the Scriptures, stating that the claim of God upon each reader is the thing of importance in the Bible. God, through the Bible, enlightens man about both service and love for God.

It (this enlightenment) gives no dogma about a mechanical or external authority of each section or every word or the whole Bible at once, but it rather focuses upon that one particular portion at a time which arrests us and convicts us of our sin. The real authority of the Bible lies in those moral and spiritual truths which reach the believer's heart. It is not those historical and scientific truths for which we have been<sup>2</sup> given logical faculties, minds, to discern and prove.

e. Robinson, H. Wheeler, The Cross of Jeremiah.

The author puts careful emphasis upon the necessity for placing every Biblical item in its proper context in history and chronology. Use of any portion for application or to illustrate universal authority is not permissible, but it is within the realm of discussion. Jeremiah's views about God, for example, are not neces-

. . . . .

1. Ibid., p. 11.
2. Ibid., p. 13.



sarily true for men in every generation. The Bible can legitimately be called a source-book (but no longer a text-book), so sincerity on the part of the seeker is the only requirement in approaching it. Its use, however, as a theology text and its position of ultimate authority remain unaffected.<sup>1</sup>

f. Sparks, Hedley Frederick Davis, *The Old Testament in the Christian Church.*

The author points out that

Both Lower and Higher Criticism, when applied to the Old Testament, have not only shattered for ever the once-popular doctrines of Verbal Inspiration and Verbal Infallibility, but have also seriously weakened the time-honored Argument from Prophecy.

He adds that the historical records are inaccurate and that science and anthropology must be the means of correct dating.<sup>2</sup> After a quite careful examination of all the views held on these problems, the writer attempts a reconciliation, noting that a "just balance" between faith and the critical views and science must be maintained.<sup>3</sup>

A concluding word on the Bible is especially pertinent to this study.

We shall not, of course, accept it at this date as a revelation in the sense that every book, every chapter, and every word is directly inspired of God and therefore stamped with the inalienable authority

. . . . .

1. H. Wheeler Robinson: *The Cross of Jeremiah*, pp. 71-72.
2. Hedley Frederick Davis Sparks: *The Old Testament in the Christian Church*, pp. 80-81.
3. *Ibid.*, pp. 92-93.

of His Word - that would be to ignore the modern evidence altogether in order to cling to tradition.<sup>1</sup>

An Appended Note B deals with the use of the apocrypha and other writings in divine services, a usage which he feels is important and all too neglected.

g. Hunter, Archibald Macbride, Introducing the New Testament.

In his section on Why We Study the New Testament the author notes that the writers of the New Testament claim they are presenting "God's Word - His final Word - to men about Himself." The New Testament is not about Him, but genuine "Good News from God".<sup>2</sup>

The divine self-revelation of God in the New Testament does not exclude His self-revelation in other ways, but it does reveal history in terms of this special revelation. Since the Bible records this revelation "we say it 'contains' the Word of God."<sup>3</sup>

h. Hunter, Archibald Macbride, The Unity of the New Testament.

The purpose of this book is obviously to point out the unifying doctrine of the New Testament, and, although little is specifically mentioned on authority or

. . . . .

1. Ibid., p. 100.
2. Archibald Macbride Hunter: Introducing the New Testament, p. 12.
3. Ibid., pp. 13-14.

inspiration as such, the emphasis on "One Lord, one Church, one Salvation" makes the value of Biblical authority plain.

The writer feels that the value of liberal scholarship lay in the way it showed up the task for today. There is need for a synthetic approach rather than the old analytical methods to show the essential unity of the contents.<sup>1</sup> He emphasizes again and again the fact that the contents of all the books point to the essential unity in these vital concepts. One of his concluding comments catches the spirit of this work.

Some of us . . . feel that the theology which the age needs should be built primarily on New Testament foundations. But, whatever be our views, all are realizing anew the importance of Biblical theology<sup>2</sup> and the paramount importance of the New Testament.

- i. Richardson, Alan, The Gospels in the Making, An Introduction to the Recent Criticism of the Synoptic Gospels.

The author compares the functions of tradition and criticism and concludes that they have basically the same function, the prevention of undue growth on the basic contents of the narrative. The tension between them, however, is constant for tradition wants to limit the function

. . . . .

1. Archibald Macbride Hunter: The Unity of the New Testament, pp. 13-14.
2. Ibid., pp. 110-111.

of criticism, and criticism claims the prerogative of judging even tradition.<sup>1</sup>

Criticism cannot destroy the response of faith to the Word, Christ, the One who is God's own message to man. The Gospel challenge remains - "What think ye of Christ?".<sup>2</sup> Therefore, the author feels that criticism is not directed against the Word, rather the reverse is true, for the Word judges us. He comes "from outside history but through history", confronting the individual, sometimes with differing results. When the individual's limitations are confessed, then Christ can be recognized as Lord.<sup>3</sup>

j. Richardson, Alan, The Miracle-Stories of the Gospels.

The New Testament record of the resurrection of Jesus Christ shows the manifestation of God's supreme power, and, in the Bible as a whole, God's power is plainly seen working for our salvation through the events of history.<sup>4</sup>

It is the assent of faith which makes the personal response in answer to the question of the possi-

. . . . .

1. Alan Richardson: The Gospels in the Making, An Introduction to the Recent Criticism of the Synoptic Gospels, p. 171.
2. Ibid., pp. 174-175.
3. Ibid., pp. 176-177.
4. Alan Richardson: The Miracle-Stories of the Gospels, pp. 4-5.

bility of historical miracles.<sup>1</sup> But each miracle must be carefully considered on a basis of its motive for inclusion, one's knowledge on the subject, and the matter of traditional handing down by word of mouth.<sup>2</sup> The writer notes that faith must even be careful about dogmatizing on any possibility. It must overcome the desire for "proofs". In fact each individual must make individual decisions.<sup>3</sup>

The miracles of the Gospel are not the figments of a legend-loving Christian community; they are the hard facts which underline man's rejection of God's salvation and which bring history to a climax and the purpose of God to a fulfillment.<sup>4</sup>

k. Easton, Burton Scott, *The Pastoral Epistles, Introduction, Translation, Commentary, and Word Studies.*

The writer denies the Pauline authorship of the pastoral Epistles and refers to such a concept as "orthodox".<sup>5</sup>

2. Student Christian Movements (United States).

a. The Student Christian Movement in New York State.

A few mimeographed study pamphlets have been used by this group, and for any help it might give a book-

. . . . .

1. Ibid., p. 127.
2. Ibid., p. 129.
3. Ibid., p. 130.
4. Ibid., p. 135.
5. Burton Scott Easton: *The Pastoral Epistles, Introduction, Translation, Commentary, and Word Studies*, p. 24.

let of the American Bible Society was also made available.

(1) The Silver Bay Conference 1949, Bible Study Outline.

The writer notes that the Bible is the history of people and their God, and the student should desire to see its application to man and history for himself.<sup>1</sup> On the following page which the writer calls An Approach to Bible Study he states that

Scholars say that the first five books of the Bible which tell the story of the beginnings of the Hebrew people and their religion are made up of several different documents or sources. A careful reading of these books . . . will reveal occasional repetitions and contradictory accounts of the same incidents. Some of these parallel<sub>2</sub> accounts show the influence of later interpretations.

The writer then denies that this in any way affects the central message of the Bible, stating that there is a central unified core running through the whole, meaningful and real.

The actual Bible studies themselves develop this same idea, that in spite of errors or scholastic problems the central themes are of vital import to modern man. The studies for 1949 and 1950 have almost identical introductory portions, and the approach is similar.

. . . . .

1. The Silver Bay Conference 1949 Bible Study Outline, Preface, p. 1, (not paged).
2. Ibid., An Approach to Bible Study, p. 2.

(2) The Pastor and Ways of Using The Bible.

This booklet from the American Bible Society assumes that "all who read and use this outline believe that the Bible is the Word of God." <sup>1</sup>

b. The United Student Christian Council.

Only a Bible study on the book of Ephesians is available, but there is the definite implication that the student is approaching an authoritative source. The writer, Dr. Clarence Tucker Craig, stresses that the first task of importance is to strive to understand the author's meaning.

If we actually believe that the Bible contains the record of God's revelation, the first objective is not to deal in our own ideas, but in those of the apostle. <sup>2</sup>

c. The World's Student Christian Federation.

(1) A Living Record, a Bird's Eye View of the Bible and Hints for Study, compiled and partly written by Marie-Jeanne de Haller.

In the introductory portion which seeks to show the value of the Bible, the writer states

The Bible is not a collection of infallible recipes, it is a power for life through which a living God makes Himself known to us and instructs us to think and live

. . . . .

1. The Pastor and Ways of Using the Bible, p. 3.
2. Clarence Tucker Craig: Study Notes for the Letter to Ephesians (the major portion of a mimeographed leaflet of the USCC entitled Bible Study), p. 1.

according to His will.<sup>1</sup>

She concludes the chapter by noting that if we turn away from the Bible to other works of inspiration,

we generally return to the Word of God with joy to find it more life-giving than even the best religious writings. Then we realize [sic] again that the Bible is not merely a book among other books, but conveys in truth the Word of God.<sup>2</sup>

In the unit devoted to details of preparation for having a Bible study group, the need for prayer and meditation is stressed as indispensable.<sup>3</sup> Again, in one of the sample studies by the Rev. Canon R. Ambrose Reeves mention is made of the fact that meditation is vital to Bible study that the portion may be illuminated by the Holy Spirit and brought to bear upon the student's inner life.<sup>4</sup> The study prepared by Dr. James Muilenburg also mentions as a matter of course that the Holy Spirit's guidance will be invoked before any Bible study is undertaken.<sup>5</sup>

There is considerable use of the words "convey" and "contain" in reference to the Word of God in the Bible. For example, Dr. Muilenburg writes "I knew and had known

. . . . .

1. A Living Record, A Bird's Eye View of the Bible and Hints for Study, compiled and partly written by Marie-Jeanne de Haller, p. 22.
2. Ibid., p. 23.
3. Ibid., p. 89.
4. Ibid., p. 114.
5. Ibid., p. 109.



for many years that the words of the Bible were constantly becoming the Word".<sup>1</sup> In the study prepared by the Rev. J. Russell Chandran such words are used several times.

Now, what exactly do we mean when we say that the Bible conveys the Word of God to us?<sup>2</sup>

We should know for certain how the Bible passages give us uplifting experiences by conveying to us the refreshing, the sanctifying and the quickening Word of God.<sup>3</sup>

I do not propose to prove how the Bible contains the Word of God.<sup>4</sup>

The Holy Spirit interprets to us the words in the Bible so that they become God's living Word . . .<sup>5</sup>

(2) The Student World, Vol. XLII, No. 2, Second Quarter, 1949.

The theme of this issue of the WSCF quarterly is "How Essential is the Bible?" There are articles by various writers, and one of them, Eric Fenn, considers the whole problem of the Word, written and living, defending his use of the phrase "the Bible contains the Word of God". It would, however, be rather repetitious to go into great detail on these matters considered in detail in various other contexts. Aside from the fact that the writer does not agree in toto with Karl Barth's concepts, his discussion

. . . . .

1. Ibid., p. 106.
2. Ibid., p. 118.
3. Ibid., pp. 118-119.
4. Ibid., p. 119.
5. Ibid., p. 120.

of the Word shows many similarities.<sup>1</sup>

Another article on the precedence of Church or Bible concludes by stating that the two cannot be separated, that neither can be completely understood aside from the other. The Bible, the writer asserts, is not being read as Scripture when literary knowledge, or historical background, or study in comparative religions is the goal.

They are read as Scripture only when they are read, as they are read in the Church, for the same purpose for which they were written, namely to learn the ways of God and to hear His word.<sup>2</sup>

Once again there are other articles which would be of interest if space permitted on higher criticism, on Biblical thinking, and on the relevance of the Old Testament.

E. Other Publications Containing Material  
Pertinent to the Problems Involved in the  
Authority of the Scriptures

1. The Student Christian Movements of Great Britain and Ireland.

. . . . .

1. J. Eric Fenn: "The Word of God and the Written Word, The Student World, Vol. XLII, No. 2, Second Quarter, 1949, pp. 101-109.
2. A. G. Hebert: "Which Comes First, the Church or the Bible?," The Student World, Vol. XLII, No. 2, Second Quarter, 1949, p. 116.

a. Karl Barth and Heinrich Emil Brunner.

Under this heading it need only be noted that several books by both these theologians have originally been published or recommended by this group. Two of them, Brunner's *Revelation and Reason* and Barth's *Dogmatics in Outline*, have been considered in Chapter I. Others, having no special relevance to the problem considered here, were omitted. The views of these two men were presented in considerable detail, so there is no need to discuss them further.

b. Hoyle, Richard Birch, *Teaching of Karl Barth, an Exposition.*

This is an interesting book to contrast with Barth's publications. The writer is quite critical of Barth's views, particularly his lack of systematized theology, his views on revelation, and his use of anti-theses. Pages 250-253 contain the portions of greatest interest for our study on the matter of the Scripture as the Word of God.

c. Richardson, Alan, *Christian Apologetics.*

Other books of Canon Richardson have been considered, and mention need be made of only a few points from his detailed section on the inspiration and authority of the Scriptures. He states that the authority of the Bible lies in God Himself, that present-day belief in the inspiration and authority of the Bible is based on inductive

study.<sup>1</sup>

We must strive to attain a view of the nature of the inspiration and authority of the Bible which is at once in harmony with the findings of modern biblical science and capable of making real to us and enlarging the religious truth about the biblical revelation which the traditional view sought to conserve and to express.<sup>2</sup>

Canon Richardson does not feel, however, that Biblical inspiration was any different from that which inspires any exalted Christian writings, nor that Bible writings are "more inspired" than other books. Their inspiration lies in the fact that "they are the primary witnesses to and interpreters of" the tremendous Biblical events.<sup>3</sup> He also notes the inter-relationship between Church and Bible, each needing the other,<sup>4</sup> and he writes several pages on the witness of the Holy Spirit.<sup>5</sup>

## 2. Student Christian Movements (United States).

No publications with relevant material were noted.

