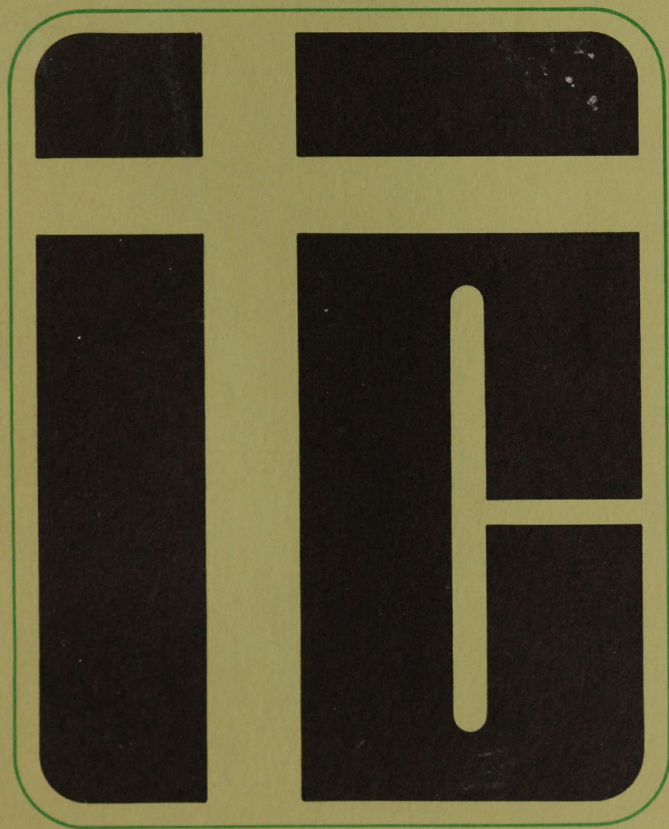


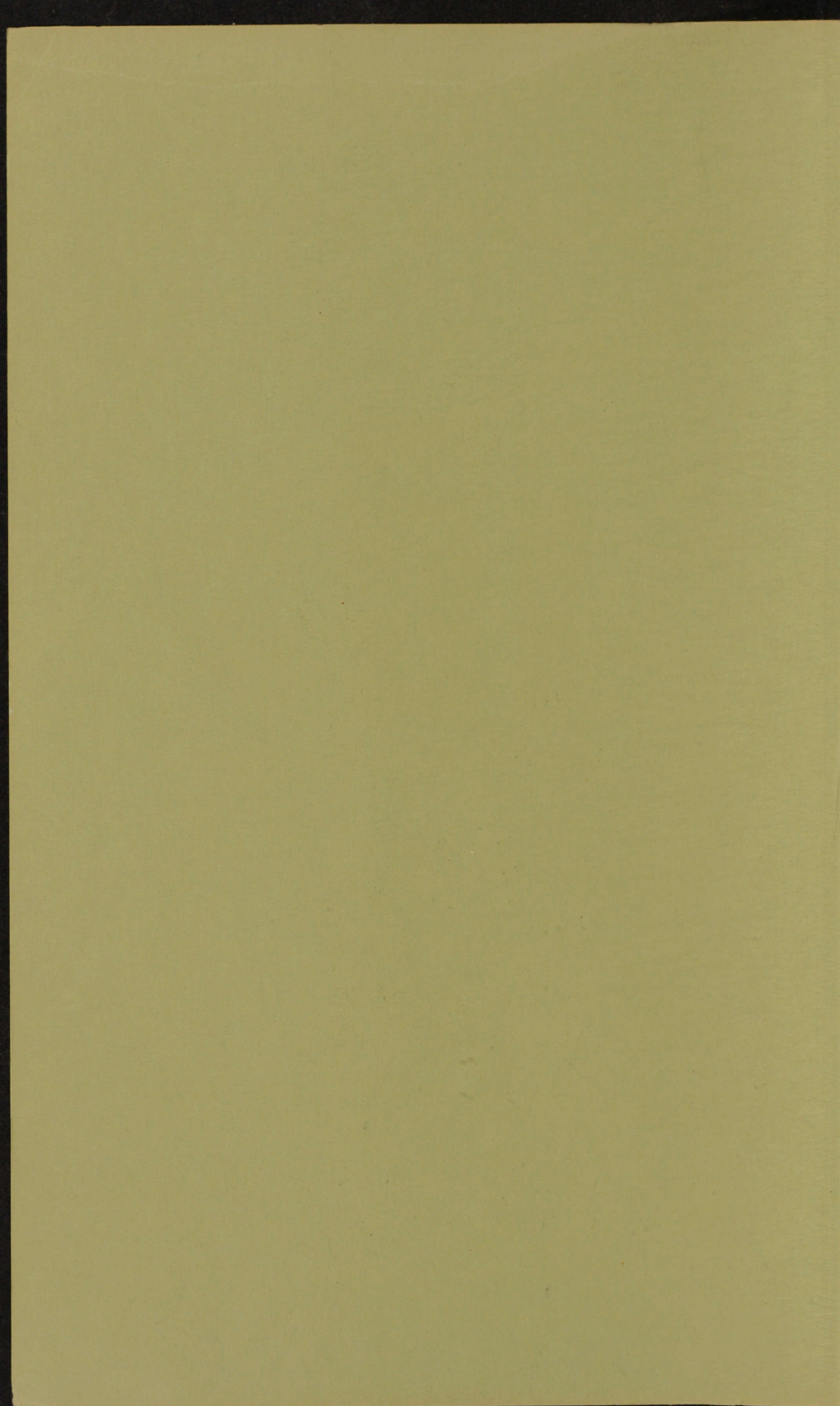
**THE JOURNAL OF THE  
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Volume I

