

September 16th, 1931.

Dear Sir,

The value of the Sunday School is not exhausted in reducing the criminal tendencies among the youth. Just because a man is never arrested, just because he measures up pretty well according to human standards, does not mean that he has measured up to God's standards.

Before God we are all criminals and are all condemned to a punishment far worse than jail. No political pull, nothing we can do, will get us off. God cannot be bribed. The time is coming when God will take vengeance on them who neither know nor obey our Lord Jesus Christ.

But God himself has provided the way of escape through the death and resurrection of Jesus Christ. We must all avail ourselves of this offer or suffer the consequences.

It is the Sunday School's duty to explain how God has provided salvation for men. Therefore we invite you, your children and your neighbors' children to come to Bethel every Sunday at noon. For absolutely nothing is as important as knowledge of and obedience to our Sovereign God.

Quite sincerely,

Gordon H. Clark,

Superintendent.



UNIVERSITY OF PENNSYLVANIA
THE COLLEGE

Greek

Philadelphia

Oct. 11th 1832.

Dear Mr. Clark:

ε and ετ are

often confused in our manuscripts. To determine which way any one acible was inclined it would be necessary to read a considerable amount of his copy. That Taylor says of the incorrect use of ετ is true enough. The variety which forms the penultimate of my Springfield spells the poet's name with ετ. But this is hardly evidence for the text of Plato.

In writing on stone + was

not used at Athens of the 450 B.C. There is no means of knowing the forms of the letters used in

writing on papyrus at so early a date, but presumably the older forms went out of use still earlier than on the monuments.

Sincerely yours,

William W. Batte.

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2)1034
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Harding College
Searcy, Arkansas

April 25, 1964

BIBLE DEPARTMENT

Dr. Gordon Clark
Butler University
Indianapolis 7, Indiana

Dear Gordon:

I know of L.M. Hacker, but have not read any of his works.

Concerning Beard's work I am enclosing a review from the New Leader, March 23, 1959 of a criticism of Beard by McDonald. Check Mc. out of your library and see his statements on pp.349-350; 398-399,400. ✓

Historical materialism is their term for dialectical materialism as applied to human history.

What I would do to try to pen Dr. Aptheker down to the specific thing which you want is to take some of the ~~main~~ quotations out of my chapter XIII, which I am enclosing and marking some passages, and ask him for proof ~~of economic determinism~~ economic determinism as presented in these passages. I have not re-checked all the quotations.

or did ~~Thus~~ You might take p. 23, the circled quotation, and ask him what proof there is for this statement. Did Karl Marx become the champion of the proletariat because he underwent a change economically speaking, and thus underwent a change of ideas? Did a change of the economic system in ~~the~~ Russia create Lenin and his ideas, or did the *bourgeois* Lenin, influenced by Marx, help spread ideas which led to the seizure of the State and the change of the economic system.

I want to see a Marxist really tackle the problem of proving that a man's consciousness is shaped by the economic system, and changes as the system changes, or as his relationship to the system changes economically speaking.

It will not do to say that some men have acted to perpetuate their economic interests. They have often acted contrary to their economic interests. Communists who give their lives for communism are not acting in terms of their own economic interests. Besides, what the communists mean by economic determinism is not, if I understand them, that men just act for their selfish economic interests, but that their entire consciousness, their ideas, etc. are determined by the economic system and their relationship to it.

Let me know how it comes out. I shall be glad to help in any way that I can.

Cordially,

Bales *Bales*

Harding College
Searcy, Arkansas
April 7; 1964

Dr. Gordon H. Clark
Butler University
Indiapapolis, INdiana

Dear Dr. Clark:

I have not seen a detailed discussion by a Communist in which he proved exactly how the economic forces shape one's thinking. The nearest thing to "proof" that I recall is in section three of F. Engels, SOCIALISM UTOPIAN AND SCIENTIFIC, pp.94-to end of book in the Kerr, 1914, edition, a loan copy of which I am sending to you.

If this does not help you any, why not writing one of their leading theorist, Dr. Herbert Aptheker, c/o POLITICAL AFFAIRS, 832 Broadway, N.Y.3, N.Y.

If you write him, I would be interested in finding out what he has to say.