### F. Summary

This chapter and that which follows present in

. . . . .

1. Alan Richardson: Christian Apologetics, pp. 220-221.
2. Ibid., p. 205.
3. Ibid., p. 208.
4. Ibid., p. 210
5. Ibid., pp. 211-220

parallel form the views on the authority of the Scriptures of the student movements being considered. This chapter has considered the Student Christian Movement in Great Britain and Ireland and the Student Christian Movements in the United States. Somewhat detailed explanation in the Introduction was necessary in order for one not familiar with the situation in this country to realize the rather complex picture which is presented. It was determined, however, that the term has a definite meaning, even though used in the generic sense.

Under each heading the publications from Britain and this country were considered separately. First, the very limited official statements on the subject of the authority of the Scriptures were considered. Then the lack was noted of publications solely in this field. Third, materials on the Bible in general which might have pertinent references were surveyed, and finally, any other publications which might have some relevant items. This was not a critical or evaluation chapter, merely a presentation of the present situation.

CHAPTER III

THE INTER-VARSITY FELLOWSHIPS

CHAPTER III  
THE INTER-VARSITY FELLOWSHIPS

A. Introduction

The purpose of this chapter is to set forth the official position of the Inter-Varsity Fellowships with regard to the authority of the Scriptures. The official doctrinal position will be considered for both the Inter-Varsity Fellowship of Evangelical Unions (of Great Britain) and the Inter-Varsity Christian Fellowship (of the United States). Representative publications of each will then be listed with summary statements of the positions they hold or pertinent quotations which are self-explanatory. To be considered in order are, first, official statements on the authority of the Scriptures and explanations of such statements; second, any publications in the general field of authority or inspiration; third, specific references to the problem in general material on the Bible or Bible study; and last, any general publications which might have pertinent references to the subject being considered.

This chapter, like the previous one, is in no sense a critical study. It aims at letting the publications of the organizations being considered speak for themselves. The analysis to determine whether the publications noted actually conform to the standard set and the comparison

with the Student Christian Movement will come in the final chapter.

B. Official Statements of Position  
on the Authority of the Scriptures

1. The Inter-Varsity Fellowship of Evangelical Unions  
(Great Britian).

a. The Constitution of the Fellowship.

In the Constitution's second part entitled Doctrinal Basis, the first clause is as follows: "The divine inspiration and infallibility of Holy Scripture, as originally given, and its supreme authority in all matters of faith and conduct."<sup>1</sup>

b. Evangelical Belief, the Official Interpretation of  
the Doctrinal Basis of the I.V.F.<sup>2</sup>

As its title indicates the purpose of this booklet is an elaboration and explanation of the doctrinal clauses in the official statement of position made by the English group. The several pages of explanation dealing with the clause quoted above take key words and alaborate the details of what they do not mean and what they must

. . . . .

1. Christ and the Colleges, A History of the Inter-Varsity Fellowship of Evangelical Unions. Ed., Rev. F. D. Coggan. P. 205.
2. It should be noted that a new and revised edition of this booklet is being published, but copy has not yet been received.



mean. "Divine Inspiration", "Infallibility", "As Originally Given", and "Supreme Authority" are separately treated. Since it is around this official core that the present study revolves, it is perhaps necessary to consider each of these clauses in somewhat more detail than will later be given other volumes.

The introductory paragraph of this section states

We believe that the Bible is the divinely-given and only first-hand testimony to Jesus as the Son of God, Lord, Saviour and sole Head of the Church. We can know Him and apprehend the revelation which He has given only by humble acceptance of the statements of Holy Scripture as interpreted for us by the Holy Spirit.<sup>1</sup>

The section on "Divine Inspiration" brings out the fact that the Scriptures of Old and New Testament are inclusively and uniquely inspired, that the Canon is accepted as it is defined in the various Protestant Confessions,<sup>2</sup> and that the Books of the Canon are uniquely inspired in a manner influenced by God and therefore not in terms of any human type of genius. Furthermore, although it is the Holy Spirit who gives witness to the

. . . . .

1. Evangelical Belief, The Official Interpretation of the Doctrinal Basis of the I.V.F., Comp. The Advisory Committee, p. 7.
2. In Appendix A (Ibid., p. 28 ff.) the most pertinent references to Scripture in the Thirty-Nine Articles are quoted, as well as Chapter I of the Westminster Confession, Of the Holy Scripture.

unique and divine character of the Bible, it is possible to demonstrate rationally that the Bible is the Word of God.

The purposes of various portions of the Bible are recognized as being different, as well as the fact that words and deeds of wicked and evil men are included, but all are considered necessary for the record, some simply for the warning they represent. Parable and allegory are included among the means of Divine revelation, "but it does exclude theories which resolve history into allegory."<sup>1</sup> A mechanical theory of inspiration is, however, to be avoided, for the personality of the individual writers is obvious. Scientific knowledge cannot be expected of them when modern science was unknown.

On the other hand, the knowledge of the Bible is superhuman in many ways. But, since the personality of the human writers shows through the writings, the form of inspiration must take both these factors into consideration. The details of the actual mode of inspiration are not, nor can be, wholly known to us, and "inspiration" as used in the Bible is without explanatory adjectives, such as "verbal".

But since inspiration involves the presentation, on the part of the Apostle or Prophet, of the message God intended him to convey, it necessarily covers the

. . . . .

1. Ibid., p. 9.

use of words. A large part, therefore, of Christian scholarship is properly directed to the endeavour (sic) to get back as far as possible to the actual words employed by the writers.<sup>1</sup>

In the section on "Infallibility" the Committee seeks to make clear that no mere "mechanical" sense is implied, but that the Scriptures are capable of guiding into all truth as John xvi. 13 states. In no sense does it mean that errors in judgment of interpretation are impossible. The Bible must be studied most carefully, compared with itself, and studied further with the use of helps and commentaries. By the use of the word "infallibility" the Committee means that the Bible "is in itself a true and sufficient guide, which may be trusted implicitly."<sup>2</sup> Too insignificant even to affect seriously the Christian student are the supposed differences in text or meaning which may be ascribed to problems of transcription or translation.

The phrase "As Originally Given" is rather self-explanatory, although it might be well to note that no radical difference is assumed between the present and original texts. Again there is emphasis that Scripture must be compared with Scripture for the best assurance of arriving at the knowledge God wished man to have.

. . . . .

1. Ibid., p. 10.

2. Ibid., p. 11.

"Supreme Authority" is assumed for any Work which is thus claimed to be inspired of God. Physical fact and historical data are all one with the message of God embodied therein, and, although the Bible is not a scientific work by its very nature, there are no proven errors of specific historical or scientific fact. Archaeological research constantly vindicates it historically. The results of modern scientific investigation in many fields invite further testing of and comparison with the Bible. Such testings are good in order that man may have further assurance of the accuracy of Scripture and, from his confidence in the expanding horizons of human accuracy, learn to have greater confidence as it applies to the Bible.

Two points are particularly noted - the obvious one that there has been much conflict in the past between human theory and Bible "statements of fact"<sup>1</sup> and that further research has repeatedly vindicated the Bible, and, second, that the Christian may need to take advantage of scientific studies the better to understand the Bible. The various types of criticism are noted and explained, and the statement made that

For the Christian, the authority of the Bible rests primarily on Christ's own attitude and promises, upon its own claims, and upon the inward witness of

. . . . .

1. Ibid., p. 13.

the Spirit to its being the very Word of God to the soul.<sup>1</sup>

Scripture references are mentioned in support of these views, and final note is made that this in no sense is "bibliolatry", since Christ is still given the<sup>2</sup> place of the supreme revelation of God in the flesh.

2. The Inter-Varsity Christian Fellowship (United States).

a. The Principles of Faith.

The first clause of the principles of faith is "1. The unique Divine inspiration, integrity, and author-<sup>3</sup>ity of the Bible."

b. "Since You Asked", an article in His, Vol.10, No. 6, March 1950, subtitled "Please elaborate on the Inter-Varsity principle of faith: We believe in 'the unique Divine inspiration, integrity, and authority of the Bible.'"

This article which may be considered to be as official as such an explanation can be, written by one of the outstanding leaders in the Fellowship (Mr. Joseph Bayly), serves much the same function that the elaboration of the British statement did in its official publication. Reference is made to the statements of Christ about the "word of God" (Mark 7:13), that it "cannot be broken" (John 10:35) and to other pertinent comments. Then on

. . . . .

1. Ibid., p. 14.

2. Idem.

3. Christianity Comes to the Campus, p. 6.

a basis of the unity of thought, internal consistency, and lack of contradiction, the claim is made that divine planning must have gone into the work.

Furthermore, the claims of the Bible message for itself must be taken into account. The writer does not hold to any mechanical-dictation theory, considering that such is both inconsistent with the facts, unclaimed by the Bible, and factually obvious from the differences in style and vocabulary.

Specific notice is made of the statement by Christ that words He quotes from the Old Testament were said by God, (Matthew 19:4-5). More specifically the writer notes that

The inspiration of the Bible was verbal in that the words conveyed the precise thoughts God wished them to convey, without admixture of human error. Since the whole is simply a sum of component parts, belief in plenary inspiration (the Bible is completely inspired) is dependent upon belief in verbal inspiration (inspiration involves the words).<sup>1</sup>

Account is taken of the twin facts that technically only the original manuscripts were inspired, but that also the accurate modern translations are sufficiently approximate to the originals. The use of the word inspiration applies to all the fields represented in the Scriptures, therefore, statements of fact are accurate. Historical data are accurate as well as the spiritual truths

. . . . .

1. "Since You Asked", His, Vol. 10, No. 6, March 1950, p. 23.

derived from such data. The presentation of the lives and thoughts of wicked men is likewise inspired, in that true pictures are presented with the light of the Scriptural judgment upon them, and hence they are a study of God's censure. In spite of this even the Scripture does not claim to present a full picture of God's thoughts and actions.

Since the Bible is "the final and absolute authority in all matters pertaining to faith and practice"<sup>1</sup> the testimony of the Church is not necessary to confirm this, in fact the Church witnesses to the Bible, but nothing more.

Natural reason and the 'inner light' tradition and church decrees - all are subordinate, as is all human authority, to the Bible. They are to guide us when in agreement with the Scriptures, which alone contain the whole revelation God has given to man.<sup>2</sup>

The writer emphasizes also the work of the Holy Spirit in witnessing to the fact that the Bible is the Word of God. This, he is careful to state, does not mean, however, that a lack of personal conviction regarding any portion of the Scripture can or does nullify its objectively inspired nature. It is rather a reflection on the individual's unreadiness to listen to the witness of the Spirit.

. . . . .

1. Ibid., p. 37 (but not paged).

2. Idem.

An eclectic attitude toward the Scriptures (choosing what commends itself, rejecting that (sic) does not) - whether attributed to the Holy Spirit or not - is per se an elevation of the individual's reason as superior to the Word of God. Man is judged by, while he is not himself judge of, the Scriptures.<sup>1</sup>

### 3. The International Fellowship of Evangelical Students.

In an article entitled "Policy towards Other Christian Movements" the following is stated as point (c) of The Doctrinal Basis of the IFES: "The divine inspiration and entire trustworthiness of Holy Scripture, as originally given, and its supreme authority in all matters of faith and conduct."<sup>2</sup>

A list of considerable pertinence to the present study is that included in the same article which states that the marks of an Evangelical Christian are apparent in various ways, of which the first is

1. In his attitude to Holy Scripture, which he regards as the God-given Revelation and, therefore, as the only final authority in all matter of faith and conduct. He believes that the Bible is the Word of God. It is not a Book which merely "contains" or "witnesses to" the Word of God.<sup>3</sup>

### C. Publications Relating to the Specific Area of the Authority of the Scriptures

. . . . .

1. Idem.
2. IFES News, Vol. 3, No. 4, November, 1950, p. 4.
3. Ibid., p. 3. This article goes into quite specific detail and lists the doctrinal points common to "Evangelicals" of all countries.



1. The Inter-Varsity Fellowship of Evangelical Unions  
(Great Britain).

None of the books reviewed dealt solely with the problems of authority and inspiration.

2. The Inter-Varsity Christian Fellowship (United States).

a. Woods, C. Stacey, What is Biblical Christianity?

The writer begins by stating that today individuals and movements tend to be pigeonholed and labeled, and that "the Inter-Varsity Christian Fellowship prefers to be known for its stand for the historic Christian faith - Biblical Christianity."<sup>1</sup> Technically, he feels there is no true Christianity which is not Biblical, but, specifically, the "Biblical" refers to a Bible which is "the objective, authoritative, inerrant, written Word of God."<sup>2</sup> Nor can it be called a collection of religious writings which reveal a search for God. On the contrary the Bible is "God's authoritative, progressive revelation of Himself to man."<sup>3</sup>

Here again there is mention of the specific necessity for the Holy Spirit's ministry in illuminating the Bible to the student, even though there is definite assertion of its objectively inspired nature. The Christian

. . . . .

1. C. Stacey Woods: What is Biblical Christianity?, p. 1.
2. Ibid., p. 2.
3. Idem.

is under constant necessity to look to God for illumination through the work of the Holy Spirit and in the Bible.

