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Season's Greetings

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THE RT. REVEREND RICHARD S. M. EMRICH

A SERMON

PREACHED BY THE RT. REV. RICHARD S. M. EMRICH ON SEMINARY DAY, OCTOBER 15, 1957

As all of you can well imagine I thought long and carefully about the subject of this sermon, for I consider it an honor and privilege to be here at this school which means so much to the whole Church and to my own diocese in particular. Through friendships with the faculty, graduates and students I have come to realize that it is only the circumstances of my own life which prevent me from saying with a full heart that this is my seminary. I have learned through others, and through similar experience in my own life, that this is a day when loyalty is expressed to a place where we learned Christian fellowship, where our minds were led to see the depth and wonder of the Christian Faith, and where many of us felt for the first time God's Hand upon our shoulders. Gathered together in the finest fellowship it is a time when we should share with one another the deepest things that are in our hearts. Since, therefore, I have recently visited Springfield, Illinois, where I visited his home, his tomb, and a lovely museum; since his life has meant a great deal to me (as it did also to "Zab"), since there are headlines in the papers which recall some of his enormous problems, since we can obtain through his life some insight into Christian profundities, I want to think with you this morning about Abraham Lincoln.

I frankly love the man — his sorrows, his perplexities, his sympathy, his greatness, his patience and his religious profundity. "He abides." Walt Whitman said he was "The grandest figure on the crowded canvass of the 19th century." "In the making of him," says Carl Sandburg, reflecting on the frontier and the prairie years, "the element of silence was immense." We remember him as a great president, as the saviour of the union; we know that something of the greatness of this new land is revealed in him; but I often wonder how many of us realize the depth of his religious thought, how on American soil he reveals the wisdom of Scripture, not perfectly—for only one man was perfect—but more fully than any of our great men. He is, I believe, America's conscience, America's dream; and there is good reason why his kneeling statue is in the National Cathedral, and why something of religious awe comes over us, and visitors to America, as we view the simple majesty of his figure in the Lincoln Memorial. Abraham Lincoln was of God. Let's think together about him.

First, consider how his life throws light on two of the Beatitudes, those sayings of our Lord which so many people know and so few understand. "Blessed are the meek, for they shall inherit the earth." Now the word meek for most of us is not a strong word. It is like a piece of fine old silver we need to polish and recover. We live in a country of go-getters, of "drivers"; and we have come to look on meekness as weakness. But we should know better, for wisdom in life is never what we see at first glance. Wisdom lies beneath the surface of life. We begin to see the meaning of meek when we recall the phrase, "Meek as Moses" — Moses, that giant and leader. To be meek means that since a man is centered in

God's purposes, in the common good, and not in himself, he is not "pushy." With self in the background a meek man quietly seeks God's purposes. He is the exact opposite of a self-centered "pushiness." In the life of John Hay, who was Lincoln's young secretary, you can read of Lincoln's great meekness. Lincoln, Seward, and John Hay went one evening to the home of General McClellan, then in charge of the army of the Potomac. Now McClellan liked to be called the "little Napoleon," and seems to have been a proud little man. "Who would have thought, when we were married," wrote McClellan to his wife, "that I should so soon be called upon to save my country?" Well, McClellan was not at home, but attending a wedding. So the three men waited. After an hour the "little Napoleon" returned, looked into the room, and went upstairs without speaking. After half an hour word was sent to him that Lincoln was waiting to see him, but the servant returned to say that General McClellan had gone to bed.

On the way back to the White House John Hay was furious over this rudeness and insulting behavior, and he wrote, "Coming home I spoke to the President about the matter, but he seemed not to have noticed it, specially, saying it was better, at this time, not to be making points of etiquette and personal dignity." Lincoln and McClellan! Who was weak and who was strong? Who was tin and who was gold? Is it not true that this meekness and patience saved the Union just as it can save a parish? Is it not true that proud men have their judgment warped, and that "pushy" men are driven by an inner weakness to destroy themselves and each other? Blessed are the meek, for they shall inherit the earth. "I will hold McClellan's horse," said Lincoln on another occasion, "if he

will only bring us success."

Consider, next, the Beatitude, "Blessed are they that mourn, for they shall be comforted." Now, the first glance at life tells us that we do not want to mourn; we want to be comfortable and happy. But when we think of Christ weeping over Jerusalem, of the sorrowful figure of Lincoln, of the sorrow of a fine father or mother over a wayward child, we realize that there is a deeper wisdom. Sorrow, you see, is the other side of the coin of love. If we love, how can we escape sorrow? If we love, we must weep. The Stoics sought to avoid sorrow by a cultivated indifference. but that cold and fish-like indifference is too high a price to pay. Since Lincoln loved men, he could not but weep — tormented when brave men died in battle. And so it is with us. If we love, how can we but sorrow when we see the deep hurt in the hearts of our colored brethren, when we see slums, when we see bodies broken by war? When we look at history. we realize that we owe little to the complacent or the inwardly comfortable. There is no progress in life, no growth without suffering, no redemption without suffering; and part of that suffering is a sorrow that comes from love. And we are comforted because when we love and mourn, we enter into God's great purposes and relate ourselves to the Cross of Christ. So we look at the sorrowing, redemptive figure of Abraham Lincoln and understand. "Blessed are they that mourn, for they shall be comforted." This last summer one of my fine laymen lost his wife by death. She had been his love for forty years. Most people, he said, wrote him the easy refrain, "You are sorrowing now, but time will heal, and you will forget." And he thanked me because I had written at a deeper level what I had learned from Christ, that we never forget some sorrows, and God knows we are not meant to. We are meant to love, to sorrow, and then go through the sorrow to God. And that is what Lincoln did.

Having looked at Lincoln through two Beatitudes, let us look briefly at Lincoln as theologian. If you read his addresses, you will be moved by their profundity. He read a few books well — among them the Bible and Shakespeare — and then he observed and thought as few men do. A goodly percentage of his words and phrases in the Second Inaugural came directly from Holy Writ. His language often has the beauty of thunder of the King James version. His speeches, says Sandburg, "had a solemnity woven with Bible verses." "Fourscore and seven years ago our fathers;" "with malice toward none; with charity for all; with firmness in the right, as God gives us to see the right"; or in a letter to a daughter who had lost her father, "In this sad world of ours, sorrow comes to all; and, to the young, it comes with bitterest agony, because it takes them unawares. The older have learned to ever expect it." He struggled in his soul to understand why the travail of war had visited his people; and he came to a profound understanding of the judgments of God. He saw in events the hand of God. "We hope and pray," he said in the Second Inaugural, "that this mighty scourge of war may speedily pass away." And then this well-known sentence — "Yet, if God wills that it continue, until the wealth piled by the bond-man's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether'."

What did he mean? Is this rhetoric or massive truth? What do we mean by the judgments of God? Well, the judgments of God are not arbitrary and irrational visitations. God does not send typhoons because people drink too much. A judgment is not an irrational visitation from on high, a punishment that bears no relationship to the sin, an airplane swooping unexpectedly down from on high. It rather rises up from within history and appears — as a submarine breaks surface. The judgment of God is the logical result of an inner contradiction. The contradiction begins, and then slowly matures until the break comes. Here was a nation founded on the proposition that all men are created equal - except Negroes in slavery. That was the contradiction, the seed; and it grew and grew; and it became tied up with property rights, states' rights, new territories, fanatical men who hated. And then Lincoln says, quoting Our Lord, "A house divided against itself cannot stand." "This nation cannot endure half slave and half free"; and since we were all Americans, bound together by geography, blood, and sin, we all suffered together.

And still it continues. We are still being judged. When our enemies and friends pick up the contradiction in Detroit, or Chicago, or Arkansas, and send the pictures to Africa and Asia and Europe, we can understand the process by which we may lose friendship and incur enmity. If Africa and Asia move into Communist hands, we will understand that no nation can give a first class impression with a second class citizenship; and we can say with Lincoln, "We fervently hope and pray that we will not lose Africa and Asia, but if we do, the judgments of the Lord are true and righteous altogether." Or think of the judgment on a divided Church, or Churchmanship squabbles, "A House divided against itself." Every judgment is therefore, an opportunity for change, for hope, for repentance.