Cordially yours,



James D. Bales

THE UNIVERSITY OF CHICAGO

CHICAGO 37 • ILLINOIS

THE DIVINITY SCHOOL

^{Swift Hall}
DR. MARKUS BARTH
4846 S. Kimbark Ave.
Chicago 15, Ill.

June 11, 1962

Dear Dr. Henry,

I owe you an apology for not answering your letter of May 9th in due time. When it got to Chicago I was still roaming the country with my father, and after my father had left I felt some urgent obligation to run first to my students and my academical duties in order to catch up on the many things I had to neglect during my father's stay in this country.

I have to thank you, first of all for the different copies of Christianity Today which you sent me whenever there was an interesting item or editorial in it concerning my father. Though I gratefully receive Christianity Today thanks to some unknown donator's generosity, I had always good use for the extracopies. I received them as a token of your willingness to keep conversation open and going over all the larger or smaller walls that at times seem to separate our understanding of the task and mode of theology. And I do hope that the coming years will bring much more living conversation than the decades since the Princeton split. The issue of the Bible's specific authority is not settled. It may be that neither camp has hitherto developed the insight and language to express properly what at this place has to be confessed.

By the way: do you realize that my father has never said either in his Dogmatics or in the Panel Discussions in Chicago that the Bible does err? Christianity today always gave the impression as if in so many words he had said precisely this. There are tapes in existence which should contain his exact phrasing of the issue. As much as I remember he spoke of "tension, contradictions and - perhaps - even errors that might be found in the Bible". It seems to me that, since we are not seated in judgment above both God and the Bible, we are not qualified to adjudicate either way: the Bible contains, or contains not, any errors. God only can know this. Whether by error in all quarters the same thing is understood, is a problem at any rate. The hare a ruminant? One or two angels, sitting or standing at the tomb? Virgin Birth and bodily Resurrection? A lot depends on whether or not he who speaks in a negative or a positive way of errors has made it very clear to all concerned what he meant by that word. I am inclined to compare the Bible's relation to God's truth with that of many signposts; they point the way, they are not the way; they are made to serve the truth and walking in the true direction; but our failure to read their language, their decrepit state, or some mischief done to their structure may have the effect that we let ourselves be misguided by them. Then it is we who err, and not they. But before they are shown to point in the right direction we can hardly say: they do point every^{where} in the right direction. Of course this image limps as every one does.

I have to ^{turn} ~~turn~~ to another matter: the fotostat of a letter sent to you contained some very unfriendly words which the letterwriter said he heard from my mouth. I do not remember using the words

which he wrote down. I admit that in the heat of a discussion words may slip from the fence of my teeth which are passionate rather than accurate. But I know too well of our Lord's prohibition against using vile language (Racha etc) and about the foolishness of true preaching precisely in the supposedly wise man's eyes. as to use just the words your informant recalls. If despite all I should have said such things I want to apologize, herewith, in all form. I do know that you and I do not agree on some very fundamental issues; but I also know that Christianity Today is not written by you alone and that it begins to bring forth quite a variety of views and arguments. If you would have to be accountable for each one of the words said in your journal - who could survive? As to the "leading spokesman of Fundamentalism" I am almost completely sure that I cannot have apostrophized you. I have great sympathy, though mixed with occasional disagreement ~~with~~ B.B. Warfield; I am Moved by what J.I Packer and Bromeley contribute to the image of Fundamentalism; I had expected some great things from Carnell - until his recent article on my father in the Century. It appears that he was put under so much pressure that he had to return to the fold before he was able in one or another direction to say something which might have moved forward all those concerned in further research and conversation. What a pity!

I will leave it at this. It may interest you that I am working on a MS concerning the authority of the Bible. My hope is to show that each sort of legalistic use of that book contradicts its very nature and that its authority is best recognized where the things said in it are simply done by wise use of that freedom and responsibility which are given us by God himself. But more than half a year may still pass away before the Book goes to print. - Another book is finished and should come out earlier: on the Resurrection of Jesus Christ. This will be but preliminary study of one small sector of that great (bodily!) event. Some PhD students of mine are now engaged in similar studies on other aspects of the resurrection. If these books don't help to stimulate discussion, then maybe I do not know what more I can do - but pray in hope against hope.

With best regards,
Yours

Marinus Barth