Divine authority for individual Christians and for the true church has always been the "Spirit and the Word," the Word and the Spirit - neither without the other.<sup>1</sup>

In the matter of the differences in interpretation which even sincere Godly scholars have felt, the writer states that "true Christian doctrine" has emerged as far as the basic fundamentals are concerned in all ages, that sincere Spirit-guided Christians are led to a "common understanding" of the will of God.

Biblical Christianity is more, however, than a mental assent to the inspired nature of the Scripture and the role of the Spirit in guiding into right interpretation, it must lead into a life of action. Life standards, personal conduct, principles of separation and cooperation must and will be different because of this basis in Biblical Christianity.

Absolute and unswerving loyalty to the Scriptures as the objective, authoritative Word of God must always be accompanied by obedience to the God of this Word.<sup>2</sup>

Various warnings are included to balance the possibly dogmatic approach so advocated, for the Bible must be taught completely, without forcing meaning or

. . . . .

1. Idem.
2. Ibid., p. 4.

interpretation, and without using it to substantiate individual viewpoints instead of attempting to learn what the Word has to say for itself. The Bible as the revelation of God Himself does not invite bibliolatry, but rather becomes a means of more truly fellowshiping with God.

The purpose of the written Word is to confront us with Christ Himself, the living Word. Thus obedience to the written Word is obeying the Lord Jesus Christ Himself.<sup>1</sup>

The conclusion of this booklet deals with the role of Christ as Mediator and the need for Christians to return to this simple truth in the midst of a Protestantism which tends to "substitute the church for the Bible." The warning note is added that a constant self-examination is necessary to recognize weaknesses within, and a constant turning to God "who alone can keep us true to His inerrant Word, true to His holy Person and perfect will."<sup>2</sup>

b. Gaebelin, Frank E., The Meaning of Inspiration.

In a Preface by Emile Cailliet he states that the crux of the whole problem is "Am I to take the Bible seriously?" He later puts the question in the following form, using the opening words of the booklet itself:

Is the Bible inspired in a unique way, or is it on a level with the works of human genius? Is it

. . . . .

1. Ibid., p. 5.
2. Ibid., p. 7.

inspired in a manner which makes it wholly reliable, or is it no more trustworthy than any other ancient book?<sup>1</sup>

The approach of this booklet is somewhat similar to certain of those mentioned above. The claims of the Bible for itself are first stated, then the logic of using the Bible as proof of itself. The syllogistic type approach that the Bible's claims for itself must be true or false follows, then a discussion of the Biblical use of "inspiration" (and the implications of theopneustos) is presented. The words and claims of Christ are specifically dealt with.

For Him the written Word was the supreme authority, infallible and not to be 'broken'. As such it was used by Him in His public ministry with the utmost assurance. As such it was employed by the Apostles, and as such it has been accepted by the Church throughout the centuries.<sup>2</sup>

The writer feels that this leads directly into the problem of the inerrancy and infallibility of the Scripture, the core of the whole consideration. The traditional church position has been on the side of plenary inspiration, and this has fallen into disrepute with the advent of the modern critical scholarship. Plenary inspiration to the author implies that

. . . the original documents of the Bible were written by men, who, though permitted the exercise of their own personalities and literary talents, yet wrote under the control and guidance of the Spirit of God, the result being in every word of the original documents,

. . . . .

1. Frank E. Gaebelin: The Meaning of Inspiration, pp. v and 1.
2. Ibid., p. 7.

a perfect and errorless recording of the exact message which God desired to give to man.<sup>1</sup>

The author speaks sharply against the modern tendency which does not allow even a fair hearing to this view, but instead points with ridicule to a dictation scheme which must include even the punctuation. He objects also to the view that the thoughts may well be inspired but that an insistence upon the inspiration of the words is too extreme. He states that since the words are the medium for the thought, the very words must of necessity be inspired.

After dealing with the importance of the exact words in the Bible, the author states that, in view of the fact that the Bible is God's revelation of Himself, it is inconceivable that He would use the medium of an imperfect revelation. Nothing which is errant and imperfect could truly acknowledge the perfection of God. This he expands by dealing with the question of imperfect manuscripts.

On the problem of inerrancy he feels a fuller explanation is needed in order to understand the word in the sense in which it is used in Biblical context. For this purpose he sets forth four propositions with somewhat detailed explanation of each. The propositions are as follows:

. . . . .

1. Ibid., p. 9.

1. Biblical inerrancy does not mean uniform selection of incident between the various authors who wrote the Book.
2. Biblical inerrancy does not preclude the use of figurative and symbolical language.
3. . . . does not mean technical precision according to the vocabulary of modern science.
4. . . . the message must be considered within its own historical framework.<sup>1</sup>

These points and the elaborated explanations are then summarized by his stating that

The Bible is inerrant in respect both to spiritual truth and objective fact. But its inerrancy as regards objective fact must be understood with careful reference to the divergences of human witnesses, the use of figurative and symbolical language, the non-use of scientific terminology, and its historical setting, particularly as relating to ancient chronology.<sup>2</sup>

Some consideration follows of specific examples of factual material formerly considered impossible of belief but wholly substantiated in the light of modern research, and of the statements of various theologians on the problem of inerrancy. In another section the writer reviews other possible views of inspiration and objections to them. In view of its pertinence to the first and second chapters of this study, it might be well to note specifically that the neo-orthodox view is objected to on the basis of its "extreme subjectivism". There is no denial of and hence no objection to the fact that we have a spiritual experience in our encounter with the Bible, but

. . . . .

1. Ibid., pp. 16-21.
2. Ibid., pp. 21-22.

exception is taken to its failure to consider the Bible as an objectively inspired book. "That 'all Scripture is God-breathed' is a fact which does not depend upon what we think of it."<sup>1</sup> There is added the warning, however, that certain portions of Scripture obviously are written for different purposes and with varying degrees of importance according to these purposes.

Clear distinction is also made between revelation and inspiration. All Scripture is inspired, but not all is revelation for "Revelation is rather the unveiling or showing forth of spiritual truth hitherto unknown and unknowable by man alone."<sup>2</sup> It is in this distinction that much misunderstanding of Scripture lies, for much that is a true record of man's baser nature or failure to understand God's purposes is included for the lesson it has to teach, not for its revelation of God. It is the paradox of the "true record of a false idea," but factually most important is the existence of an inerrant Word of God.

There is far more danger of being mistaken through a too loose view of inspiration than of being mistaken through over-emphasizing the extent and detail to which God's supervision of His Word extended.<sup>3</sup>

Nevertheless, the most important thing is to

. . . . .

1. Ibid., p. 26.
2. Ibid., p. 27.
3. Ibid., p. 30.

grasp the real purpose of Scripture which is to testify of Christ. The Bible was given as a progressive revelation of God, culminating in the incarnation of Christ, as the means of salvation. "Of this great purpose, as it was revealed in prophecy, wrought out in history, and explained in doctrine, the Bible is the inerrant record."<sup>1</sup>

An Appendix entitled The Relative Authority of the Bible and the Church is of some interest to the purpose of this presentation. The material is presented in the form of a discussion of the canon and its origin, tracing the historical development, and emphasizing that the individual books were accepted long before the official formation of a canon confirmed by the church. "It has been truly said that the Bible is not an authorized collection of books, but a collection of authorized books."<sup>2</sup> With some further emphasis on the dating of the books and of the role the church took after the writing, use and acceptance of them, the writer concludes that it is difficult to make a Book subservient to an institution which did not exist until some time after the Book and which, in fact, grew up out of and on a basis of the Book.

. . . . .

1. Ibid., p. 31.

2. Ibid., p. 36.



D. Publications About the Bible  
Containing Material Pertinent to the Problems  
Involved in the Authority of the Scriptures

1. The Inter-Varsity Fellowship of Evangelical Unions  
(Great Britain).

- a. Aalders, Gerhard Charles, The Problem of the Book  
of Jonah (The Tyndale Old Testament Lecture, 1947?).

The writer states that material for the Jonah  
narrative was not borrowed, indeed that there is

not one single decisive argument in favour (sic) of  
the theory that the author did not intend to record  
historical facts, but rather to present a fictitious  
story with a moral purpose.<sup>1</sup>

On the controversial point of Christ's reference  
to and therefore acceptance of the Jonah story, he writes

Now this may not mean much to many commentaries,  
but it means everything to us who believe in Him as  
our precious Saviour, the Son of the Father, faultless  
in His humanity. And perhaps it may mean something  
to those who share this belief, but do not fully and  
entirely agree with us in accepting the Old Testament  
as an integral part of the infallibly authoritative  
Word of God.<sup>2</sup>

- b. Evans, P. W., Sacraments in the New Testament with  
Special Reference to Baptism (The Tyndale New  
Testament Lecture, 1946)

The author makes reference to the Bible as the

. . . . .

1. Gerhard Charles Aalders: The Problem of the Book of  
Jonah, p. 28.  
2. Ibid., pp. 29-30.

"only foundation and perfect rule of faith."<sup>1</sup>

- c. United Bible Study, A Course of Nine Studies for Bible Study Circles, Vol. II. Ed., A. M. Stibbs.

The General Introduction to this second volume states specifically that the Bible is God-given revelation, That Divine providence and inspiration have entered into the writing and purposes, and that the Holy Spirit is the revealer of God's truth.<sup>2</sup>

2. The Inter-Varsity Christian Fellowship (United States)

- a. Bruce, F. F., Are the New Testament Documents Reliable?

In his introduction to the study of the question of the authenticity of the records, the writer first considers whether it matters or not and why. By comparing the arguments on both sides he concludes that, although the historicity of the documents may seem unimportant to those who deny the message on other grounds, the fact remains that the historicity of the New Testament does not become less important by ignoring the problem. The truth of the contents is of real importance on purely historical grounds, for one reason, because it is only through those records that the real character and influence

. . . . .

- 1. P. W. Evans: Sacraments in the New Testament with Special Reference to Baptism, p. 8.
- 2. United Bible Study, A Course of Nine Studies for Bible Study Circles, Vol. II. Ed., A. M. Stibbs. p. 5.

of Jesus can be known. The central purpose of Bruce's book is, of course, not solely concerned with the question of the authority of Scriptures, but in Chapter III, The Canon of the New Testament, we have sufficient statement on that subject to know the basic premise of the writer. He considers the various reasons which made it imperative for the church to have a canon and then notes

One thing must be emphatically stated: The New Testament books did not become authoritative for the Church because they were formally included in a canonical list; on the contrary, the Church included them in her Canon because she already regarded them as divinely inspired, recognizing their innate worth and generally apostolic authority.<sup>1</sup>

b. The New Bible Handbook. Ed. G. T. Manley.

The opening Chapter of this Handbook deals with the problem of the inspiration and authority of the Scriptures. After a general introduction and sections on the claims of the Bible in terms of the teaching of Christ and the teaching of the Book itself, he considers more specifically the question of revelation, explaining what it is and how it came. The following section on inspiration bears much resemblance to those considered above in other works, for the testimony of Scripture is considered, then the necessity of the operating presence of the Holy Spirit, and once again the relationship of human authors

. . . . .

1. F. F. Bruce: Are the New Testament Documents Reliable, p. 27.

to divine implementing. Lightfoot and Hooker are quoted to show that, although the word verbal is never used in Biblical context, it is necessary to provide for some such theory in view of the part words must play in any inspired thought. The fact is again noted that in no sense must a mechanical theory be implied, but that various accounts give a perspective view as through a stereoscope, the Spirit's giving meanwhile the testimony that the message is God's word. Faith and intellect are both necessary. The Bible is affirmed to be God's inspired Word, but "in another sense, its messages become the present Word of the living God to the individual when received by faith, and applied by the work of the Spirit."<sup>1</sup>

On the specific problem of authority the writer states that the source of Biblical authority is God Himself. The Bible is God's record made necessary by man's inability to use reason to find Him, yet reason is in no way scorned as a means of convincing man. Some little space is devoted to sections showing the relationship between the Old and the New Testaments and the "range" of Biblical authority. In this latter section there is some distinction drawn between using the Bible merely as a compendium of all knowledge of every type, e. g. on the subject of astronomy, and considering that in fact "it

. . . . .

1. The New Bible Handbook, ed. G. T. Manley, p. 11.

is the supreme and decisive standard in all matters of faith and practice."<sup>1</sup>

The question of the infallibility of Scripture is treated perhaps less minutely than in other instances above. The writer states that our calling the Bible infallible does not mean it can make the reader infallible, but that it can always lead him correctly when rightly understood. Lack of both faith and wisdom may hinder the clearest apprehension of the situation. Much is still to be known for certainty, but there is no cause to challenge the infallibility of the writings. The fact that the writers were fallible human beings can make no difference to one who grants the existence of a God capable of preserving these writers from human error. Both faith in God's power and spiritual understanding are required, for there will obviously continue to be much that cannot be wholly resolved, while there remains an abundance of what can still be spiritual food as well as stimulus for further study.

A concluding section on the incarnate and written Word makes clear the relationship of the words of Christ to the revelation of Himself, for some would choose to separate them. Certainly the highest authority pertains to His words, but it is through the pages of the written

. . . . .

1. Ibid., p. 14.

Word that they are made known. The truth of the New Testament must be established with certainty, if there is to be any certainty or agreement on the vital points of the faith.

It is evident that the revelation is made to us in the Scriptures we have, and not in something we try to get at behind them. It is through the book that we know the Person, and because of the Person that we have received the book. The incarnate and the written Word mutually support each other.<sup>1</sup>

c. Archibald, R. T., The Spirit's Sword for Soldiers of the King.

In this study booklet the unit on Bible Study states that every type of literature is included in the Book.

The men who wrote were specially and supernaturally inspired, in order that by their agency God might make known to the human race His character and will. Above all else, the Bible reveals to us the life and death of our Lord Jesus Christ, Son of God and Saviour of the world.