Let us close with one of Lincoln's profoundest insights — his creaturely humility as far as knowledge was concerned. He lived in a bewildering age, as do we, and he can guide us. In his Second Inaugural he says, "with firmness in the right as God gives us to see the right; with malice toward none, with charity for all." Note the humility of the statement, "with firmness in the right as God gives us to see the right." He did not say, "I am right, and my opponents are of the devil," as so many on both sides did. He saw how big life is, how majestic and complicated the full truth is, how little we are, how history shows us that we never really understand an era until centuries have passed. His writings are full of this creaturely humility. Listen. "Human nature is the same. People at the South are the same as those at the North, barring the difference in circumstances." "The will of God prevails. In the great contests each party claims to act in accordance with the will of God. Both may be, and one must be, wrong. God cannot be for and against the same thing at the same time. In the present civil war it is quite possible that God's purpose is something different from the purpose of either party." "I confess I do not fully understand and foresee it all. But I am placed where I am obliged to the best of my possibility to deal with it."

We are, all of us, in this fast and frightening world, in the same position. We do not understand fully or foresee. Lincoln said, in effect, "I am a little man caught in the complexing stream of events, and all I can do, must do, is to do the right as God gives me to see it." How humble, true, great, and refreshing that is amid the arrogant pretensions of little men! Its truth is revealed in this - that if Lincoln said he was doing the truth as God gave him to see it, he could respect his brave enemies for doing the truth as God gave them to see it, and stretch out great hands in love and forgiveness, "with malice toward none and with charity for all." The longer I live the more I am sure that the dangerous man in Church and State is the doctrinaire, little, self-righteous man who knows that he is right and sincere, and those who oppose him are wrong and insincere. In all the discussions, differences, controversies, disagreements we have in Church and State, let us follow that - "with firmness in the right as God gives us to see the right; with malice toward none, with charity for all."

And if someone with a small heart and a small theology says that Abraham Lincoln was not a member of the Church, we can only say this: that he was raised on the lonely frontier, a log cabin boy; that he was in nature a lonely man; that he read his Bible which is more than some clergy do; that he wrestled with God; and that, while God's Spirit moves within the Church and its fellowship, God is very great and the wind of His Spirit bloweth where it listeth. On May 17, 1837 he wrote in a letter sad words which struck my heart, "I've never been to Church yet, nor probably shall not be soon. I stay away because I am conscious I should not know how to behave myself." In what he has meant to my life, in the light that has come to me through him, I would class The Great Emancipator, the Saviour of our Union, among the saints. He was not an actual member of the visible Church, but we are not wrong in saying that he was a member of that invisible church so close to the heart of God. He was a redemptive figure, and was one of the blessed company of all faithful people.

THE CHURCH AND EVANGELISM IN ENGLAND

The following represents a conversation between the Rev. W. Taylor Stevenson, Jr. (V.T.S. '53), now studying at Edinburgh, Scotland; and The Rev. Dr. Oliver Tomkins, Warden of Lincoln Theological College, Canon of Lincoln Cathedral, England, Associate General Secretary of the World Council of Churches and Secretary of its Commission on Faith & Order. We are indebted to Mr. Stevenson for this stimulating piece.

- S.: We hear a great deal in the United States about how the English clergy are a "bookish" and study-bound lot; spending five or six hours each day in their study. Is that true?
- Dr. T.: I wish it were! They are lucky if they spend six hours a week. It is so easy to drop your personal prayer life, and then your study. I urge my students to keep their mornings free, because after lunch they are out calling, in the parish hall, etc. It is so easy to let various obligations encroach upon the morning, and especially household chores under the pressure of poverty.
 - S.: Then the average English clergyman is really out working?
- Dr. T.: Yes, most of them put in twelve hours a day for at least six days in each week.
 - S.: What do they do; how do they approach their parish?
- Dr. T.: A very large amount of time is spent in calling. Our men spend well over half of their time with people who come to the Church only for Baptism and burial; less often for marriage and Confirmation. Something which we have which you do not in the U. S. is the territorial parish; the Church of England parish priest has the responsibility for these people within this territorial parish unless, of course, they are members of another church. (There are in England more than 30 million people who are baptized Anglican, but who are not active.) It is not uncommon for one clergyman to have a parish of 15,000-20,000 residents.
 - S.: How many active members are there in the Church of England?
- Dr. T.: About 3,000,000 Communicants. There are about the same number in the combined free churches; and 2,500,000 in the Roman Catholic Church. You see we have only 15 percent of the people of England listed as members of any church as over against 60 percent in the United States.
 - S.: Is the Roman Catholic Church growing?
- Dr. T.: It is hard to know about the strength of the Roman Catholic Church. They make a lot of publicity about their converts; while on the other hand we do not. They are concentrating on raising vast sums of money for schools. The future will test their wisdom, though the possession of a vast number of Church of England schools has not noticeably increased our active church membership.
- S.: Did the work of Billy Graham in England and Scotland make any lasting impression upon the 85 percent of England which is unchurched?
 - Dr. T.: I've not much evidence, but I think not. I regard him as

a "revivalist" rather than an "evangelist," i.e., he recalls to a forgotten or neglected Christian childhood. But his style can hardly be meaningful to the industrial crowds who have never known any Christian affiliation.

- S.: You said earlier that the various theological colleges graduate about 400 men a year. This is of course inadequate to care for the 30 million people who are the responsibility of the Church of England. Why can't the Church produce enough men for the ministry?
- Dr. T.: It is the gap between the active members and all of the others. A membership of three million must supply the ministry for thirty million.
- S.: Archbishop Temple was very concerned, among other things, about the evangelization of England. Is his influence still being felt?
- Dr. T.: There are, I am sure, many men who came under his influence and have never lost its inspiration.
- S.: What kind of training do the seminarians receive? In the U.S. it is normally four years of college and three of seminary. Is it the same?
- Dr. T.: No. Three years of college and two of seminary. Then the first years two or three is always under the supervision of an experienced priest, and includes supervised study. This is an integral part of the training.

In recent years we have had a number of men to come into the ministry in later years who are non-graduates (of a college or university). Many of them are over 40 years old.

- S.: Speaking of theological education, are the seminarians' summers utilized in the training which is received in the U.S.?
- Dr. T.: Yes, at least one of the two summers is usually spent in clinical work in a hospital, or in rural work training.
- S.: I have often wondered how the royal family feels about the Church. Do they have convictions about it, or is it a formality?
- Dr. T.: Definitely, convictions. The Queen Mother is quite well-read theologically. The Queen is a very good Churchwoman; and her husband, Prince Philip, a good Churchman. The Prince has a very critical mind about all matters as his chief interests are scientific.
- S.: Something else I have often wondered about. How do the people of England feel about the government supporting the Church of England financially?
- Dr. T.: The government does not support the Church of England financially. No government money goes into the Church.
- S.: Do you mean that places like Westminster Abbey are supported by the Church?
- Dr. T.: That is right. By giving and endowments. The Abbey recently launched a large public appeal. In this same line, the Theological College at Lincoln operates on 10,000 pounds (\$28,000.00) a year. Of this, 500 pounds is from endowments; most of the rest comes from the fees of the students. The students in turn are helped by the Ordination Fund of the Church of England which guarantees all expenses of training which cannot be met by other sources.

- S.: In the U.S. many parishes have more than that at their disposal. How large a faculty do you support on that amount?
- Dr. T.: Four clergy. Then one of the canons at Lincoln Cathedral (who is also "Chancellor" of the College) lectures regularly; and a near-by historian comes in for one term a year.
 - S.: That is one faculty member for each 13 students.
- Dr. T.: I think we put less emphasis on lecture periods and concentrate on closely supervised reading and study. This requires a relatively large faculty.
- S.: Since I seemed to have been misinformed about several matters we have been talking about, there is something else I would like to check upon. An acquaintance of mine who recently spent two years at Oxford said that during the past several decades the Anglo-Catholic movement has won a large number of clergy to its side; but has not carried many laymen with it. Is this true?
- Dr. T.: This would be especially evident at Oxford with its Pusey House and the influence of men like Kirk. Generally it is true, although certain important matters like confession and the centrality of the Eucharist have been removed from party controversy and are accepted by far wider circles than those labelled "Anglo-Catholic."
- S.: What do you think the separation of clergy and people on this matter will mean for the future of the Church of England?
- Dr.: I don't regard it as too serious! On the one hand, there are as in America, many vigorously Anglo-Catholic laity. On the other hand such movements as "Parish and People" (such as set forth in Ernest Southcolt's *Parish Comes Alive*) are essentially movements of clergy and laity pulling together as one team and cut across many of the old "party labels."
- S.: We have been talking a great deal about the Church of England. In conclusion it might be well to have your observations on the strengths and weaknesses of the Episcopal Church in the U.S. I know you have had an opportunity to observe it at various levels over a period of years.
- Dr. T.: Briefly and so misleadingly? I would say that your great strength strikes me as being the way the laity accept real responsibility for the active work of the Church, not least for its finances, in a way which our "national church" heritage has undermined in England. (Though with us this is improving as the value of endowments drops and the active Church members become aware of themselves as a minority.)

