

As for the Gospels and Epistles, I find them (especially St. John) irresistibly wonderful as they reduce the jostling egos of now -- my own among them -- to the feeble crackling flicker of the burning sticks against a majestic noonday sun. Is it not extraordinary to the point of being a miracle, that so loose and ill-constructed a narrative in an antique translation of a dubious text should after so many centuries still have power to quell and dominate a restless, opinionated, overexercised and undernourished twentieth-century mind?³⁵

What is true, as Muggeridge attests, of the New Testament is true of the entire Bible. This apparent haphazard collection of ancient literature, produced by pre-scientific Semites over a lengthy stretch of their otherwise undistinguished history, has the power to fascinate, enlighten, and transform the most modern of moderns. The experience of Malcolm Muggeridge, a prime specimen of the "restless, opinionated, overexercised and undernourished twentieth-century mind," like the experience of C. E. M. Joad and C. S. Lewis, refutes one of the glib, popular, ideological canards of the post-renaissential era: no honest and intelligent heir of Western culture can any longer turn to the Bible with the expectation that through its words a revealing, renewing, redeeming Word will be spoken from the depths of eternity and the heights of transcendence. Today, as compellingly as before the emergence of the self-styled modern mind, when any man reaches the point where he is willing to listen, he can still hear that Word spoken in and through the Bible.

REFERENCES

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³ Carl L. Becker, *The Heavenly City of the Eighteenth-Century Philosophers* (New Haven, Connecticut: Yale University Press, 1932) 6.
⁴ William Foxwell Albright, *History, Archaeology and Christian Humanism* (New York: McGraw-Hill Book Company, 1964) 66-67.
⁵ *Ibid.*, p.71.
⁶ *Ibid.*, p.89.
⁷ J. Gresham Machen, *The Christian Faith in the Modern World* (New York: Macmillan, 1936) 65-66.
⁸ Quoted by Duncan Williams, *Trousered Apes* (New Rochelle, New York: Arlington House, 1971) 25-26.
⁹ Duncan Williams, *op. cit.*, pp.25-26.
¹⁰ Quoted by Duncan Williams, *op. cit.*, p.26.
¹¹ Richard Ellmann and Charles Feidelson, Jr., eds., *The Modern Tradition* (New York: Oxford University Press, 1965) vi.
¹² Irving Howe, *The Idea of the Modern in Literature and the Arts* (New York: Horizon Press, 1967) 15.
¹³ *Ibid.*, pp. 12-13
¹⁴ Quoted by John Lukacs, *The Passing of the Modern Age* (New York: Harper and Row, Publishers, 1970) 127.
¹⁵ Karl Löwith, *Nature, History, and Existentialism* (Evanston, Illinois: Northwestern University Press, 1966) 31-32.