The Spirit will illumine your mind as you daily read and meditate upon the holy love and the great pure thoughts which come from the heart and mind of God (Isaiah 55:8, 9).<sup>2</sup>

d. Dodds, Bessie, Those Christians in Ephesus

In the introduction to this booklet of Bible studies planned for a university group, the writer states that "Ephesians is part of God's inspired Word."<sup>3</sup>

. . . . .

1. Ibid., pp. 16-17.
2. R. T. Archibald: The Spirit's Sword for Soldiers of the King, p. 22.
3. Bessie Dodds: Those Christians in Ephesus, p. 1.

e. Smith, Wilbur M., "The Bible, Greatest of the Great Books", His, Vol.8, No.1, January, 1948.

The writer considers the Bible in the light of its historical importance to the literature of mankind, then shows its superiority as an historical record, and finally reminds of the great prominence it receives in contemporary news writing. He notes "the pre-eminence of the Word of God over other literature," the "completeness" it possesses, and the power it exercises over men's lives. Mention is made of the picture of Christ it presents, the words of Eternal Life it contains, and the power it possesses -

. . . able to deliver men from the dominion of naturalism and materialism, the only power that can change a natural man so as to make him a spiritual man is the power available in the Word of God, and in the triune God who is here revealed.<sup>1</sup>

Again he makes reference to the Bible as the greatest of the great books because of its recording of the incarnation and of the ultimate end of history when, after struggle, the Son of God will reign. He repeatedly calls the Bible the Word of God.<sup>2</sup>

f. Smith, Wilbur M., "Reading for Christmas", His, (no vol. and no.), November, 1946.

This issue of His is almost wholly devoted to

. . . . .

1. Wilbur M. Smith: "The Bible, Greatest of the Great Books", His, Vol. 8, No. 1, January, 1948, p. 31.
2. Ibid., p. 32.

an annotated bibliography. Section II., The Bible: Divine Source of Faith, has much of interest to the present study, since various comments refer to the inspired nature of the Bible. The selection of books is indicative of the Fellowship's views on the various questions under investigation; an Appendix lists many of those suggested. The entire bibliography is being revised and will be published in the April, 1951 issue of His.

\*g. Machen, John Gresham, Christianity and Liberalism.

The view of plenary inspiration is supported in this book and is defined by the writer as a situation in which "the Holy Spirit so informed the minds of the Biblical writers that they were kept from falling into the errors that mar all other books." Were it not for this inspiration, it might be possible for a genuine revelation not to be a true account.<sup>1</sup>

\*h. Craig, Samuel G., Christianity Rightly So Called.

The writer reviews in great detail all the possible views which may be held about the Bible in his chapter on Christianity and the Bible. He finally notes

No single error has yet been demonstrated to occur in Scripture as given by God to His Church. And every critical student knows that the progress of investigation has been a continuous process of removing difficulties, until scarcely a shred of the old list

. . . . .

1. John Gresham Machen: Christianity and Liberalism, p. 74.



of "Biblical errors" remains to hide the nakedness of this moribund contention.<sup>1</sup>

Following this statement the author develops in great detail the trustworthiness of the internal evidence of the Bible.

Dr. Craig grants there are still things "not easy to reconcile" in its contents, but "the history of Biblical criticism warrants a presumption that advancing knowledge will vindicate the Bible."<sup>2</sup> He feels it is impossible to separate the concepts of facts and interpretation. The facts cannot be rightly interpreted if their source in God is rejected, and hence their authority lost.<sup>3</sup> In actual fact, the trustworthiness of Christ is involved.<sup>4</sup>

#### E. Other Publications Containing Material

##### Pertinent to the Problems

##### Involved in the Authority of the Scriptures

1. The Inter-Varsity Fellowship of Evangelical Unions (Great Britain).

a. Hammond, T. C., Reasoning Faith, An Introduction to Christian Apologetics.

Chapter XXII of Canon Hammond's work deals with

. . . . .

1. Samuel G. Craig: Christianity Rightly So-Called, p. 209.
2. Ibid., p. 223
3. Ibid., pp. 224-225
4. Ibid., p. 227.

the problem Is Scripture the Voice of God? He first considers various objections, from the basic philosophical type brought up by Sir J. G. Frazer to the specific ones concerning evolution. He deals at length with the problems centering around progressive revelation and with the Law of Evolution. The following chapter, Specific Objections to the Idea of Revelation, deals with problems created by the concept of revelation, specifically the works of Hume and Dr. R. E. D. Clark as they relate to the reliability of testimony and its relation to accurately provable phenomena. Succeeding chapters move on to the historicity of the documents, their reliability, confirmation by witness, and to details of the New Testament documentary problems. The writer devotes much space to the question of the "factual" supporting material for the synoptic problem and the "Q" theory and puts himself by the side of B. B. Warfield in his stand.

Then the problem of form criticism is considered in detail, and the views of Harnack and Dibelius analyzed. Finally, in a return to earlier apologists and a discussion of the resurrection, he concludes by showing that every age has launched some type of attack on Christianity, but that the figure of Christ still stands out above the the centuries, and Thomas' cry continues to echo in human

hearts "My Lord and my God."<sup>1</sup>

The approach of this book is rather different from those considered previously. Much greater emphasis is given to the philosophical factors, more room for questioning is allowed, and certain views are re-examined without positive statements of their falsity or truth.

b. Hammond, T. C., "In Understanding Be Men", A Handbook on Christian Doctrine for Non-Theological Students.

Canon Hammond seems to supplement the philosophical investigations of the previous volume with this systematized outline-form study book. In the foundational section dealing with the vital historical points, church councils, and varied approaches, he notes the different possible Ultimate Authorities for the various positions. For the "Evangelical" position, the Ultimate Authority is the Bible, but note is carefully made that this does not exclude the Church and Reason from holding a secondary position. What the Evangelical does insist on is "the unviolated supremacy of the Bible in all matters of faith and conduct."<sup>2</sup>

After a consideration of the formation and confirmation of the canon, the inspiration of Holy Scripture is presented - first, from the point of view of the

. . . . .

1. T. C. Hammond: Reasoning Faith, An Introduction to Christian Apologetics, p. 270.
2. T. C. Hammond: "In Understanding Be Men", p. 25.

meaning of inspiration (and the meaning of Theopneustos), second, the mode of inspiration, third, the extent of inspiration. Following these are various points which are less pertinent to our survey. Under the heading of the meaning of inspiration various points are mentioned which have been considered in connection with other books surveyed. For example, the writer states four points which need to be borne in mind during any discussion of the problem - that inspiration is not defined as to mode, nature, or limitations in Scripture itself, that the difficulties are similar to those met in expressing the divine-human nature of Christ, that this problem shows how human minds have tried to grapple with a divine mystery to their own proved inability, that inspiration was not questioned until the nineteenth century.<sup>1</sup>

Under the consideration of the mode of inspiration the writer again mentions points brought up before, e. g. that the writers retained their individual personalities and so were better able to present their message to a many-faceted society, that in no sense was the purely mechanical concept possible, and that in the compilation of factual material, the Scripture bears witness to the fact that

. . . the Spirit of God so controlled the writer that

. . . . .

1. Ibid., p. 35.

he could not insert what was false history, inaccurate description, misguided doctrine, or any human defect which would vitiate the Revelation contained in the writing or impair its authority.

He follows this immediately by adding concerning this last point that

In this latter sense, verbal inspiration may be claimed for the Scriptures - i.e., not only was the writer's message "God-breathed," but the words were approved by the Holy Spirit as they were expressed by the writer.<sup>1</sup>

It is further stated that all the accepted canon is conceived of as being inspired of God, but that is not to deny categorically that the purposes of various portions differ radically. Canon Hammond states that attempts to use the word plenary (the better to explain the paradox of a verbal inspiration which is not truly mechanical) involves almost as many difficulties and would probably not satisfy anyone who would be able to conceive of an inspired message in uninspired words.<sup>2</sup>

After considering various points contingent on the above, the writer reviews the question of "Scripture as Ultimate Authority." In religion, he feels there are three acknowledged "courts of appeal" - reason, the Church, and the Bible. The first has obvious weaknesses through its dependence on the thinking of the moment, the second came after the Bible and grew out of it, and yet may claim to add to it, whereas "it is at the very root of the

. . . . .

1. Ibid., p. 36.

2. Ibid., p. 38.

Evangelical position that the supremacy of Holy Scripture be held in its fullest sense."<sup>1</sup> In no sense does this mean that reason and the Church may not be vitally confirmatory, but rather it means that the Scriptural testimony supersedes in every matter of doctrine or practice. Therefore the findings of any councils and the beliefs embodied in any creeds are true only in the secondary sense, since their Scriptural foundation is the primary authority.<sup>2</sup>

c. Lamont, Daniel, The Anchorage of Life.

Chapter V, The Bible as Testimony, considers the message of God to the world in the person of Christ to be the Word of God, so the question arises in what manner the Bible is the Word of God. Warning is given concerning the danger of making the Bible the central Rock, instead of Christ. Distinction is also made between believing the Bible and believing on Christ. The danger of putting them on an equal plane is as great as the danger to the Galatian church of clinging to the old means of works or to the Roman Catholic Church in putting the Church's merit in the higher position.

But there is a real dilemma in the position of the believer who states he believes in Christ because of the Bible, yet he must believe the Bible because of Christ's witness to it. Yet both and neither are true, for the One

. . . . .

1. Ibid., p. 45.

2. Ibid., p. 46.

Who gave Christ, gave the Bible. While it is possible to believe the testimony of Christ without believing the testimony of the Bible for various reasons, such a condition mainly shows that ears are dull to hear God's voice.<sup>1</sup>

The writer then reviews some further arguments such as have been considered several times in connection with other references. e. g. the problem of equating the Old and New Testaments, the testimony of Christ and the Scriptures and the revelation of God in Old and New Testaments. Finally, one matter not specifically considered heretofore is brought up concerning the fact that a revelation is not a true revelation unless it is received. The apostles received the revelation through faith, and the New Testament stands once-for-all written, for it can never be rewritten; the word of those who saw and witnessed must be received or rejected.<sup>2</sup> The unique testimony of the figure of Christ and of the continuance of the New Testament are real evidences of the incomparable nature of this Revelation.<sup>3</sup>

d. Short, A Rendle, Why Believe?

Chapter III, What Shall We Think of the Bible, presents rather briefly material quite similar to that in a number of the other volumes considered. The internal

. . . . .

1. Daniel Lamont: The Anchorage of Life, pp. 83-86.
2. Ibid., pp. 92-93.
3. Ibid., pp. 94-96.

testimony of the words of Christ and of New Testament writers are quoted specifically, and the problem of the dual human-divine authorship considered. The writer spends much time in emphasizing the distinctive character and personality of various writers, with illustrations to show how untenable is any mechanical theory. The divine authorship is illustrated from various sources, and the problem of inspiration posed and defended. The scope of the Book, its unity, and its preservation are all cited as proof of divine care for it, and the fulfillment of prophecy is stressed. Many examples are cited of prophecies already fulfilled, and those still so to be, while examples of false prophecies and their breakdown in ridicule are also mentioned. The moral power of the Bible is considered genuine evidence for its inspired nature, testified to by the countless lives changed through its testimony. The final and greatest testimony to the Bible is Christ's respect for it. Finally, the writer cites many examples of the so-called proofs for the impossibility of the Biblical narrative's being historical and the results of modern discovery which have proved the Bible writers correct and the critics quite wrong.

We admit that there are still some facts, or apparent facts, here and there, that would seem to be in conflict with the Biblical narrative, and also that some parts of the Bible are not easy to reconcile with other parts. Difficulties of this sort are inevitable . . . Such difficulties will pass away, and should not be allowed to out-weigh the very



substantial reasons for believing the Bible to be the word of God. It comes to us with the full authority of a message from Himself.<sup>1</sup>

e. Hopkins, H. A. Even, Henceforth.

This booklet is intended for the use of new Christians, and the section on the Scripture stresses the need for its study rather than the theology involved. Comment is made, however, of the relevance of II Timothy iii, 16, stressing the word "doctrine" as referring to "that body of teaching which constitutes the revelation of God's character and will in the Lord Jesus."<sup>2</sup> Again the writer refers to the Bible as "God's supreme revelation to man" and to the fact that "within the covers of this divinely inspired Word of God lies the secret of all power, all peace, all comfort."<sup>3</sup>

f. Ruoff, Percy O., Personal Work.

The writer, in covering the types of approach best suited to various types of unbelievers, refers to the use Christ made of the Scriptures and His attitude toward them.

If Christ regarded these works as authoritative, final and binding, so must we. To go beyond what He said, or authorized the apostles to say, is to resort to the devices of reason in a sphere where reason has no power to discover the mind and will of God. Our aim . . . will be to establish the authority of the Bible in all matters of faith and conduct because a

. . . . .

1. A. Rendle Short: Why Believe?, p. 81.
2. H. A. Evan Hopkins: Henceforth, pp. 44-45.
3. Ibid., p. 45.

conscious or unconscious refusal to accept this proposition lies at the heart of all such easy going religious complacency.<sup>1</sup>

2. The Inter-Varsity Christian Fellowship (United States).

a. Paxson, Ruth, Regeneration, the Inescapable Imperative.

In a unit called The Word - The Divine Instrument of the New Birth the writer speaks of the new birth as coming through the Word (the Bible) and the Spirit.