But the corresponding weakness — which you seem to me to share with all denominations — arises from being the majority of the nation. There is an American "national church," though it is not one denomination but an aggregate of conforming church-goers. But Episcopalians have one immense safeguard against being too easily merged into the "American way of life" — and that is the Prayer Book liturgy (in addition to the Bible which you share with other Protestants). If that can really be brought to life, Sunday by Sunday, it can be one enormous dramatization of the prophetic and priestly character of the catholic people of God over against secular idealism.



E. W. GAMBLE

Dean Trotter received the following two letters from the Gamble brothers in response to

> Selma, Alabama October 8, 1957

Dear Dr. Trotter:

My years at the Seminary were from 1890 to 1895. In those days many who came were like me, in that they were sorely lacking in a general education. To qualify such students a Preparatory Department existed, and it was here that I began. Our teachers in the Preparatory Department were from the seniors in the Seminary. I recall Joe Dunn, William Cabell Brown, James Addison Ingle, Robert Massie, and Ernest Stires. They were thorough instructors and deeply interested in us. The Faculty of the Seminary also could not have shown the students more consideration. They were thoughtful in every way, even to the extent of finding means for our support during the Summer vacations.

I came from St. Luke's Church, Norfolk, the Rev. A. S. Lloyd, Rector, and I became a beneficiary of the Virginia Educational Society. After my first year, having learned that the funds of the Society were receiving heavy demands, I volunteered to be taken off the list receiving help and renew my studies after I had enough to pay my expenses. However, Dr. Suter, the Treasurer of the Society, advised me that Christ Church, Alexandria, wanted to defray my expenses. This they did until my senior year when I was given the position of having charge of the post office and looking after the church property, a position which enabled me to earn a sufficient amount to complete my last year.

We walked, of course, to the various missions around the Seminary—there was one at Arlington, Bailey's Cross-Roads, and also a Railroad Mission which I helped establish in Alexandria. In the latter place, we held our services in a house which was rented near the depot.

I recall that it was when returning from the Alexandria mission on an extremely cold night that I lost my mustache. Many of us were adorned with mustaches in those days, as well as big cigars. On that particular night, I climbed the long hill to the Seminary with a blazing cigar firmly fixed in my mouth, and then found to my consternation that a part of my large mustache had been burned completely through. I shaved the rest off quickly and have not had one since.

My twin brother, Cary, followed me to the Seminary by two years. Five of us came up from Norfolk through the influence of the Brotherhood of St. Andrew there, which had been organized and inspired by Bishop Arthur Selden Lloyd. One of those who came was John Alfriend, who told me that if I could go to the Seminary he thought he could, too!

My brother, Cary, is still with me, a blessing for which we both thank our Heavenly Father. Your letter prompted us to reminisce again concerning events covered by the many years behind us; and we both concluded readily that if we had our lives to live over, we would again be witnesses for the Master in His Ministry, and prepare ourselves again at the Seminary, which, thank God, still stands proudly on the holy hill.

With best wishes, I am,

Very truly yours.

Mamble

600 Dallas Avenue

his request to tell a little about Seminary life before the turn of the Century.



CARY GAMBLE

Selma, Alabama October 8, 1957

Dear Dr. Trotter:

I entered the Seminary in the Fall of 1896 from St. Luke's Church, Norfolk, the Rev. A. S. Lloyd, Rector, and became a beneficiary of the Virginia Educational Society in order to finance my studies there. My twin brother and I were together at the Seminary during his senior year and my first year there with both of us living in St. George's Hall.

Drs. Crawford, Walker, Nelson and Grammer were the Faculty at that time. Dr. Nelson died soon after I entered the Seminary. I was soon impressed by their consecrated and affectionate characters as well as their true missionary zeal.

The student body, though few in number—about forty—were sincere and lovable characters and most loyal churchmen. On account of the death of Dr. Nelson and the sickness and infirmity of several of the Faculty, supply instructors were used. Dr. Wallis was given Dr. Nelson's chair. Miss Jacobs was Matron; Miss Worthington, Librarian and Mr. Wilmer, Proctor.

I continued on the Educational Society during my first year at the Seminary as well as dividing with my brother his job as Sexton. On his graduation I was given the care and management of the Post Office and thereby no longer received the support of the Educational Society.

Our accommodations were of the very plainest sort. We were furnished water from a hydrant in the hall on each floor. Of course, there was no electricity, so we furnished our own lamps, oil and coal. The bath house and lavatories were half way between Aspinwall and St. George's Halls.

Our preparation for the Ministry, according to the present day standards, was very inadequate, to say the least, mainly because of the age and infirmity of the Faculty. Very little was taught of Homiletics, Pastoral Theology and Liturgics. Considerable emphasis was laid on the strict adherence to the Canons and Rubrics and the avoidance of any extreme ritualism, but the saving of souls was always uppermost in our thinking. Black stoles and long surplices were the vestments I used during this period.

My main opportunity for any practical training was in my mission work. I was assigned to Bailey's Cross-Roads Mission with W. H. K. Pendleton serving with me. This real opportunity to preach and serve a parish was of untold value to me.

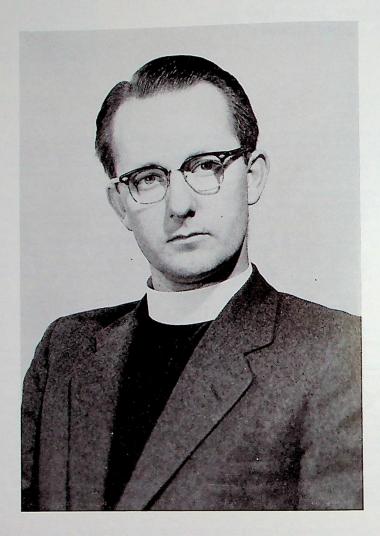
The inspiration of Faculty and friends at the Seminary, has stood by me through the years and it is a pleasure to reminisce them again with you. Many thanks for asking me to do so even though I have only mentioned a few high spots in them.

With very best wishes, I am

Very sincerely yours,

Cary Samte

410 Mabry Street



THE REV. GORDON T. CHARLETON, JR. V. T. S. 1949

1958: DECISIVE YEAR FOR MISSIONS

THE REV. GORDON T. CHARLETON, JR., V.T.S. 1949

Assistant Secretary, Overseas Dept., National Council

1958 promises to be an important year for those who love the Episcopal Church and are involved in its affairs. In the first place it is a *General Convention* year and this always means new decisions and new beginnings. There are many things of grave importance to come before this Convention; among them our relationship to the Church of South India and to similar schemes of Church union. It is probable also that we will not be able to side-step the segregation issue again but will really have to come to grips, at last, with the social revolution which is taking place in our country.

In 1958 we will also elect a new Presiding Bishop. This means, in effect, a new era. New policies and new methods will be forthcoming. There will be new members elected to the National Council and a very sizeable turnover in the personnel at "281." This will mark the critical point of evaluation for all that Bishop Sherrill and his co-workers have stood for during the past ten years. A new concept of the Office of Presiding Bishop has evolved during that period and there has been a considerable move toward centralization of authority. Financial and missionary policy has been shaped and a revolution in Christian Education begun. Decisions made in the 1958 General Convention and, particularly, in the selection of a new Presiding Bishop will determine whether these trends are to continue or not.

As important as these matters are, the event of most far-reaching importance for us, as well as for millions of other people. is the ninth Lambeth Conference which will be held in London during the summer of 1958. This is always a tremendously significant moment in the life of the Anglican Communion, but there is every reason to believe that this particular Conference will be more so than ever before. There will be a really urgent grappling with the internal problems of being one communion of independent parts. There will be a wrestling with the ecclesiastical effects of the drastically changed status of the British Empire. And, most important of all, there will be a serious attempt to discover the appointed role and ultimate destiny of the Anglican Communion within Christendom as a whole. The question will be asked, "In God's economy, for what purpose does it exist?"

Ecclesiastical discussions are normally sub-divided into the categories of Faith and Order and Life and Work. The Anglican Churches have been called the roomiest in Christendom, meaning that they tolerate wide divergencies of opinion on doctrine and policy without a breakdown of fellowship or essential unity. We would, therefore, assume that we have no serious problems in the realm of Faith and Order and, indeed, it seems so until we begin to grapple with some of the decisions that presently confront us in the area of Life and Work. When we ask ourselves such questions as, "What is the peculiar mission of the

Anglican Communion? What is the use to which God wishes to put it in the present circumstances?"; then we begin to differ and it is immediately apparent that our differences in this area proceed from different convictions not in Life and Work but in the area of Faith and Order.

