

**THE DILEMMA OF THE
MODERN CHRISTIAN. HOW
MUCH CAN HE ACCEPT OF
TRADITIONAL CHRISTIANITY?**

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The dilemma of the modern Christian. How much can he accept of traditional Christianity? by
Edward H. Eppens

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BY
EDWARD H. EPPENS



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CALIFORNIA

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THE MIND
AMPHOTILLAD

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FOREWORD

The following pages contain no attempt to solve the insoluble questions of modern thought. What has been aimed at is simply a statement concerning the central facts of Christian faith and worship. There are many people to whom the penumbra of faith is too congenial to allow them to feel at ease in the bright light of the central sun. Some of these may appreciate an honest expression concerning the difficulties of their position. Those whose faith has suffered total eclipse—if there be any such—will not be influenced by another person's assurance that the sun still shines unto the coming of the perfect day. With those who have reached finality about the momentous questions of Christian prayer, the writer seeks no quarrel. He is aware that he has nothing to offer them.

But perhaps it may not be out of place to assert that the purpose of these pages is not to unsettle cherished convictions. The writer's own faith in God and God's message to man would make such a negative proceeding impossible. The modern man is asking questions. He wants to know. If he remains humbly conscious of his limitations and is willing to try out, patiently, whatever the progress of human thought presents, he shall have nothing to fear

FOREWORD

of the war of words over debatable subjects.
What is not true will fall of its own weight;
what is true and of God will stand forever.

E. H. E.

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THE DILEMMA OF THE
MODERN CHRISTIAN

THE CENTER OF THEOLOGY

Thoughts, like heavenly bodies, move in cycles. Periods of obscuration are followed by periods of intense illumination. For long seasons an important truth may entirely be cut off from view by a relatively small but more immediately important body of ideas, only to burst upon our astonished gaze with the suddenness of a new discovery. And the chances are that in a very short time some "discoverer" will present himself with the triumphant announcement that he has had a vision of a new world, and the public, always anxious to see something new, will stare and marvel at the wonderful progress of truth. It is at this point that the student of the past usually intrudes to put the discovery into the right light and to show that it is, most probably, but the emergence of some old, neglected, or forgotten fact.

In theology one of these many binary systems of thought is represented by the terms Jesus and God. The two extremes express themselves in the opposite statements that theology is the science of God, and that our theology must be christo-centric. That Christ occupies or