The Word of God, or Word of Truth, is the supernatural revelation that God has given of Himself and of "the eternal purpose which he purposed in Christ Jesus our Lord" (Ephesians 3:11). We call it the Bible. It is given to show men His gracious plan of salvation and to lead them to receive the Redeemer. The Word of God is the divine instrument used in the sinners' rebirth and there is no passing from death unto life except through the hearing and believing of the Word of God.<sup>2</sup>

b. Taylor, Kenneth N., Is Christianity Credible?

This booklet is written from the extremely "rational" point of view for the university-age student who has come to feel there is no logical basis for his youthful Christian faith and that it is quite disproved on a basis of modern scientific findings. After the basic premises have been reconsidered, the author discusses the phenomena which are present in Christian foundational beliefs. One "basic presupposition" is that the Christian's

. . . . .

1. Percy O. Ruoff: Personal Work, p. 66.
2. Ruth Paxson: Regeneration, the Inescapable Imperative, p. 33.

knowledge of God comes from revelation through the Scriptures which are an inspired record.

To the challenge that science has factually disproved much of the Bible, the writer retorts with the challenge that in instance after instance science has actually proved the Bible to have been correct as more light has been shed on each question by really modern science. Furthermore scientific theories have changed often, while the Bible has remained unchanged. As a specific proof of the authoritative position of the Bible, the writer cites cases of fulfilled prophecy which cannot be explained away without a disregard for the integrity of the manuscripts.<sup>1</sup>

\*c. Frost, Henry W., The Spiritual Condition of the Heathen.

In a brief discussion of the mysteries which must be accepted without complete understanding the writer states "faith is based, not on the understanding of mysteries, but on the certainty of the divine revelation" whereupon he states some of the "mysteries" of the Christian faith. Then he adds

And yet such truths are the foundation of the Christian faith, and as such they are believed and proclaimed. And the reason of this is, that they are

. . . . .

1. Kenneth N. Taylor: Is Christianity Credible?, pp. 28-30.

set forth in Holy Writ.<sup>1</sup>

#### F. Summary

This chapter has presented the position of the Inter-Varsity Fellowship of Evangelical Unions, the Inter-Varsity Christian Fellowship, and their international counterpart, on the problem of the authority of Scripture with the corollary problem of views of inspiration. The official positions taken by the English and American organizations were first set forth with brief comment on the international group, then the official explanation and amplification for each. Representative publications of all types were then considered, taking in order those dealing with the problems of authority and inspiration, then those about the Bible or Biblical problems, and finally general publications with pertinent references. Summary statements and pertinent quotations from each source were presented.

No analysis of the positions or comparison with the Student Christian Movement or the theological positions presented in Chapter I was attempted in this chapter which was simply the presentation of the organizations' points of view.

. . . . .

1. Henry W. Frost: The Spiritual Condition of the Heathen, p. 18.

CHAPTER IV  
COMPARISON OF THE  
STUDENT CHRISTIAN MOVEMENTS  
AND THE  
INTER-VARSITY FELLOWSHIPS

CHAPTER IV  
COMPARISON OF THE STUDENT CHRISTIAN MOVEMENTS  
AND THE INTER-VARSITY FELLOWSHIPS

A. Introduction

The purpose of this thesis as expanded in the Introduction might be summarized as follows: 1) to determine the official positions on the authority of the Scriptures of the student groups and their international counterparts being compared; 2) to discover the views represented by their publications and whether these hold to their official positions; 3) to compare positions briefly with the representative theologians to determine their historic pattern; 4) to compare the two groups with each other in order to determine whether the supposed difference of opinion actually exists and may not be partially based on this view of Scriptural authority.

This chapter will consider each of the groups separately, again distinguishing between the British and American organizations. The official position, the views discovered in the publications, their agreement or lack of agreement, and the theological position into which both fall will be considered for each organization. Another section will consider the relationship existing between the student groups, and finally, certain general

considerations affecting any survey of this type will be noted.

B. The Student Christian Movements

1. The Student Christian Movement of Great Britain and Ireland.

a. Summary of Official Position on the Authority of the Scriptures

The Student Christian Movement of Great Britain and Ireland maintains no doctrinal position on the authority of the Scriptures.

The British group does, however, have a history in which Bible study has played a prominent part. It would not be quite academically honest to leave unexplained the situation which this previous paragraph would imply. One of the IVFEU publications notes that the original SCM principles were "evangelical,"<sup>1</sup> and there was obviously strong Bible emphasis in British SCM history.<sup>2</sup> The Annual Report for 1922 notes that one-third of the constituency was enrolled in Bible Study Circles.<sup>3</sup>

b. Views on The Authority of the Scriptures in Publications.

. . . . .

1. The Inter-Varsity Fellowship, p. 2 (not paged).
2. Tissington Tatlow: The Story of the Student Christian Movement of Great Britain and Ireland, pp. 455-456.
3. Christianity and the Colleges, p. 27.

The only way in which it is possible to determine whether the British SCM, in actual fact, has no official position is to survey representative publications as was done in Chapter II.<sup>1</sup> Although this cannot be considered a conclusive test on the basis of comparatively few volumes, it is still apparent that there is a quite high value set upon Scriptural authority. The positions vary, however, from that of a man like Hunter who seemingly accepts most of the Bible, while yet stating that it "contains" the Word of God, to Richardson or Martin who claiming to believe in the authority and inspiration of the Bible yet must carefully redefine for themselves the meaning of those words.

It is also apparent that there is considerable use of the phrase that the Bible "contains the Word of God", and certain writers carefully distinguish between the concepts of the written and living Word. Noticeable further is the fact that the approaches of various writers to the Bible are very different, representing fairly critical to quite devotional studies. Various views of Biblical authority, however, might be encompassed within the latter point, so it is not within the scope of the

. . . . .

1. Note should again be taken that, although many of the books considered were not SCM press editions, all were originally published, sponsored, or recommended by The British SCM.



present consideration.

While many of the writers mention the position of the Church in relation to the Bible, it is apparent that none would consider it the higher authority, even when insisting, as do some, that each is indispensable to the other.

c. Agreement of Publications with Official Position on The Authority of the Scriptures.

Since, therefore, there is no one official doctrinal position, the question arises whether the publications truly represent all points of views, at least on the subject of Biblical authority. It then becomes apparent that none of the publications reviewed held to a view of verbal or plenary inspiration or of the inerrancy and infallibility of the Scriptures. More of the publications, on the other hand, took care to point out that they did not hold such a view and pointed out why.

It is possible to conclude, then, that of the material surveyed, no one position is represented on this subject, but the overall view is definitely away from a position holding to inerrancy, infallibility, and verbal or plenary inspiration, while on the whole a quite high position of Biblical authority is maintained, in each case within the limits of the author's definitions of the subject.

It will be recalled that the Rev. Alan R. Booth stated it was not the policy of the British S.C.M. to

outline any formal position in authoritative terms, but that in practice the "results of scholarship" had been accepted, necessitating "constantly renewing . . . understanding." On the subject of the actual agreement of this with the publications program another statement of his might be pertinent.

As regards the publications of the S.C.M. Press; these are controlled by an Editorial Board of the Press itself and are intended to represent the best Christian thinking on the subjects selected without adherence to one particular party or point of view. You will always therefore find a certain variety in the S.C.M. Press publications.<sup>1</sup>

Therefore, even though books favoring opposing sides of the same question may actually be published, it may be concluded from this brief survey and the letter from the Rev. Alan R. Booth that one "wing" of opinion has been somewhat favored, although within it are many shadings of opinions.

d. Comparison of this Position with those of the Representative Theologians.

Since the views of inerrancy and infallibility of the Scriptures are rejected in the publications surveyed, it becomes apparent that similarity to Hodge and Strong, and probably Westcott, would be immediately ruled out.

. . . . .

1. Personal letter to the writer from the Rev. Alan R. Booth, Secretary, The Student Christian Movement of Great Britain and Ireland, dated December 12, 1950.

The position of Luther might be represented in particular because of the modern return and adherence to the reformed position apparent in certain of the SCM publications.

Edwin Lewis' views of the miracles seem very similar to those of Richardson, for example, and his position (as distinguished from that of the Neo-orthodox) of definitely rejecting certain portions of the Scripture while maintaining the complete integrity of others would seem to be supported by certain SCM writers such as Easton and Sparks. The similarity to Neo-orthodox theology is very obvious in the works of Richardson, and indeed, since books by both Barth and Brunner have been published by the SCM (and here considered) that position is strongly represented.

## 2. Student Christian Movements (United States).

### a. Summary of Official Position on the Authority of the Scriptures.

It was determined that here again there is no expression of the doctrinal position on this point by any of the groups considered to represent the Student Christian Movements in this country.

### b. Views on the Authority of the Scriptures in Publications.

With so few publications representing these groups it is only possible to determine that the

Scriptures are regarded as highly worthy of study, although reason for their exact worth was not mentioned definitively, nor the specific views held by any of the groups in question. The New York SCM, however, makes no mention of the Scriptures in its aims, while the USCC makes the WSCF position primary. The USCC comment that cooperatively sponsored Campus Christian Associations ought to be "evangelical" should perhaps have various connotations concerning the Scripture, but each group using the word needs to define it, and it is not defined in this context.<sup>1</sup>

Significance might be read into this omission of real emphasis upon the Scriptures, but since any such comment would be subjective, only another more specific example will be cited. The USCC pamphlet, "The Christian Faces His University Task", was written to encourage the formation of "Student Faculty Study Groups." Books suggested for study include volumes by Aldous Huxley, Douglas V. Steere, A. E. Taylor, H. Bergson, Reinhold Niebuhr, Jacques Maritain, and others, as well as various SCM studies. Comment is made that "Persons whose views are rigidly dogmatic for or against Christianity will

. . . . .

1. Cf. use made of this word by the IFES in its News, Vol. 3, No. 4, November, 1950, pp. 2-3. Cf. also Ruth Rouse's The World's Student Christian Federation, footnote p. 151.

not fit into the spirit of this undertaking.<sup>1</sup>

c. Agreement of Publications with Official Position  
the Authority of the Scriptures.

It is impossible to be dogmatic about the situation in the United States with its complex organizational structure. Since there seem to be no definite positions held on the subject of the Scriptures in general, except that of recognizing the need for their study, and particularly since there is no unified publications program by which to judge, any conclusions of a general nature must almost inevitably be made on the higher level of the WSCF. This is especially true in view of the fact that organization of the USCC was originally accomplished in order to have an official relationship between the WSCF and a single representative organization for the United States.

d. Comparison of this Position with those of the  
Representative Theologians.

Similar statements hold true here for any comparison which might be made. Since no one specific statement of faith and no unified publications program are available, any comparison must almost inevitably be made

. . . . .

1. The Christian Faces His University Task, Doc. 4-88  
February 27, 1948, p. 2.

on the level of the World's Student Christian Federation which seems to have a more clearly defined position. The views of individual writers might possibly be compared, but such a small selection of publications is available on this level, more space will be devoted to the position of the World's Student Christian Federation.

3. The World's Student Christian Federation.

a. Summary of Official Position on the Authority of the Scriptures.

An authoritative position is obviously given by the World's Student Christian Federation to the Scriptures in view of the statement of aims and purposes already considered. No specific definition or interpretation of that position is given, however, in spite of the fact that Scripture study is listed as one of the basic aims of the Federation.

One fact that should be noted, is that such a general position has not apparently always been taken, just as was the case with the British SCM. An interesting summary of the history of the World's Student Christian Federation notes that

During this first period, 1895-1910, one of the characteristic features of the Federation was a certain basic unity in belief and method. It was

strongly evangelical, stressing Bible study and the morning watch and personal faith in Jesus Christ. In many movements at that time the basis of membership was the church basis, that is, at least a certain proportion of the leadership was to belong to the evangelical churches.<sup>1</sup>

This history continues on to show the steps which brought it to its present position. There has been a Biblical emphasis throughout its history to varying degrees.<sup>2</sup> For example, the booklet "Introducing the World's Student Christian Federation" lists "Study of the Bible or of the central Christian doctrines" among its four tried procedures" of evangelism.<sup>3</sup>

One meets reference at various points in the World's Student Christian Federation history to the fact that need for more Bible study was recognized, e. g. in a pamphlet, "The Federation Cross", an historical note for 1932 reads that

. . . . .

1. Suzanne de Dietrich: Concerning the World's Student Christian Federation, p. 3.
2. Cf. Ruth Rouse's The World's Student Christian Federation. pp. 83-86 give an excellent picture of the continued emphasis on Bible study and the tremendous value found to lie in such groups, and yet it may be seen at what an early period the viewpoint "broadened out" (Footnote, p. 85).
3. Introducing the World's Student Christian Federation, p. 12.

in the midst of the great depression, W. A. Visser't Hooft of the Netherlands became general secretary, and together with chairman Francis P. Miller of the U. S. A. led the discussion whereby the WSCF sought to deepen its faith through more serious Bible study and in light of the pressing needs of the world.<sup>1</sup>

These facts shed a little side-light on the subject, indicating only that there has been considerable change in emphasis and doctrinal basis since the founding of the WSCF, even though the present aims include a quite undefined position of authority for the Scriptures.

b. Views on the Authority of the Scriptures in Publications.

It is apparent that from the issue about the Bible of the Student World and A Living Record that a variety of opinion is present on the subject of the Scriptures. There is considerable dependence on the higher critical scholarship and on the Neo-orthodox position. As a vital sidelight on its relations with other world student work, it should be noted that it does not claim a purely Protestant position.

It is important to remember that the Federation is not an exclusively Protestant organization, either in actuality or intention. Thus it aims to build bridges between Christian groups which do not have much

. . . . .

1. The Federation Cross, p. 3 (not paged).



experience in cooperating together.<sup>1</sup>

c. Agreement of Publications with Official Position  
on the Authority of the Scriptures.