The Lambeth Conference will not likely define matters of Faith and Order any more precisely than they are already defined, for this would be to depart completely from the ways of Anglicanism and needlessly create more problems than it would solve. However, the next Lambeth Conference may be compelled to outline policies governing the Life and Work of the Church which will be clearly based on a majority opinion of the Bishops of the Communion in the area of Faith and Order. It may be that these decisions will leave a dissident, rebellious and potentially schismatic minority. Certainly this will be avoided, if humanly possible. However, in the present circumstances this may be the price that must be paid in order to define responsibly and accept our divinely appointed place and task in today's world.

For, as we shall see in a moment, the success of the Christian mission in many parts of the world today now depends upon the success of church union. Thus the allegiance to Faith and Order come into conflict with allegiance to the Church's task, its mission, its Life and Work.

The problems for discussion, being focused upon the Life and Work of Anglicanism in the larger scene, will, therefore, come under the heading of the Mission of the Church. They are summarized in a pamphlet entitled "The Missionary Commitments of the Anglican Communion" which is the first report of the Anglican Communion's Advisory Council on Missionary Strategy, created by the Lambeth Conference of 1948. This document has been published with the approval of the Archbishop of Canterbury, primarily for study by the Bishops who expect to attend the Lambeth Conference, and the following comments are based largely on its contents.

In its introduction this document notes that the Anglican Communion actually came into existence almost by accident. At least it was not intentional in the sense that it was a foreseen eventuality. In the seventeenth century the Church of England was exactly that and no more. It was the Christian Church for the English people. Even as the expansion of the British Empire forced the Church into an overseas growth there was still no deliberate aim beyond the immediate one of ministering to British subjects wherever they were. Later there developed among a few churchmen, a sense of responsibility for Christian work among slaves and, still later, among the heathen population of some of the under-developed countries. Even then, however, there was no thought of establishing the Church in foreign lands. Ample evidence of this is seen in the fact that the British Missionary Societies were willing to send out German Lutherans to do the work of evangelization and, also in the fact that that in the original American colonies there were no Bishops nor any form of ecclesiastical organization whatever.

The American Revolution was the first test as to whether or not a national Church could become an international Communion. Thanks to God's providence and to the Church of Scotland the Protestant

Episcopal Church in the United States of America came into existence and, with it, the Anglican Communion. This happened, humanly speaking, by accident. As a result of this experience, however, the Church of England took a more enlightened approach to its overseas expansion in other areas. It. quite naturally, followed the commercial and military expansion of the British Empire but it was not restricted to this pattern. It went beyond British control and beyond British influence. Although an established Church, the Church of England was not a department of State as was the Dutch Reformed Church in the imperial expansion of the Netherlands and the Roman Catholic Church in the conquests of Spain and Portugal. The Church of England was sufficiently autonomous to retain its integrity in most instances and, where the Church, as such, was not free to disassociate itself from questionable government policies, its private and independent Missionary Societies often were.

Thus, in less than two hundred years, in spite of appalling blunders and an almost total lack of human intent, has come into existence the present Anglican Communion consisting of some forty million members and two hundred and sixty dioceses in thirty-one provinces or national Churches in every part of the world, loosely joined by a mutual nominal allegiance to the See of Canterbury and by the many ties of common heritage.

There have always been problems and contradictions of an external nature in the fact that the Churches of the Anglican Communion exist everywhere side by side with other Churches and that they work parallel with them without the full Communion and Fellowship in Christ which constitutes Christian unity. Likewise there have been internal problems of overlapping jurisdiction among Anglican Churches, duplication of effort, differing aims and emphases. These problems, both internal and external, have grown more acute with the passing years, as the world has grown smaller and Christendom larger. It is not new that the Lambeth Conference is wrestling with them; indeed, it exists for that purpose. But in 1958 the old problems are clothed with an unprecedented urgency.

In addition, there are, at this moment in history, some very important new facts to be considered and evaluated. These facts do not necessarily change the essential situation of the Anglican Communion with reference to the rest of Christendom and the world at large nor do they change the internal situation within the Communion. However, they do greatly aggravate the perennial problems and may point to some totally different solutions than those which would have been reached had these problems been dealt with at an earlier time.

In the first place there is the radically changed situation of Great Britain, economically and politically, as a result of war and the development of the Welfare State. Recent years have been extremely difficult for the Church of England. It has experienced a shortage of money and manpower which has curtailed many of its activities. There has been a preoccupation in Church and nation with immediate, home concerns and a resulting diminution of overseas interest. It seems possible that one ecclesiastical result of these factors will be a decline in the influence of the provinces of Canterbury and York. If this happens, of course, it will raise the question of unity within the Anglican Communion.

Our unity has always been an intangible sort of thing, defying description or analysis. It is not to be found in any confessional statement nor in any constitutional structure, but rather in a common ancestry, a common way of life and worship, and a pattern of dependency. As our historical origins grow more remote and as our subdivisions grow more autonomous it becomes more and more imperative that we have a center to which we owe some allegiance and in which we vest certain authority, however limited. Perhaps the Lambeth Congress itself, meeting more frequently than once in ten years, can assume this new role.

The second major contemporary fact which cannot be ignored and must be dealt with is the emergence of the United States of America as the dominant power in the western world. This means, in the words of the document on the missionary commitments of the Anglican Communion, that "it may well be that the Episcopal Church of the U.S.A. will, in terms of missionary outreach, become the senior partner in the Anglican Communion."

This is indeed alarming because, although "Pecusa" is the oldest offspring in the Anglican family, we make up less than five per cent of its membership and we are only a tiny fraction of the religious life of the United States. In terms of numbers of missionaries at work overseas we presently have fewer than the SPG and less than half the number that the CMS employs — and these are only two of the many missionary societies of the Church of England. To become the senior partner in the missionary outreach of the Anglican Communion would require a fantastic stretch of our present program, thinking and sense of responsibility. At the General Convention of 1955 there was a conference of Missionary Bishops on the subject of policy and strategy and, at that time, an attempt was made to define our position within the Anglican Communion. However, the statement which grew out of that meeting did not envision anything like the expansion of responsibility which is implied in the document which has been prepared for discussion at Lambeth.

There are other serious obstacles to our assuming this responsibility. One of these is in the area of constitutional development. The Church of England follows a pattern of overseas development in which the first step is the formation of overseas dioceses in a given area under the Archbishop of Canterbury. The second step involves the formation of a House of Bishops among the contiguous dioceses in a certain area. And the third step is the development of an autonomous province with its own Archbishop. A fourth step is sometimes taken in associating a number of provinces within a certain country, such as Australia or Canada, under one Archbishop as Primate.

The Episcopal Church in the United States has followed an entirely different pattern as directed by our Constitution and Canons. All of our overseas Missionary Bishops have a seat, voice and vote in the American House of Bishops. This pattern continues even after missionaries give place to local clergy and native Bishops are elected. It continues until complete devolution has taken place and a national church is fully launched. as in the case of Japan. Thus, although it has never been officially stated, our goal in every single district must be the ultimate formation of a locally autonomous *national* Church and we, therefore, relate each

Missionary District directly and solely to the mother Church without providing for any local association of the missionary districts in a given geographical area.

This contrast can be seen quite clearly in the Caribbean area where the Province of the West Indies comprises all of the Missionary Dioceses of the Church of England but where the American Missionary Districts of Cuba, Haiti, Dominican Republic, Puerto Rico and Virgin Islands are

related solely and separately to the mother Church.

Certain questions certainly arise out of this situation. Are we being unrealistic in making as our goal the formation of an independent autonomous national Church in each small country in which we work? Would we not be wiser, for example, to envision the creation of some larger unit, comprising a number of small countries, as at least a preliminary step toward national autonomy, if not as our ultimate goal in itself? Are we short-sighted in relating contiguous mission fields directly to the United States without providing some local association among themselves? In short, should we not make some move toward provincial development overseas? It would seem desirable quite apart from the foregoing reasons, simply for the sake of uniform practice within the Anglican Communion, assuming that we are to play an increasingly prominent part in it.