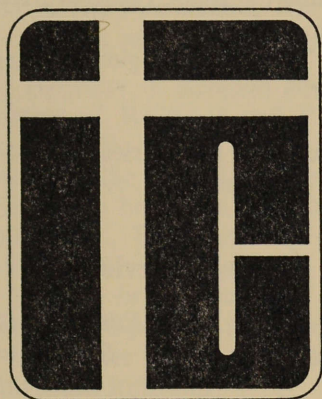
Spring—1974

Number II





# THE JOURNAL OF THE INTERDENOMINATIONAL THEOLOGICAL CENTER



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Dr. W. Thomas Smith is Assistant Professor of Church History at The Interdenominational Theological Center. He holds the Ph.D. from Boston University. Some of his publications include *Thomas Coke, Foreign Minister of Methodism* and *Selections From The Writings of Thomas Coke*.

## Editorial Comment

This issue of *The Journal of The Interdenominational Theological Center* begins with Dr. Copher's prolegomenon to his forthcoming book on *The Black Man In The Biblical World*, which is to be published in The C. Eric Lincoln Series on black religion. Dr. Copher does a scholarly investigation of the Old Hamite Hypothesis, which regarded the black man as an inhabitant of the biblical world and the New Hamite Hypothesis, which attempts to eliminate the black man from the biblical world. He succinctly traces these two hypotheses from their origin to modern times. This investigation includes an assessment of archaeological data, ancient Egyptian historical records, statuary and paintings, and skeletal remains.

In a prolific manner, Dr. Lincoln elucidates the cultural dynamics of religious pluralism. He uncovers many new insights about civil religion in America, the separation of church and state, and black religion. In his discussion of American pluralism, Dr. Lincoln deals with a fundamental problem in Christianity, namely, the issue of relating truth to permanence on the one hand and change on the other hand. Does truth represent unity or diversity? Or, does truth represent unity in diversity?

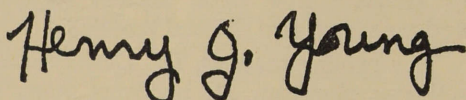
Dr. Josephus R. Coan, after having had many years of experience as a competent writer, scholar, professor, and Christian missionary, writes part of the introduction to his forthcoming book on American overseas missionaries, which also is to be published in the C. Eric Lincoln series on black religion. The guiding question of Dr. Coan's historical investigation is, how do we account for the fact that the vast majority of Afro-Americans who became Christian missionaries in areas beyond North America, focused their attention primarily upon Africa?

Dr. Robert A. Bennett makes an excellent contribution to black theology and black preaching in his analysis of "Biblical Hermeneutics and The Black Preacher." Black Theology is presently in a great need for a biblical foundation. How does one relate the exegetical task and the hermeneutical task to black theology and black preaching? This question has both historical and existential significance. Dr. Bennett speaks to this and other pressing questions. He begins with a brief but scholarly overview of current literature in black theology. He then works through various sources of modern biblical criticism, showing how they can be related to black preaching and theologizing. It is important to note that Dr. Bennett's analysis of "Biblical Hermeneutics and The Black Preacher" greatly complements Dr. Copher's historical investigation of "The Black Man In The Biblical World."

Dr. J. Deotis Roberts, Sr. delivered "Theology of Religions: The Black Religious Heritage," at the University Center in Georgia Lecture Series, which was held in March of 1973 at Columbia Theological Seminary in Decatur, Ga., Candler Seminary at Emory University and The Interdenominational Theological Center. He challenges religions to break out of provincialism and exclusiveness into a type of cosmic interdependence. This is to say that no religion is ultimate but rather,

all religions are inextricably bound together in their quest for ultimate truth. Different religious traditions can learn from each other and enrich each other in their quest for ultimate truth. Dr. Roberts' analysis of religious pluralism represents a constructive program toward a quest for a better understanding of particularity in the midst of universality.

Rev. George Thomas in "Black Theology: Vanguard of Pan-African Christianity In America" sees black theology as a significant sub-unit of Pan-African Christianity. He interprets black theology from the background of African religious roots, in that, for him, the African religious experience is the substratum out of which emerged both the black church and black theology.

A handwritten signature in black ink that reads "Henry J. Young". The script is fluid and cursive, with the first letters of each name being capitalized and prominent.

Henry J. Young