The official position of this group, then, is impossible to define specifically, except to state in summary that it allows wide latitude within the bounds of an emphasis upon Trinitarian faith and the need for Bible study. In the material considered no position is taken on either errancy, fallibility, or concept of inspiration, nor is any single interpretation encouraged. It is obviously impossible to state definitely on this basis that the publications do or do not agree with any conclusions drawn on the doctrinal position.

d. Comparison of this Position with those of the  
Representative Theologians.

The sympathy with the Neo-orthodox position is again apparent as is the absence of views resembling those of Hodge and Strong. It is, of course, obvious that a dogmatic statement on position is not possible based on few publications, and the WSCF apparently has only four

. . . . .

1. Fred Coats: We live in a World Shaken as if by Earthquake, Wind and Fire, a reprint from the Intercollegian, October, 1949, p. 24. An example of this non-Protestant interest is shown in Paul Evdokimoff's An Eastern Orthodox Bible Study, The Student World, Vol. XLII, No.2, Second Quarter, 1949, pp. 151-163.

or five in this field. However, the two vital publications considered lean strongly toward the Neo-orthodox position, while yet according a position of authority to the Scriptures.

## B. The Inter-Varsity Fellowships

### 1. The Inter-Varsity Fellowship of Evangelical Unions (Great Britain).

#### a. Summary of Official Position on the Authority of the Scriptures.

The brief statement of belief of the IVFEU and the amplification of it in Evangelical Belief leave no doubt that by whatever name it may be called, the Unions believe in a verbal-type inspiration which is not mechanical of a Bible which is both infallible and inerrant as originally given, the authority of which is absolute for faith and life.

#### b. Views on the Authority of the Scriptures in Publications.

The publications which are sufficiently detailed to go into the problem consider the Scriptures to be errorless and infallible, although various explanations and occasionally qualifications are made. The wording varies somewhat on the problem of verbal versus plenary inspiration, and, although, for example, Canon Hammond seems not to care for the implications of either wording,

He obviously holds to an inspiration which extends even to the words and which is yet not mechanical.

c. Agreement of Publications with Official Position on the Authority of the Scriptures.

The publications surveyed agree with the doctrinal position as far as they may when not always covering in detail the same material. The publications are intended so to agree.

We must, of course, allow a little divergence of method of expression, and all approaches to any given subject, because the temperaments of the authors writing for the IVFEU vary so considerably, and also because there is the problem of nationality . .

Of course again we do not want uniformity in a dead mechanical sense for this would kill the very life of our attempts to restore the New Testament spirit, as well as the strict teaching of the New Testament, but we do endeavor (sic) to the best of our ability to keep the publications as far as we can in conformity with our doctrinal basis.<sup>1</sup>

The Assistant General Secretary of the Inter-Varsity Christian Fellowship in the United States also wrote

The IVF publications which originate in England subscribe completely to the basis of faith . . . To my knowledge there is no exception to this rule.<sup>2</sup>

. . . . .

1. Personal letter to the writer from Dr. Douglas Johnson, General Secretary, The Inter-Varsity Fellowship of Evangelical Unions, dated December 10, 1950. It was requested that the contents should not be printed.
2. Personal letter to the writer from Mr. Charles H. Troutman, Assistant General Secretary, The Inter-Varsity Christian Fellowship, dated December 6, 1950.

d. Comparison of this Position with those of the  
Representative Theologians.

It is apparent that the doctrinal position of the IVFEU closely follows that of both Hodge and Strong, in spite of their careful adherence to a position of plenary inspiration. They and the IVFEU writers would seem basically to mean the same type of inspiration, although perhaps the IVFEU position is more strict. There is no question but that the Bible is completely authoritative for them as for most of the theologians, but in the specific details, such as inerrancy and infallibility, Hodge, Strong, and possibly Westcott are most closely followed. Wesley, of course, stated a position close to theirs if less minutely defined theologically.

2. The Inter-Varsity Christian Fellowship (United States).

a. Summary of Official Position on the Authority of  
the Scriptures.

The IVCF position on a basis of the Principles of Faith and the article in His is one holding to the inerrancy and infallibility of a verbally inspired and completely authoritative Bible. Any mechanical inspiration is ruled out, and occasionally use of the term "plenary" inspiration is found.

It should be noted, however, that the official position alone of the IVCF is not particularly specific allowing a great deal of leeway in details of interpretation.

On this subject Mr. Charles Troutman notes that

Historically, the basis of faith was drawn up in 1931,32 in Canada. At that time the present day emphasis upon the Scriptures had not taken place in Canada and is not reflected in any way in the statement. The statement reflects more the 39 articles of the church of England than German or American theology.<sup>1</sup>

Mr. Joseph T. Bayly, one of the Regional Secretaries and author of the explanatory article in His on the Principle of Faith which concerned the Scriptures, wrote concerning it that

while it is no more official than any other part of the magazine I do believe that it is rather representative of the way we feel about this important doctrine.<sup>2</sup>

b. Views on the Authority of the Scriptures in Publications.

The survey of IVCF publications revealed that in the works which specifically dealt with the subject it was repeatedly expressed that the Bible is inspired of God in word and concept, a Book which contains no errors and which is infallible and completely authoritative. Many publications, of course, did not go into details, and others did not elaborate, but this seemed to be the view expressed.

c. Agreement of Publications with Official Position

. . . . .

1. Ibid., p. 2.
2. Personal letter to the writer from Mr. Joseph T. Bayly, Regional Secretary, the Inter-Varsity Christian Fellowship, dated December 6, 1950.

on the Authority of the Scriptures.

As far as it is possible to determine in such a brief survey, the publications seem to agree with the stated doctrinal position and explanation, and, within the limits of various phrasing, to hold strictly to that position. There is an occasional qualification, e. g. most writers are careful to note that "inerrancy" applies to the texts as originally given, while granting that they are not now materially different. Most are also careful to state that, although they reject any mechanical or dictation theory, they feel that the thoughts and hence the words must be God-inspired.

d. Comparison of this Position with those of the Representative Theologians.

The situation in this instance seems to be almost precisely that of the British IVFEU. Although the actual statement of faith is sufficiently general to encompass most views which would hold that the Bible is a unique book with a special authority (since "divine" and "inspiration", as has been noted, are subject to various interpretations), the "official" elaboration of that statement leaves little doubt as to its more precise intent. Therefore, it is apparent that Hodge and Strong have their views quite closely paralleled and that Wesley's and Westcott's reverence for the Scriptures may also be

clearly seen. The positions of Lewis, Barth, and Brunner would be rejected and Luther's rejection of the canon questioned.

3. The International Fellowship of Evangelical Students.

a. Summary of Official Position on the Authority of the Scriptures

The statements issued by the IFES are perhaps as specific as any of the official doctrinal statements considered, excluding the detailed explanations given in the instances of the IVFEU and the IVCF. The detailed article "Policy Towards Other Movements" considers not only the specific view of the Scriptures adhered to, but also certain of the views which are therefore excluded. The Bible is considered to be the Word of God, neither "containing" nor "conveying" that Word. The Bible is considered to be divinely inspired, wholly trustworthy as originally given (inerrancy is not mentioned by name), and completely authoritative in all matters of faith and conduct.

Since a brief explanation of certain aspects of WSCF background were included, it might be well to mention that the IFES is the outgrowth of certain pre-war international conferences at Cambridge University "based firmly upon a sound doctrinal basis", the last of which was in 1939 with a theme of "Christ our Freedom". It was at this conference that the suggestion was made to form an International Fellowship. After the war in 1946 delegates from

ten countries were invited to the Inter-Varsity Conference at Oxford, and a tentative constitution was drawn up. The IFES, as such, was formed the following year at Boston.<sup>1</sup> The detailed pronouncement referred to above and in Chapter III grew out of the deliberations of the 1950 Conference at Cambridge.

b. Views on the Authority of the Scriptures in Publications.

There have apparently been no official publications from the IFES with the exception of the IFES News to which reference has been made because of its inclusion of the article "Policy Towards Other Christian Movements".

c. Agreement of Publications with Official Position on the Authority of the Scriptures.

It is apparent that as yet this question does not apply to the IFES.

d. Comparison of this Position with those of the Representative Theologians.

Once again the similarity to the views of Hodge and Strong is apparent, as well as to most of those of Wesley and Westcott. Lewis, Barth, and Brunner would be quite outside the framework of this organization.

D. The Attitudes of these Student Organizations toward Each Other

. . . . .

1. F. Christopher Maddox: Set a Watchman, pp. 117-118.



1. The Student Christian Movements concerning the Inter-Varsity Fellowships.

The differences of opinion between these groups appeared first at the English universities and seem often to have centered in views of the Scriptures. The matter is closely involved with the original separation in 1910 of the Cambridge Inter-Collegiate Christian Union (the CICCUC) from the Student Christian Movement to which it had allied itself in the late 19th century. Other groups followed this break away, and in other universities entirely independent groups were gradually formed.

Miss Ruth Rouse, in speaking of factors which have caused grave difficulties for the WSCF (of which more later), includes the IVCF. Stating that they were

"one-track" movements, usually due to a most genuine desire to emphasize some phase of Christian life or truth which the existing S.C.M. had, in their view, obscured or deserted.

She notes that the IVCF

maintains in general the tenets of the stricter section of the Evangelical party in the Church of England . . . It stresses the need for conversion and emphasizes Bible study, but tends to a "literalist" view of the Scriptures; it distrusts the inclusive position of the S.C.M. as regards theology, and as regards Churches and schools of thought . . . Fidelity to its principles in most countries is held to require non-cooperation with any movement which does not accept all its theological beliefs in their entirety, and this has made it a divisive factor in the universities.<sup>1</sup>

. . . . .

1. Ruth Rouse, op. cit., pp. 292-293

On the American side of the picture various examples are also available of the differences of opinion between the two groups. An article in Christendom in 1947 (although not specifically written for or by SCM), surveyed briefly organizations such as the American Council, the National Association of Evangelicals, Youth for Christ, and the Inter-Varsity Christian Fellowship, noting among the latter three a "consciousness of mutuality." Similarities included divergence from the then Federal Council, and the necessity for belief in the infallibility of the Bible. The writer in speaking of "this notion of Biblical inerrancy" considers it a continuing fundamentalist tradition of the last century. He notes also the feeling against Neo-orthodoxy.<sup>1</sup>

Another most interesting example may be found in a Columbia University Union Seminary A.M. thesis, "The Inter-Varsity Christian Fellowship and the Lacks in the Student Christian Movement Program which its Rise Reveals." The writer frankly states she is completely in sympathy with the SCM program and wrote the thesis to assist the NICC at their request in program planning. It is based on a questionnaire "survey" of twenty-six campus groups, in which

. . . . .

1. H. Shelton Smith, "Conflicting Interchurch Movements in American Protestantism, Christendom, Vol. XII, No. 2, Spring, 1947, pp. 169-170.

answers came from both SCM and IVCF groups on the campus. The writer at very great length distinguishes and rather dogmatically between the two tendencies represented by these youth movements. In her analysis of the IVCF groups she uses with equal authority statements made by both SCM and IVCF students about the IVCF program, repeats occasional verbal comment, and in general reveals what even a casual reader must admit is a strongly prejudiced attitude about a program she is attempting to evaluate. There is not, unfortunately, as thorough documentation as one would like to see in order for such a study to be completely helpful, but it is of great interest to those concerned with the present state of this "controversy".<sup>1</sup>

In a pamphlet already noted, "The Evangelization of the University", which is "a translation into university terms" of "The Evangelization of Modern Man in Mass Society" (World Council of Churches), two interesting comments are made about the IVCF in a paper which is aimed at the SCM. Under a heading New Factors and Experiments is one item which notes "IVCF's DPM (daily prayer meeting) and Bible Study approach meets with response and deserves

. . . . .

1. Verna C. Volz: The Inter-Varsity Christian Fellowship and the Lacks in the Student Christian Movement Program which its Rise Reveals, thesis, A. M., 1945 (from Union Seminary (N.Y.) library, although it was written under Columbia Teachers' College (possibly joint supervision?))

study in the SCM."<sup>1</sup>

Another comment of interest is here reproduced in toto.

It is sometimes said that the most effective missionary forces among the unchurched are marginal Christian groups, like Pentacostalists, IVCF, Youth for Christ, etc. What elements of their practice are of importance to the SCM and the churches? (In an earlier draft, this point drew most critical comment of any in the paper. "Be wary of emotionalism". "Are these the norm?" One commented "It is their commitment, not their practices, that give them effectiveness.")<sup>2</sup>

On the other hand there is the situation met in the USCC pamphlet "Preliminary Survey of American Agencies Dealing with University Problem".<sup>3</sup> This lists e. g., the USCC, the NICC, certain of the various denominational groups, the University Christian Mission, and others, and includes no comment on any phase of IVCF work. It would be only fair to note that since this is a "Preliminary Survey" additions may be planned.

On the international scale this problem is felt by the WSCF. In 1949, for example, at the tri-annual General meeting of the WSCF it was noted that

There was concern about the relation between the Federation and the International Fellowship of Evangelical Students (world fundamentalist student group, of which Inter-Varsity is the American member).<sup>4</sup>

The Federal Council's Information Service issue

. . . . .