A second obstacle to our missionary leadership arises out of the fact that the Episcopal Church in the United States is hardly involved at all in Asia and Africa and not involved in any way in the Middle East. We have work, of course, in the Philippines and in Japan but both these countries are outside the storm center of the revolution which is raging in Asia at the present time. We have work in Liberia, but it is isolated from the parts of Africa where the real ferment is taking place and is only of token size. We are not at any point in real contact with the aggressive forces of Islam which have prevented Christianity from making any real inroads in the Middle East and which are now sweeping through all of the continent of Africa. We are utterly lacking in scholarship and experience in the areas where leadership is presently demanded. We are hardly qualified to become the senior partner in the missionary outreach of the Anglican Communion.

Then there is the fact that we have only recently turned our attention toward Latin America and placed our primary emphasis there. This has geographical logic, but, if we are to spearhead the missionary advance of the whole Communion, can we continue to give priority to work in the nominally Christian countries of this hemisphere, while the vast continents of Africa and Asia remain largely pagan and the domain of Islam is not only intact but growing?

These facts and others indicate that we may find it exceedingly difficult to accept the ecclesiastical consequences of our own nation's sudden

rise to power.

The third major contemporary fact which cannot be avoided and which related directly to the two already mentioned is the thorough-going revolt of Asia and Africa against the western nations of the world. This revolt is political, it is economic, it is racial and cultural. It is increasing in scope and intensity and, so far as the Christian Church is concerned, it calls for rapid devolution of authority into local hands lest Christianity be discarded along with other unwanted "foreign" influences.

This revolt also means that divisions must be overcome or the Mission of Christ will perish. The process of nationalism draws together the peoples within a given area into a self-conscious, self-determining unit, and makes them acutely aware of the forces which unite and those which separate them. They are not going to tolerate the latter, even in ecclesiastical matters. Thus, nationalism among non-Christians gives new impetus to old religions, and among Christians it leads to local Church union as surely as night follows day. The problem is how to preserve the close worldwide communion that exists among Anglicans and still to allow Anglicans in mission areas the genuine autonomy that they need in matters of local Church union. This has reached the acute stage in India and Ceylon and it is approaching with rapidity in other parts of Asia and in Africa as well.

There is a tremendous complex of problems arising out of the nationalistic awakenings of Asia and Africa but the main one for the Anglican Communion, which has inestimably far-reaching implications, is simply this: Do we, at all costs, preserve a separate Anglican Communion? — Is it an end in itself? — Is it the ultimate objective of our life and work? — Or should we encourage united churches into which we may bring our whole contribution without breaking the fellowship which exists among Anglican Churches some of which are not, as yet, a part of any such union scheme? If the Anglican Communion, itself, constitutes the ultimate goal of our striving, then our strategy is clearcut. We must preserve it intact and seek to bring all men into it. If it is less than ultimate, we must see clearly what lies beyond, and be prepared to subordinate the Anglican Communion to it.

It is entirely possible that, as in God's Providence the American revolution brought about the humanly unforeseen development of the Anglican Communion out of the Church of England, the present political and economic revolution in Asia and Africa is forcing the Anglican Communion to give birth to something far greater still. These unions between the Christian churches at work in the new nations emerging in Asia and Africa today will inevitably take place. The native Christians within these churches are eagerly receptive to the full contribution of Anglicanism. But we cannot make this contribution to these native churches, now in process of birth, without sacrificing some of the traditional

self images of Anglicanism.

Another study guide of the Church of England called "Lambeth and Our Times" which was produced by the Overseas Council of the Church Assembly states flatly "the future of the Anglican Communion in many parts of the world will be to merge into a larger whole." This guide notes the fact that the Lambeth Conference will have before it the schemes of union which have been prepared for North India, Pakistan and Ceylon, which are patterned on the Church of South India but which differ from it in providing for a unified Episcopally ordained ministry from the very beginning. (It needs to be noted in this connection that it is highly doubtful that these plans could have included such an agreement without the courageous and successful example of the Church of South India, which was willing to unite without such prior agreement.) And there is a quotation from our own Bishop Stephen F. Bayne of Olympia that "the vocation of Anglicanism is ultimately to disappear. That is its vocation precisely because Anglicanism does not believe in itself but it believes

only in the Catholic Church of Christ; therefore it is forever restless until it finds its place in that one body." It may be, therefore, that in God's economy the Anglican Communion has been preserved in order to give apostolic order to what the last Lambeth Conference called "a more comprehensive expression of the universal Church" — and, in so doing, to disappear as a separate entity.

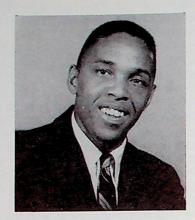
Whether or not the foregoing is an accurate understanding of God's will for Anglicanism, one fact remains, namely that Lambeth in 1958 will be confronted with decisions in which the mission of Christ in the world, being tied to visible Church union, is brought into conflict with the demands of traditional Church order. In defining the Anglican attitude toward union schemes such as those now in progress in India, Lambeth will greatly encourage or discourage millions of Christians, Anglican and other, in many parts of the world, who are or will be confronted with the same situation. If encouragement to union is given, the mission of Christ in those areas will be strengthened at the cost of certain contradictions in order. If order is made paramount and unions discouraged, the mission will suffer.

There seems to be an increasing willingness to accept the fact that Anglicanism, even as expressed in Asian and African forms of languages, is limited by certain ethnic and historical factors in attempting to be the "all things to all men" that the Church must become before it is truly Catholic. This awareness on the part of all the "parent" Churches of the West is the necessary precondition to their acceptance of the logical implications of the events now taking place in mission lands. If they can, in humility, accept these implications, then we may be standing on the verge of a thrilling new day when the infant mission Churches of the East will bring healing and reform to the parents that begot them. For example, surely the union of Anglicans and British Methodists in India raises afresh and in a new light the relationship of these two communions in England and elsewhere and calls into question the historical factors which separate them. The burden of self-justification is not upon the newly formed unions in the East, but upon the age-old divisions of the West.

This is new and unknown territory. We are feeling our way. We want to try to discern God's pattern of action and not be found fighting against it. It seems even conceivable that, whereas the cultural renaissance in Europe in the sixteenth century brought about a splintering of the Christian Church, the present cultural awakening and nationalistic revolution in Asia and Africa will bring the Church its great reunion. Perhaps we are only now at the turning point of the Reformation which began four hundred years ago and which will not be complete until, through a refusal of our missionary offspring to accept our divisions, they are healed.

There are plenty of lesser problems to be faced by the Lambeth Conference in addition to those which have been mentioned above. All of these, added to the very significant events which are taking place within the Protestant Episcopal Church in the United States during 1958, mean that we have before us a decisive and a very exciting year. At least one result of all this seems certain, namely that we will be compelled to broaden our horizons and to think in terms of a greater scene geographically and ecclesiastically and to see our own responsibilities in

that larger perspective.



JOHN P. THOMAS — The first recipient of Scholarship Aid from the new funds recently received as a result of the merger with the Bishop Payne Divinity School.

JOHN P. THOMAS

John Thomas is a postulant for the ministry from the Diocese of Connecticut. A long-time member of St. Luke's Church, New Haven, John won the "Boy of the Year" Citation in 1950 as a reward for his exceptional service in the local boys' club. He was also given a similar award in his parish for faithfulness and service. A graduate of St. Augustine's College in Raleigh, N.C., where he was active in the Canterbury Club, sports and student government, John is now taking special courses in History and English at George Washington University to prepare him more especially for his theological training. Meanwhile, he is living in Meade Hall, contributing generously to life on the Hill. He will begin his actual Seminary course in the Fall of 1958, and we look forward to the four years in which he will be in our midst.

THE REVEREND ST. MICHAEL FACKLER

First Episcopal Saint of the Pacific Northwest

By the Rev. Canon Thomas E. Jessett, S.T.D., Historiographer of the Diocese of Olympia.

(Ed. note: We are proud to print this account of the work of one of our illustrious alumni of the Class of 1840. We are indebted to Canon Jessett for sending it to us. We have omitted the footnotes and bibliography which were a part of the original manuscript.)

Upon one occasion a new dean at St. Michael's Cathedral, Boise, Idaho, took advantage of the Feast of St. Michael and All Angels, falling on a Sunday, to preach on the subject of angels, and of St. Michael in particular. In his sermon he laid great stress upon the fact that the cathedral was named after St. Michael the Archangel. After the service he was taken to task by a member of the congregation who told him that he was mistaken. The cathedral, said the old-timer, was named after the Reverend St. Michael Fackler, the first minister of the parish. An examination of the old vestry records showed that the pioneer was indeed correct.

Now it is a bit unusual, to say the least, for an Episcopal Church to be named after an American; yet in this case, there was, in my opinion, justification for doing so. St. Michael Fackler, the first Episcopal clergyman to come to the Pacific Northwest, was indeed a saint. If we had any method of establishing formal sainthood for members of our Communion, then the name of St. Michael Fackler ought to head the list for this Pacific Northwest. He was a modest man who gave his life for the Church, and is today even less known in the region he served so well in his lifetime.