1. The Evangelization of the University (no other data), p. 12.
2. Ibid., pp. 15-16.
3. Repeat complete title, no quotes), Doc. 4-76, December 18, 1947.
4. Coats, op. cit., p. 24.

on "United States Student Christian Movements" notes under the IVCF heading the following comments:

Unfortunately there has been almost no contact between this group, far to the "right" theologically, and the more general student Christian movement described in these pages . . . Emphasis is on cultivation of vital personal Christian experience, Bible study, prayer groups, personal evangelism, missions.<sup>1</sup>

The IFES News notes this item:

In an official Memorandum, made in 1948 to his own constituency, by the General Secretary of the WSCF, it was stated that, though in many ways the IFES and WSCF seemed to be parallel movements, he had been reluctantly (sic) driven to the conclusion that nevertheless (sic) they were going in fundamentally different directions.<sup>2</sup>

It must almost inevitably be concluded from this brief survey of the SCM feeling toward the IVCF that there is an actual gulf both in policy and feeling, the width of which seems to vary with individuals and organizations within the various WSCF groups.

2. The Inter-Varsity Fellowships concerning the Student Christian Movements.

On the university level again there are examples that differences developed early in the English universities. There are abundant examples in Coggan's survey of the

. . . . .

1. "United States Student Christian Movements", cit., p. 4 (not paged).
2. "Policy Towards Other Christian Movements, op. cit., p.4

histories of English chapters. The women's group at Cambridge, for example, stated that

A few years ago, when people outside the Union were trying to show that there was no vital difference between one Christian Movement and another.

They made definite and in writing the policy to which they had always adhered - that the CWICCU relied on the Bible as the Word of God, authoritative, trustworthy, and inspired, and required the statement to be signed by officers.<sup>1</sup>

The Liverpool group notes how invariably unsuccessful joint committee meetings were with the SCM, although occasional joint prayer meetings were held, and the general spirit was friendly.<sup>2</sup>

There are, of course, other examples of the difficulties in relationships with the SCM in these British Universities, but these will perhaps be sufficient. The situation is somewhat similar in the United States, although the lack of a central SCM has seemingly made the students more conscious of specific, campus problems than of an overall opposing organization.

On the international scale again, it would be repetition to go into detail about the way the IFEU feels toward the WSCF. The minute doctrinal detail incorporated

. . . . .

1. Coggan, op. cit., pp. 75-76.
2. Ibid., p. 90.

in the article mentioned several times already, "Policy Towards Other Christian Movements", leaves no room for doubt concerning the exclusion of the WSCF on that basis, even were specific comments on that organization not included. Care is taken to define the word "evangelical" quite specifically, and one section of the article deals with "The Distinctive Marks of the Evangelical Christian".

It may be concluded, then, that whereas perhaps the WSCF would like to see the IFES included within its fold, the IFES will have no part in such a doctrinally inclusive Organization. The differences of opinion are found from the campus level through the international, and, just as the SCM seems to oppose the principles of the IVCF, so the reverse is also true.

#### E. Some General Considerations

A number of perhaps unrelated factors must be considered in concluding any such study as this and before any vital conclusions may be drawn from it. It is, for example, important to repeat that certain of the tentative conclusions have been drawn on a basis of comparatively few books or articles. For a detailed and exact study the following factors would need to be taken into consideration: 1) every publication in the field of interest from the beginning of the publications program;

2) any changes in emphasis or attitude over the time span represented, for it was apparent that there were extensive changes in doctrinal requirements, for example, in the WSCF; 3) the ratio of publications in this field to other types, in order to note the proportionate emphasis is given Bible materials at any given period. Only then could specific conclusions be drawn concerning the real attitude toward the Scriptures.

*Quality  
of  
Bible  
materials*

Another matter for consideration is the often repeated statement that since no one student SCM organization exists in this country, sweeping summaries or too general conclusions may not be made without some explanation of the situation. A detailed study would furthermore need to include surveys of the positions and publications of all the affiliates of the USCC, again noting the proportionate place given Biblical materials.

*Quality  
of  
Bible  
materials*

The comparisons on the international level are perhaps the most just and simplest, for they are much more clearly defined by the organizations themselves, and there is no extended publications field to survey.

In another direction comment needs to be made that this picture may change much in the next few years with the increasing emphasis on Bible study in many of the organizations. The very fact that the YMCA-YWCA are planning a four year program with a National Program



Commission means the influence will touch many groups.<sup>1</sup> Whether this will make the relations between the two large organizations considered any different or not, is a question which cannot be immediately answered. It may mean a readjustment of specific campus aims and emphases, for both organizations, if groups not heretofore including Bible study begin to push on campuses where existing IVCF studies are already established.

It must also be noted that this comparison has had no concern with other issues which may have caused the "breach" to widen or on which agreement may exist. So many factors make up each organization that the views on the Bible in certain groups represent only one small area of interest. Other program problems, attitudes on campus cooperation, missionary emphases, and many other factors may contribute to a divergence in attitude which is apparent from this study in only one specific field of study.

#### F. Summary

This chapter has pointed out the difference in

. . . . .

1. From a personal letter to Leonard G. Clough, Regional Staff (YMCA), The Student Christian Movement in New England, dated March 26, 1951.

attitude toward Biblical authority of the Student Christian Movements and the Inter-Varsity Fellowships. Each was considered in parallel form, beginning with a summary of the official position on the authority of the Scriptures, then dealing with the positions represented by the publications. There was then a comparison with positions represented by the theologians considered in Chapter I.

The two organizations were then compared with each other on a basis of their own published comment about each other. Factors which might affect the final results and certain cautions about too general conclusions now or in the future completed this chapter which summarized and filled in the picture of the two organizations and their official relationships.

CHAPTER V  
GENERAL SUMMARY AND CONCLUSION

CHAPTER V  
GENERAL SUMMARY AND CONCLUSION

A. General Summary

The basic purpose of this investigation was to determine the positions held on the authority and inspiration of the Scriptures by the Student Christian Movements and the Inter-Varsity Fellowships of Great Britain and the United States. As a corollary of this, the relationship between the two groups was to be investigated to determine whether their supposed differences of opinion actually exist and, if so, whether they might be based, in part at least, on divergent views of the Scriptures.

In order to provide a foundation and some historical perspective, Chapter 1 considered the views on the authority and inspiration of the Scriptures of eight well-known theologians. Martin Luther was found to hold to a high view of infallibility and inerrancy within the limits of his own canon. John Wesley put his views much more simply without going into the theological problems, stating that he considered the Scriptures to be without error as far as he understood them. Like Luther he gave them a place of high authority above that of any church. Charles Hodge and Augustus Strong were found to hold similar views and so were considered together. Each felt the complete authority of the Scriptures to be established beyond ques-

tion, and each held to a view of their infallibility and plenary inspiration. Brooke Foss Westcott couched his views in somewhat different phraseology but seemed to intend a position very similar to this within the Anglican framework.

Three living theologians were considered - Edwin Lewis, Karl Barth, and Emil Brunner. Edwin Lewis seems to reject or accept portions of the Scriptures on an almost wholly objective basis, although he is in sympathy with certain aspects of Neo-orthodoxy. Karl Barth and Emil Brunner, as representatives of this modern European theology, stress in their writings the subjective experience of the individual with the living Word (Jesus Christ) and the written Word which when illuminated by the Spirit, becomes the very Word of God.

Chapters II and III used parallel form to survey respectively the Student Christian Movements and the Inter-Varsity Fellowships. In each case the following points were considered: 1) the official position, and any official elaboration of that position, taken by the group on the authority and inspiration of the Scriptures; 2) any publications dealing with the specific problem of the authority and inspiration of the Scriptures; 3) publications about the Bible which might have pertinence; 4) any other relevant comment in other types of publications. In chapter II under each of these points the British and United States organizations were considered, and also the

World's Student Christian Federation, the international counterpart of this wing of the student movements. Points three and four were particularly emphasized, since it was found none of the various SCM groups had any official position on the authority and inspiration of the Scriptures. The United States SCM was found to have an exceedingly complex structure, and the study of it here necessitated considerable explanation to justify the use of the term with its various implications, when in actual fact, there is no such single organization. This study included reference to the part played by the student YMCA and YWCA programs, formation of the National Intercollegiate Christian Council, the development of the United Student Christian Council, and the link with the World's Student Christian Federation.

Chapter III on the Inter-Varsity Fellowships followed the same plan as Chapter II. Each of the four points mentioned above was covered for the three IVF groups, the British and United States organizations and the International Fellowship of Evangelical Students. It was found that each had a rather carefully defined position on the authority and inspiration of the Scriptures. The British group, the Inter-Varsity Fellowship of Evangelical Unions, had a detailed official interpretation. The United States group, the Inter-Varsity Christian Fellowship, had a semi-official interpretation of its rather less definite official position. The IFES also

had an elaborated statement of position. Neither this chapter nor Chapter II were intended to be critical evaluations in any sense of the word. They merely presented the official views of the organizations being considered and the positions presented in various publications in order to determine their actual working views of the authority of the Scriptures.

Chapter IV summarized findings and presented conclusions. Each organization was considered separately in the following ways; first, by summarizing the doctrinal position, if any; second, by summarizing the position taken by the publications; third, by considering whether these agreed in practice with the theory of the official position; fourth, by comparing the summarized results with the positions of the representative theologians. It was found that the British SCM and the WSCF were without any definite official position in this field, but that in actuality the literature considered showed a definite tendency to swing in the direction of positions favored by Lewis, Barth, and Brunner. It was almost impossible to present briefly the United States picture, but from the use made of Bible studies in the programs, and from the omission of mention in certain instances, the Scriptures were found not to have a very central position.

The British and American Inter-Varsity groups were found to adhere rather closely to the official doctrinal position as detailed in explanatory publications,

although the official statement alone made by the United States group is sufficiently general to be able to encompass many shades of meaning. The resemblance to the positions of Hodge and Strong was unmistakable with emphasis on inerrancy, infallibility, and complete authority. The international group was found to maintain an equally strict and, if anything, even more carefully defined position. It does not, however, apparently have publications in the field of Bible.

In the following section in Chapter IV notice was taken of the relations of the two groups toward each other, and on both sides a friction, or disagreement, or divergence in purpose and interest could be noted both in specific reference and omission. The basis for this includes certain doctrinal differences, but caution was urged in concluding that this was the only basis, when it is actually the one subject under investigation in this thesis.

A final section in this chapter was devoted to certain general considerations which would affect the conclusions which might be drawn from any investigation such as this. It is necessary, for example, to exercise caution in even coming to definite conclusions as the result of a study which is based on comparatively few sources. Furthermore, statements referring to the SCM program in the United States must be accompanied by a certain amount of explanation concerning the complex nature of its structure. Another factor to consider is the growing emphasis on Bible in the Student Christian Movements, a growth which may pos-



sibly affect their relationship with the Inter-Varsity Fellowships.

### B. Conclusion

This investigation has had for its main purpose a comparative survey of the views on the authority of the Scriptures of two student groups often considered to be antagonistic. As a corollary of the survey it was hoped that the relationship between them might be determined, in order to see whether such differences of opinion actually exists and whether it has any basis in their respective views on the Scriptures. On a basis of the comparisons made, it would seem that both of these questions have been answered to some extent. The two groups, on a basis of their own publications were found to differ markedly, and some of the difference may be said definitely to be due to differing attitudes toward the authority and inspiration of the Scriptures.

BIBLIOGRAPHY

## BIBLIOGRAPHY

### A. Representative Theologians

#### 1. Primary Sources:

Barth, Karl: Dogmatics in Outline. Translated by G. T. Thomson. Philosophical Library, New York, 1949.

The Doctrine of the Word of God (Prolegomena to Church Dogmatics, Being Vol. I, Part I). Charles Scribners, New York, 1936.

The Epistle to the Romans. Translated from the 6th edition by Edwyn C. Hoskyns. Oxford University Press, London, 1933.

The Knowledge of God and the Service of God According to the Teaching of the Reformation, Recalling the Scottish Confession of 1560 (The Gifford Lectures Delivered in the University of Aberdeen, in 1937 and 1938). Translated by J. L. M. Haire and Ian Henderson. Hodder and Stoughton, London, 1938.

The Word of God and the Word of Man. Translated by Douglas Horton. Pilgrim Press, Boston, 1928.

Brunner, Heinrich Emil: Revelation and Reason. Translated by Olive Wyon. Westminster Press, Philadelphia c. 1950.

The Christian Doctrine of God, Dogmatics: Vol. I. Translated by Olive Wyon. Westminster Press, Philadelphia, 1950.

The Divine-Human Encounter. Translated by Amandus W. Loos. Westminster Press, Philadelphia, 1943.

The Philosophy of Religion from the Standpoint of Protestant Theology. Translated by A.J.D. Farrer and Bertram Lee Woolf. Charles Scribner's Sons, New York, 1937.

The Theology of Crisis. Charles Scribner's Sons, New York, 1930.

The Word and the World. C. Scribner's Sons,  
New York, 1931.

Hodge, Charles: Systematic Theology. Vol. I. Charles  
Scribner's Sons, New York, 1898.

Lewis, Edwin: A Christian Manifesto. Abingdon Press,  
New York, c. 1934.

A Philosophy of the Christian Revelation.  
Harper and Brothers, New York, c. 1940.

Great Christian Teachings: A Book for Study  
Classes. Abingdon-Cokesbury, New York, c. 1933.

The Faith We Declare (The Fondren Lectures for  
1939) Cokesbury, Nashville, 1939.

Strong, Augustus Hopkins: Christ in Creation and Ethical  
Monism. Roger Williams Press, Philadelphia,  
1899.

Systematic Theology, A Compendium and Common-  
place-Book Designed for the Use of Theological  
Students. Revised and enlarged, 7th edition.  
A. C. Armstrong & Son, New York, 1902.

Wesley, John: The Journal of the Rev. John Wesley, A.M.  
in 4 Volumes Vol. I. J. M. Dent, London, 1913.

John Wesley's New Testament, Compared with the  
Authorized Version. John C. Winston, Philadel-  
phia, c. 1938.

Westcott, Brooke Foss: Gospel of Life; Thoughts Introduc-  
tory to Study of Christian Doctrine. Macmillan,  
New York, 1892.