St. Michael Fackler was born in Staunton, Virginia, and graduated from the Theological Seminary at Alexandria, Virginia, in 1840. He was ordained deacon July 9, 1840, and priest July 20, 1841, by Bishop Richard Channing Moore of Virginia. He served for about three years in the Old Dominion.

Fackler was the possessor of an uncertain health, and it was apparently in the hope of finding a more suitable climate that he began his westward movement. On Whitsunday, 1844, Bishop Jackson Kemper and he held the first service of the Episcopal Church in Lexington, Missouri. Christ Church was then organized and Fackler elected rector, but he remained there only a little more than a year. His next move was westward to Fort Laramie, now in eastern Wyoming, where he stayed somewhat more than a year. His ministrations to the soldiers there gave rise to the belief that he was an Army chaplain, a fact which the records of the Department of the Army do not substantiate.

The year 1847 saw Fackler again on the move westward. He joined a group of emigrants heading for the Willamette Valley in the Oregon Country. Word of the moderate climate of the region had reached the Middle West. Footsore and weary from the long trek, he arrived at Oregon City late that fall. Learning that he was a priest of the Anglican

Communion, a number of employees of the Hudson's Bay Company, who were members of the Church of England, entreated him to conduct services for them. Believing himself to be without jurisdiction, Fackler wrote to Bishop Kemper for instructions, but unfortunately the letter did not reach its destination. Under the circumstances he felt that he could not organize a congregation, but did consent to hold some services in the home of Archibald McKinley. On December 1, 1847, he baptised a McKinley child, James, at home. This is the first recorded official act according to the American Prayerbook in the Pacific Northwest.

The following year news reached Oregon of the discovery of gold at Sutter's Mill in California, and Fackler, as did hundreds of others, hurried there. Like many others, he discovered that all was not gold that glittered in California, and in the spring of 1849 he returned to the greener fields of the Northwest.

To support himself, Fackler taught at the Oregon Institute, the Methodist school at Salem, Oregon, now called Willamette University. The Rev. Gustav Hines, a Methodist minister who was resident in the Institute at the time and later wrote a history of it, "confessed that he entertained some little doubt in his own mind if the willingness of the young Episcopalian divine to teach in the Methodist school was entirely separated from an interest in the attractive Elizabeth Wilbur." Miss Wilbur was the daughter of the Reverend J. H. Wilbur, principal of the Institute.

Whatever may have been Fackler's motive, he was successful in his courtship, and he and Elizabeth Fackler were married late in 1849; much, I suspect, to the dismay of the young Hines and other would-be Methodist suitors. The newly-weds established themselves on a land claim of 640 acres at Butteville, some 20 miles south of Oregon City. Here Fackler built a crude log cabin for his family. In 1850 a daughter, Ann Elizabeth, was born to the Facklers, but at a great cost, for within a short time afterward the mother died. The father placed the infant in the hands of the Wilburs for care, while he settled down to labor on his claim and to work through his grief. Occasionally he went into Oregon City to conduct a service according to the Book of Common Prayer on a Sunday afternoon in the Methodist Church.

The Domestic and Foreign Missionary Society of the Episcopal Church was quite unaware of Fackler's presence in Oregon, and to survey the field in this distant region sent out the Rev. William Richmond of New York early in 1851. After a trip that took him across the isthmus of Panama, Richmond arrived at Portland, Oregon, on May 11, 1851. Richmond had as fellow-travelers, some Methodists, and upon landing in Portland they brought about his introduction to the Rev. J. H. Wilbur, who was holding services there at the time. Wilbur, of course, immediately told Richmond about his son-in-law, and also invited Richmond to use the Methodist Church for services the following Sunday.

Wilbur sent word to Fackler of the arrival of Richmond, and he hurried to Portland right away. Fackler found Richmond in a cabin he had rented, and showed him how to put together a "missionary" table, i.e., by putting legs on an old box. The two men took a liking to each other immediately.

On Sunday morning, May 18, 1851, Fackler read Morning Prayer and Richmond preached in the Methodist Church in Portland. Richmond baptised Fackler's daughter, Ann Elizabeth. In the evening they reversed roles. In his report to the Missionary Society, Richmond stated that "The Church was nearly full on both occasions." The next day Richmond organized Trinity Church, Portland, the first congregation of the Episcopal Church in the Pacific Northwest.

Richmond urged the Missionary Society to appoint Fackler as a missionary stating, "I do not know a man in the Church better fitted, considering all the circumstances, to this region. He is considered by the inhabitants as one of themselves, and is universally esteemed and respected . . . He appears to an humble-minded and very devout man." Because Fackler owned a land claim, Richmond suggested a "somewhat smaller salary than would be otherwise absolutely necessary for his bare subsistence." The Society, recognizing a bargain, hired Fackler! At this time he was "about 39, in good appearance and an uncommonly sweet countenance," to quote Richmond again.

Within the next sixty days Richmond and Fackler organized three more congregations: St. Paul's, Oregon City; Church of the Ascension, Lafayette in Yamhill County; and an unnamed one at Champoeg in Marion County. Fackler was named the rector of St. Paul's, Oregon City, the Junior Warden of which was a Dr. John Fackler. Whether he was a relative or not is unknown. Fackler also secured a lot at Salem for a church building.

There is only one recorded instance of Fackler crossing the Columbia River into what is now the state of Washington. Richmond, a widower, took the river steamer from Portland down to Cathlamet, in what is now Washington, and held a service there on Sunday, October 26, 1851. He remained there for a service the following Sunday and then returned to Portland. That's all he mentions in his letter to the Missionary Society. What he omits is that on Friday, October 31, he was united in Holy Matrimony to Sarah Adelaide Adams of Boston. Fackler officiated at the wedding, and it must have been pre-arranged for him to be at Cathlamet at that time. But what interesting questions remain unanswered. Where did the couple meet? On the boat coming out? At services in Portland? Why were they married at Cathlamet? Was she a member of the household of Judge Strong of Cathlament? The event drips with romance under the most exciting circumstances. Certain it is that Richmond must have been quite a man to snatch an eligible woman away from the hundreds of men in the region who were hungrily looking for a wife.

Due to illness the Richmonds returned to New York in 1852. Two priests arrived, however, the Rev. James A. Woodward, an itinerant, and Dr. John D. McCarty, D.D., under appointment from the Missionary Society. On August 2, 1853, Fackler, Woodward and McCarty and eleven laymen met at Oregon City to draw up a petition to the General Convention requesting a bishop for Oregon, and recommending Dr. McCarty for the post.

In that mysterious way in which it works, the House of Bishops elected the Reverend Thomas Fielding Scott, rector of Trinity Church,

Columbus, Georgia, as the first Bishop of the Missionary Jurisdiction of Oregon and Washington Territories. He was sent out with little money and no clergy. The Bishop and Mrs. Scott arrived at Portland, Oregon, on April 22, 1854, to be met by Fackler and McCarty—the entire clergy staff for the two territories, which at that time included all of the present state of Idaho and parts of Montana and Wyoming. For the next thirteen years these three were to carry on the work of the Church in the far Northwest, while other clergy came and went.

McCarty took charge of the new territory of Washington, the Bishop, of Portland and the lower Columbia, and Fackler had the entire Willamette valley as his field. He held stated services at Oregon City, Champoeg, Butteville and Salem, in which latter place St. Paul's Church was consecrated on April 22, 1854. He also opened new work at Eugene.

To help him, Fackler gave the young school teacher at Champoeg a theological education, and on May 18, 1856, James L. Daly was ordained deacon by Bishop Scott. This was the first ordination, according to the Book of Common Prayer, in the Pacific Northwest. Fackler, with the Bishop also participating, directed the theological studies of two young deacons, Johnston McCormac and James R. W. Sellwood, who were in time advanced to the priesthood. To these young men Fackler offered the better posts in his field, while he concentrated his attention on Champoeg and Butteville. In the latter place he built a church largely with his own hands. The Church of the Incarnation, Butteville, was consecrated on June 23, 1861.

Fackler married again in 1860, and for a short while he must have thought that things were going to brighten up for him. But then the hard luck that was forever to dog his footsteps struck again. In 1861 floods destroyed the town of Champoeg, and on November 19th of the same year, his daughter, Ann Elizabeth, died at the age of eleven. She was at her grandparents at the time.

Fackler's grief was no doubt partially assuaged when his second wife presented him with two children, a boy and a girl. They moved to Oswego for a year where he had charge of Trinity School for Boys, the primary department of the Episcopal High School there. Mrs. Fackler wanted to visit her folks in New York state and show them the children. Apparently Fackler sold his land claim to raise the funds for the long trip, and early in 1864 his family left.

Just at this time Bishop Scott issued a call for a volunteer to go into the mining country of the newly-established territory of Idaho. Once more Fackler decided to go pioneering, in spite of the fact that he was over fifty years of age. He started eastward along the Columbia in July, 1864, holding services at various places on the way to Boise, which he reached in time for his first service on August 14. At Boise he was the only minister of any denomination. The Bishop arrived a short time later and the two toured the towns of the Boise basin.

The rough miners and pioneers of Boise liked Fackler and urged him to stay there. Fackler agreed, if they would help him build a church and congregation. He held services in a school house until the church was built. It was opened for services on September 2, 1866.

Fackler was anxious to get another clergyman to come to Idaho to help him, as he was the only Episcopal minister in what is now Idaho, Montana and Utah. He wrote to one prospect that Idaho was "a good center for a mission, if one has the requisite physique to endure the labor, for it is trying to flesh and blood, to say nothing of brains." He pointed out the growing population of the region, in which, he added, there were "some good families . . . but the majority are of the baser sort, and their presence makes it unpleasant for the decent females to be about."

Fackler's sense of humor came to the surface in the concluding portion of the letter as he told of an overnight horseback ride to Ruby City, some sixty miles from Boise. Here he preached the first sermon ever heard there. To his prospective missionary he wrote:

"To give a little excitement to the journey, and remove the tediousness which so lonesome a travel is apt to produce, there is just the faintest possibility of meeting a roving Snake Indian, or more, who will, without further ceremony, demand your horse or your hair, and who will not be satisfied unless he gets both. But don't be scared, this will not be so long. By the time you get here, and it falls to your lot to go to Ruby City, there will be no danger from Indians."

Need I add that the prospect declined the invitation!

In October, 1866, Fackler left Boise for Portland on the long trip to New York state to rejoin his wife and two children. At Portland he took ship for Panama. After crossing the isthmus, he sailed from Graystone. A few days at sea and the dreaded cholera broke out on the ship. With no thought for his own safety, Fackler ministered to the sick, prayed with the dying, and buried the dead. These unremitting labors made him an easy prey to the epidemic, and he fell at his post, a valiant soldier of the Lord Jesus Christ. He was buried at Key West, Florida, on January 7, 1867.

St. Michael Fackler was a true saint of the Church. A humble man, he sought only to serve his Lord. Others he trained and advanced, remaining himself in the background. While many, including some clergy, made fortunes in land, he was content to cultivate his original claim in a remote community, now largely forgotten. While stronger men than he sought safer posts, he was never afraid to pioneer for the Church, and at an age when most men seek comfort and security, he ventured forth again into new fields. His kindly Christian character and modest manner won him the esteem and friendship of the rough frontiersmen and miners, of the simple farmers and artisans, of a courtly southern bishop and a sophisticated New Yorker.

The news of his death came as a sad blow to the Pacific Northwest. Many were the expressions of sorrow. To the hardy pioneers of Boise there was only one way that seemed suitable to them to mark their love and respect for St. Michael Fackler. Thus it came about that the Church in that city, now a beautiful cathedral, was given the name of St. Michael's Church. What more fitting tribute could there be for one who, in many respects, is entitled to be called the "First Episcopal Saint of the Pacific Northwest."

BOOK REVIEWS

THE KINGDOM BEYOND CASTE. By Liston Pope. New York: The Friendship Press. 1957. 170 pp. \$3.00.

"It is well known that accurate information will not in itself change attitudes or conduct," writes Dr. Pope and then proceeds to give, dispassionately and objectively, a considerable number of useful facts, statistics and observations, as well as reasoned arguments, which help to undermine racial prejudice and set in perspective this thorny problem. While serving as Rector of a parish in the South a few years ago there are two books I would have treasured. This is one and the other is, "The Strange Career of Jim Crow," by C. Vann Woodward, (Oxford University Press, New York, 1955.) Between them they succeed in arming liberals with the arguments necessary to withstand the increasing intransigence of white supremacists. Dr. Woodward points out that modern, legislative segregation did not begin with Reconstruction, nor even with the Compromise of 1877, but is a product of the late nineties; that it was a peculiarity of a specialized set of economic and political happenstances, and so is not the sacrosanct institution. which "always was and always will be" and "the only way to deal with the problem," so loudly proclaimed by those who resist change today. Dr. Pope, on the other hand, strikes at the sanctity of Racism showing that, while ethnocentrism has been with us since original sin, modern racial theories, such as those undergirding Nazism in the last war and giving strength to Southern prejudice today, is a product of the mid-nineteenth century, beginning with a certain French diplomat, Comte Arthur de Gobineau. who was interested in buttressing a declining European aristocracy.

Dr. Pope's book, as well as Woodward's, gives the scholarly approach, avoiding loaded terms and slanted opinions, and so offers itself as a resource book for a study of race relations. It is also comprehensive, setting racism in world terms, including an excellent comparison of South Africa with Southern United States, and covering the whole problem generally, with special attention to the Churches and the part they have played in it. It sets forth briefly the Biblical position, showing how it can

be used and abused, and, altogether, is a very helpful and provocative book. Јонн О. Вескwith

PRAYER AND PERSONAL RELI-GION, By John B. Coburn. Philadelphia: The Westminister Press. 1957, 96 pp. \$1.00.

During the interval between the publication of this book and the writing of this review the Reverend John Coburn was installed as Dean at The Episcopal Seminary in Cambridge, Massachusetts. The effectiveness of Dean Coburn's previous ministry and the high quality of his work as pastor, counselor and teacher is reflected in his writing. Dean Coburn's experience as Chaplain to the Episcopal Students at Amherst College and as Dean of Trinity Cathedral in Newark has made a rich contribution to the contents of this book. Here is a candid approach to a topic that is uncongenial to the temper of our times. The basic questions dealt with are: what is prayer? why should we pray? what is the result and effect of prayer? To many people prayer is a closed subject: either prayer is ineffectual or useless or it is a formal routine to be practiced as an obligation without the thought or hope of achieving any result.

In this book we meet a fresh approach to the place of prayer in daily living which will appeal to all who feel the need of help from outside, beyond their own limited resources. The chief emphasis lies in the realistic rather than the mystical attitude toward prayer. If we feel ready to talk to God, or even if we do not, we can focus our attention on our needs and eventually arrive at the point where we can talk to God, tell him our problems and talk freely about what is troubling us. One great barrier is the mistaken idea that we need to feel pious or that we must not risk offending God by complaining about our lot in life. The more honest we are the more fruitful our prayer life will be: the outcome is not necessarily what we hope for or expect since our prayers are often answered in ways that we had not anticipated. Honesty and simplicity are the keynotes in this approach but the reader will also find helpful suggestions about the various modes of prayer. Finally attention is focused on the way in which prayer becomes effective in our everyday

living since prayer is essentially worship and worship is the expression of our acknowledged dependence upon God and our loyalty to him. Dean Coburn affirms that at the heart of the Christian life suffering and joy are closely bound together. He shows how the joyful acceptance of suffering is actually to have a part in Christ's great act of Redemption and suggests how our life as Christians now and our life after death is one in the joy "shared by all those who live with God as they offer him their sacrifice of praise and thanksgiving. . . . This joy is the love of God in our hearts now and forever."

Prayer and Personal Religion is being used currently as a text in the course on Personal Religion for Juniors at the Virginia Seminary: it is highly recommended for use by the clergy and also for the layman.

LOWELL P. BEVERIDGE

CHRIST AND HIS CHURCH. By Anders Nygren; tr by Alan Carlsten. Philadelphia: The Westminister Press. 1956. 125 pp. \$2.50.

With these six lectures on the relationship between Christ and the Church, Nygren initiated the Laidlaw lectureship at Knox College, Toronto, in 1954.

After a review of nineteenth century theology, which, Nygren says, tried to make the Gospel independent of both Christ and the Church, Nygren establishes the intimate inter-connection of all three. Two lectures develop a New Testament doctrine of Christ as both fulfilling and transforming the Jewish idea of the Messiah. Then two lectures set forth strongly and realistically a New Testament doctrine of the Church as the body of Christ, in relation to the preceding Christology. In the concluding chapter, Nygren indicates the relevance of his conclusions to the ecumenical movement.