Some Lessons of the Revised Version of the New  
Testament. Edwin S. Gorham, New York, 1903.

The Bible in the Church, A Popular Account of the  
Collection and Reception of the Holy Scriptures  
in the Christian Churches. Macmillan, London,  
1879.

2. Secondary Sources:

a. Books:

Cannon, William Ragsdale: The Theology of John Wesley, with Special Reference to the Doctrine of Justification. Abingdon-Cokesbury, New York, c. 1946.

Prince, John W.: Wesley on Religious Education; a Study of John Wesley's Theories and Methods of the Education of Children in Religion. Methodist Book Concern, New York, 1926.

The Heart of John Wesley's Journal. Editor, Percy Livingstone Parker. Revell, New York, no date.

b. Theses:

Fox, Kenneth F.: The Barthian Conception of the Bible, as Viewed from Typical English Sources and Translations. The Biblical Seminary in New York, 1933.

Kuroda, Andrew Yoshinobu: The Doctrine of Revelation in the Theology of Emil Brunner. The Biblical Seminary in New York, 1938.

Lady, Jesse Fray: The Use of the Bible in John Wesley's Preaching. The Biblical Seminary in New York, 1933.

Rupp, Andrew M.: Biblical Authority According to Emil Brunner. The Biblical Seminary in New York, 1949.

Steen, E. B.: The Authority of Scripture according to Luther. (Mimeographed summary of the Th.D. dissertation of Ernest Bennet Steen, The Authority of Scripture according to Martin Luther, the Biblical Seminary in New York, 1942). No place or date.

c. Periodicals

The Bible Today.

B. The Student Christian Movements

1. Books:

Barclay, George: The Making and Meaning of the Bible.  
SCM Press, London, 1924.

Barth, Karl: (V Bibliography, "A. Representative  
Theologians").

Brunner, Heinrich, Emil: (V. Bibliography, "A. Representa-  
tive Theologians").

Christianity and the Colleges, Being the Report of the  
General Committee of the Student Christian Move-  
ment of Great Britain and Ireland for the College  
Year, 1921-22. SCM Press, London, 1922.

Easton, Burton Scott: The Pastoral Epistles, Introduction,  
Translation, Commentary and Word Studies.  
Charles Scribner's Sons, New York, 1947.

Hunter, Archibald Macbride: Introducing the New Testament.  
Westminster Press, Philadelphia, c. 1946.

The Unity of the New Testament. SCM Press,  
London, 1943.

Martin, Hugh: The Meaning of the Old Testament According  
to Modern Scholarship. SCM Press, London, 1919.

Richardson, Alan: Christian Apologetics. Harper and  
Brothers, New York, 1947.

Preface to Bible-Study. Westminster Press,  
Philadelphia, 1944.

The Gospels in the Making, an Introduction to  
the Recent Criticism of the Synoptic Gospels.  
SCM Press, London, 1902.

The Miracle-Stories of the Gospels. Harper and  
Brothers, New York, 1942.

Robinson, H. Wheeler: The Cross of Jeremiah. SCM Press,  
London, 1925.

Rouse, Ruth: The World's Student Christian Federation, a  
History of the First Thirty Years. With a Fore-  
word by John R. Mott and an Introduction by  
R. C. Mackie. SCM Press, London, 1948.

Sparks, Hedley Frederick Davis: The Old Testament in the Christian Church. SCM Press, London, 1944.

Tatlow, Tissington: The Story of the Student Christian Movement of Great Britain and Ireland. SCM Press, London, 1933.

Wright, George Ernest: The Challenge of Israel's Faith. University of Chicago Press, Chicago, 1944.

2. Periodicals:

Christendom.

Information Service.

The Intercollegian.

The Student World.

3. Pamphlets, Booklets, Mimeographed Material:

A Living Record, A Bird's Eye View of the Bible and Hints for Study. Compiled and partly written by Marie-Jeanne de Haller. WSCF, Geneva, 1949.

Aims, Goals and Standards for Patterns of Local Cooperative Student Christian Work. Doc. 3-21. USCC, New York, no date.

Bible Study. USCC, New York, December 14, 1948.

de Dietrich, Suzanne, Concerning the World's Student Christian Federation. WSCF, Geneva, February 1, 1938.

History of Student Christian Work in Colleges of New York State (bringing the story up to 1950). No place or date.

Introducing the World's Student Christian Federation. WSCF, Geneva, 1947.

Know Your USCC. USCC, New York, no date.

The Pastor and Ways of Using the Bible. American Bible Society, New York, no date.

Preliminary Survey of American Agencies Dealing with University Problem. USCC, New York, December 18, 1947.

Shedd, Clarence P., A Century of Christian Student Initiative. Association Press, New York, 1945.

The Christian Faces His University Task. Doc. 4-88. USCC, New York, February 27, 1948.

The Federation Cross. USCC, New York, no date.

The Evangelization of the University. (From USCC, but no identification or date).

The Silver Bay Conference 1949, Bible Study Outline. The Student Christian Movement in New York State, no date.

United Student Christian Council in the U.S.C. January, 1945.

What of the Future of Student Y.M.C.A.'s? Report of the Commission on Student Work to the National Council of the Young Men's Christian Association, October 24-26, 1941.

4. Personal Letters:

The Rev. Alan R. Booth, General Secretary, the Student Christian Movement of Great Britain and Ireland.

Mr. Leonard G. Clough, Regional Staff (Y.M.C.A.) of the Student Christian Movement in New England.

Mr. Ray Sweetman, Secretary, The Student Christian Movement in New York State.

5. Theses:

Volz, Verna C., The Inter-Varsity Christian Fellowship and the Lacks in the Student Christian Movement Program which its Rise Reveals. A.M. Thesis, Columbia University Teachers' College (and Union Seminary, N. Y.), 1945.



C. The Inter-Varsity Fellowships<sup>1</sup>

1. Books:

- Aalders, G. C.: The Problem of the Book of Jonah (The Tyndale Old Testament Lecture, 1947?). London, 1948.
- Bruce, F. F.: Are the New Testament Documents Reliable? 2nd edition, Chicago, 1948.
- Christ and the Colleges, A History of the Inter-Varsity Fellowship of Evangelical Unions. Editor, F. D. Coggan. London, 1934.
- \*Craig, Samuel G.: Christianity Rightly So Called. The Presbyterian and Reformed Publishing Company, Philadelphia, 1946.
- Evangelical Belief, The Official Interpretation of the Doctrinal Basis of the Inter-Varsity Fellowship. Compiled by the Advisory Committee. London, no date.
- Evans, P. W.: Sacraments in the New Testament with Special Reference to Baptism (The Tyndale New Testament Lecture, 1946). London, 1947.
- Hammond, T. C.: "In Understanding Be Men", a Handbook of Christian Doctrine for Non-Theological Students. 3rd edition. London, reprinted 1946.
- Reasoning Faith, an Introduction to Christian Apologetics. London, reprinted 1946.
- Hopkins, H. A. Evan: Henceforth. London, reprinted 1946.
- Lamont, Daniel: The Anchorage of Life. London, reprinted 1946.
- \*Machen, John Gresham: Christianity and Liberalism. New York, Macmillan, 1923.

. . . . .

1. All publications except those marked with an asterisk (\*) are from the Fellowship offices. The source is given simply as London or Chicago.

Ruoff, Percy O.: Personal Work. London, 1946.

Set a Watchman, A World Survey of Missionary Needs and a  
Call to Prayer. Editory, F. Christopher Maddox.  
Chicago, 1948.

Short, A Rendle: Why Believe? Revised. London,  
reprinted 1945.

The New Bible Handbook. Editor, Rev. G. T. Manley, 2nd  
edition. Chicago, 1949.

United Bible Study, A Course of Nine Studies for Bible  
Study Circles. Vol, II. London, 1943.

2. Periodicals:

His

IFES News.

3. Pamphlets and Booklets:

Archibald, R. T.: The Spirit's Sword for Soldiers of the  
King. Chicago, 1949.

Christianity Comes to the Campus. Chicago, no date.

Dodds, Bessie: Those Christians at Ephesus. Chicago, no  
date.

\*Frost, Henry W.: The Spiritual Condition of the Heathen.  
China Inland Mission, Philadelphia, no date.

Gaebelein, Frank E.: The Meaning of Inspiration (from the  
3rd revised edition of Exploring the Bible,  
Van Kampen Press, Wheaton). Chicago, 1950.

Paxson, Ruth: Regeneration, the Inescapable Imperative.  
Chicago, 1949.

Taylor, Kenneth N.: Is Christianity Credible? Chicago,  
1948.

The Inter-Varsity Fellowship. London, no date.

Woods, C. Stacey: What is Biblical Christianity?  
Chicago, no date.

4. Personal Letters:

Mr. Joseph T. Bayly, Regional Secretary, The Inter-Varsity  
Christian Fellowship, Philadelphia.

Dr. Douglas Johnson, General Secretary, The Inter-Varsity  
Fellowship of Evangelical Unions, London.

Mr. Charles H. Troutman, Assistant General Secretary, the  
Inter-varsity Christian Fellowship, Chicago.

APPENDIX - A

BIBLE STUDY BOOKS AND OUTLINES  
RECOMMENDED FOR GROUP STUDY  
(STUDENT CHRISTIAN MOVEMENTS)

BIBLE STUDY BOOKS AND OUTLINES RECOMMENDED  
FOR GROUP STUDY (STUDENT CHRISTIAN MOVEMENTS)<sup>1</sup>

- Study Outline on St. Mark's Gospel, prepared by  
Alan Richardson. (S.C.M. Press.)
- The Hidden Mystery, studies on Ephesians, by  
W. M. F. Scott. (Lutterworth Press.)
- Racialism and World Faith, a study of Galatians, by  
Gwilym O. Griffith. (Lutterworth Press.)
- St. Paul's Epistle to the Ephesians, by F. C. Synge.  
(Macmillan.)
- Yesterday and Today, S.C.M. Unified Study-booklet for  
1942-43; contains studies on passages from Acts.  
(S.C.M. Press.)
- History and the Kingdom of God (ten studies on biblical  
passages for more advanced groups), by Alan Richardson.  
(S.C.M. Press.)
- Studies in the Psalms, by J. E. McFadyen. (S.C.M. Press.)
- The Cross of the Servant, a Study in Deutero-Isaiah, by  
H. Wheeler Robinson. (S.C.M. Press.)
- The Acts of the Apostles, a commentary, by J. A. Findlay.  
(S.C.M. Press.)
- The Cross of Job, by H. Wheeler Robinson, (S.C.M. Press.)
- The Realism of Christ's Parables, by O. C. Quick. (S.C.M.  
Press.)
- The Epistles of St. Paul to the Thessalonians, by  
F. E. Hutchinson. (S.C.M. Press.)

. . . . .

1. This list is quoted verbatim from Alan Richardson's  
Preface to Bible Study. It is not, of course, a  
complete listing of Student Christian Movement study  
books, even for Great Britain.

APPENDIX - B

BIBLE STUDY BOOKLETS  
OF THE  
INTER-VARSITY FELLOWSHIPS

153

BIBLE STUDY BOOKLETS OF THE INTER-VARSITY  
FELLOWSHIPS

Archibald, R. T.: The Spirit's Sword for Soldiers of  
the King. Chicago, 1949.

Dodds, Bessie: Those Christians in Ephesus. Chicago,  
no date.

Erb, Margaret: Good News. Toronto, 1951 (mimeographed).  
(This is actually designed for high school  
students, but it would be good for other  
beginning groups).

Hollingsworth, Jane: Discovering the Gospel of Mark.  
Chicago, 1943.

Hollingsworth, Jane, and Reid, Alice: Look at Life with  
the Apostle Peter. Chicago, 1945.

Search the Scripture, the I.V.F. Bible Study Course.  
London.

Smith, Elwyn A.: A Christian's Primer. Chicago. no date.

United Bible Study. In 3 volumes. London, 1943.

APPENDIX - C

BOOKS RECOMMENDED  
BY THE  
INTER-VARSITY FELLOWSHIPS  
ON THE  
INSPIRATION OF THE SCRIPTURES



BOOKS RECOMMENDED BY THE INTER-VARSITY CHRISTIAN  
FELLOWSHIP ON THE INSPIRATION OF THE SCRIPTURES<sup>1</sup>

- Atkinson, Basil F.: Is the Bible True? 3rd edition.  
Revell, New York, 1934.
- Bavinck, Herman: The Philosophy of Revelation. Longmans,  
London, 1909.
- Boettner, Lorraine: The Reformed Doctrine of Predestina-  
tion. Eerdmans, Grand Rapids, 1932.
- Engelder, Theodore: Scripture Cannot Be Broken. Concordia,  
St. Louis, 1945.
- McIntyre, D. M.: The Spirit of the Word, Morgan and Scott,  
London, 1908.
- Orr, James: Religion and Inspiration. Duckworth, London,  
1910.
- Pierson, Arthur T.: Many Infallible Proofs. Revell,  
New York, 1886.
- Saphir, Adolph: The Divine Unity of Scripture. London,  
1909.
- Scroggie, W. Graham: Is the Bible the Word of God? The  
Sunday School Times, Philadelphia, 1922.
- Stonehouse, N. B., and Wooley, Paul, editors: The  
Infallible Word: A Symposium. The Presbyterian  
Guardian Publishing Company, 1946.
- Warfield, Benjamin B.: Revelation and Inspiration. Oxford,  
New York.

. . . . .

1. A revised edition of this detailed, annotated bibliogra-  
phy (which includes many other headings on the Bible as  
well as on all aspects of Christianity) is to be in the  
April, 1951, His.