One wishes that the proportions of this book were different. Seventy-five of the one hundred and twenty-five pages of the book are devoted to the Christological chapters; and although they are quite well done, there is little in them which will be fresh or new to those who remember Dr. Mollegen's lectures on the Synoptics as long as ten years ago. I confess to some surprise at Nygren's treatment of John Baptist, as having in historical fact recognized Jesus as Messiah at the Baptism. (pp. 70-71). It seems

so inconsistent with his own treatment of the Messianic secret.

The chapters which deal with the church are strong, and the point of view is fresher-although it has much in common with Dr. Stanley's lectures on the Doctrine of the Church. They are regrettably short. (27 pages.) He states the mutuality of Christ and the Church. "There is no Christ without the Church, no church without Christ." (p 89). "Obviously," he says by way of qualification, "this is an over-simplified formula, insofar as the pre-existence of the Son of God with the Father was independent of the Church and further since the reciprocal contingent relationship is of a wholly different sort. With this reservation, however, the thesis is valid." (page 90). He can even say, "The body of Christ is Christ himself. . . . The Church is Christ as he is present among us and meets us upon earth after his resurrection." (page 96).

There is, he concludes, but one church. It is a mistake for ecumenical gatherings to talk about 'making' the Church one. The Church is one. Its unity is given by its participation in one Christ through the Spirit, by Word and Sacrament. "All divisions (which Nygren carefully distinguishes from diversity) within the Church is an attack upon Christ himself. It is therefore a concern of first importance that the unity which is fundamental to the Church shall come to expression in its life." (page 120). Nygren advocates a course of action characterized by 'ecumenical patience,' proceeding on the basis of unity as an already existing reality.

This is all very true, even impressively so. But I cannot resist the feeling that a theologian of Nygren's stature could, and perhaps did, produce such a book as this with one hand tied behind his back.

Charles Price

THE THEOLOGY OF CALVIN. By Wilhelm Niesel; tr by Harold Knight, Philadelphia: The Westminister Press. 1956. 254 pp. \$4.00.

Karl Barth is alleged to have thanked God that he is not a Barthian. This book is an effort to demonstrate that Calvin is not a Calvinist. To be more exact, it is part of a current re-appraisal of Calvin, which is endeavoring to separate Calvin's own theology from the developments and perversions which have overlaid it during the course of four hundred years. As the

valuable opening chapter of this book makes plain, the participants in this endeavor are largely continental Reformed theologians (with the notable exception of T. F. Torrance.) The author holds his ThD. from Gottingen, has studied under Harnack, Heim and Barth, and is active in the World Council of Churches.

This work is of some interest for Anglican theology in view of Calvin's notable influence on the English reformers. The point of view represented by this book will be helpful in reaching a more positive evaluation of that influence, particularly in the matter of sacramental theology. Niesel ably distinguishes Calvin's teaching on the Eucharist from Luther's on the one hand, with its insistance on substantial metamorphosis, and from Zwingli's on the other, in which the sacramental elements are little more than aides de memoire, enabling the worshipper to realize Christ's spiritual presence. In this matter Calvin shows his clear and close reading of the early Fathers.

The chapter on the Church is similarly of considerable interest to Anglican thought. Niesel is further concerned (1) to emphasize the Christocentric nature of Calvin's doctrine of God, countering the cliché that Calvin's chief emphasis is on the majesty of the Father at the expense of the Incarnation; (2) to protect Calvin from the charge of fundamentalism in interpreting the Scripture; and (3) to establish that his doctrine of election is "revelational" and exegetical rather than metaphysical and speculative and that it is not as central in his thought as is commonly supposed.

Although one must wonder if in all of this argument Niesel does not protest too much, one must also be impressed at the running apparatus of citations from a wide selection of Calvin's work which accompanies the text. The whole gamut of a great theologian's thought is remarkably compressed and lucidly organized.

Not easy reading, but a worthwhile adventure with a great theologian and a sympathetic interpreter.

CHARLES PRICE

DYING WE LIVE—edited by Helmut Gollwitzer, Kathe Kuhn, Reinhold Schneider, with forewords by Reinhold Niebuhr and George N. Shuster. New York: Pantheon Books. 1956. 285 pp. \$4.50.

From time to time movies made during and about the Nazi Era appear on television. They evoke vague feelings and memories which stir around in the back corners of the mind and suggest that these things actually did happen, but in another century and on another planet, So fast has history moved since then.

Dving We Live brings the period back sharply into focus. One remembers again the shock of it all, the grandeur and the misery, the degradation of human beings and their heroism and nobility. It is a collection of letters written by political prisoners of the Nazi regime as they waited for their execution. The men and women who wrote them came from all walks of life and came to resist the Nazis for many different reasons. Most of them. but not all, were evidently committed Christians before their imprisonment. Most of the letters are highly personal. vet one does not feel uncomfortable reading them.

The book has a double aspect. If one is interested in Germany, it is a most interesting political document, using political in its broadest sense. We are all aware of the extraordinary physical reconstruction of West Germany. One wonders however, if the physical reconstruction would have been as dynamic and as creative as it is, or indeed as swift. without people such as these. Many people were saying after the war that the Germans were totally diseased, that no nation of health and integrity could be built on the basis of what the Germans were as a people. But no people totally diseased could have produced men and women of the caliber of those represented in Dying We Live. Here is evidence that the Germans have more to build on than sheer physical wealth and vigor,

This collection makes another contribution to the political health of West Germany. Many Germans were evidently under the impression that the resistance to Hitler was confined to a few high ranking Army officers and aristocrats. Some have said, on the basis of this, that if the Army had not been corrupted, Germany would have won the war. The editors must have been conscious of this, for they have included not only letters of those associated with the Army group, men such as Dr. Goerdeler, Count von Moltke and Baron von Roenne, but also letters from students, Protestant and Catholic clergymen, intellectuals, even a nameless farmboy, showing how widespread the resistance was.

All this gives a certain interest to the book, but its power lies in the witness of these men and women as they faced

imminent torture and death in the midst of an overpowering national tragedy. Here is dramatically pictured what commitment to Christ ultimately means, and the picture comes with personal force like the passion narrative. In describing his trial to his wife, von Moltke tells how the judge leaned forward and said. "Count Moltke, Christianity and we National Socialists have one thing in common and one thing only: we claim the whole man," Then von Moltke goes on, "of the whole pack he is the only one who knows why he has to do away with me." In another letter written after torture he says, "Thanks above all, dear heart, to the Lord, thanks to you, dear heart, for your intercession, thanks to all others who have prayed for us and for me. Your husband, your weak, cowardly, complicated, very average husband has been granted this experience. If I were to be rescued now I must say that I should first of all have to find my bearings again, so overpowering has been the demonstration of God's presence and omnipotence." Then there is the last letter of Baron von Roenne to his wife. "If only you knew with what inconceivable loyalty He is standing by my side at this moment, you would be armored and calm for all your difficult life." In letter after letter the sense of being totally committed to Christ and the exaltation that comes with the sense of the presence of Christ is repeated over and over again.

Another theme which runs through the letters is the awareness of the judgment of God. There is for instance the letter of Count Yorck von Wartenburg to his wife: "My death will, I hope, be accepted as an atonement for all my sins and as a vicarious sacrifice in expiation of the guilt we all harbor in common. May it also help to lessen, if only by a hair's breadth, the alienation of our era from God." Dr. Goerdeler wrote, "Is it not possible that with our arbitrary nationalism we have affronted God and practiced idolatry? Yes, in that case the things that are happening would have meaning: God desires to root out thoroughly in all nations the propensity to harness him to their national ambitions. If this be true, we can only beg God to let it suffice, and in the place of tears and death, to give ascendancy to the apostles of reconciliation who have recognized this spirit in God and this purpose in His judgments. For this I pray Him."

But most powerful of all is the calm gentleness, the warm love, the peace which breathes through all the letters.

This is what makes it a hard book to read, and this is what makes one turn to it again and again, for in it faith, hope and love are shown in action.

C. W. SHEERIN

THE CHRISTIAN YEAR. By Edward T. Horn, III. Philadelphia. Muhlenberg Press. 1957. 243 pp. \$3.75.

This attractive and lucidly written book is the product (or one of the products) of the current liturgical revival in the Lutheran Church. The author is a member of the United Lutheran Church's Department of Worship, and a representative of the United Lutherans on the Joint Committee (of all Lutheran bodies) on the Common Liturgy. He is pastor of Trinity Lutheran Church, Germantown, Pa. His work everywhere reflects what is of interest and value to practical parish liturgies.

The Christian Year consists of five excellent introductory chapters on "God and Time," "How the Church Year Came to Be," "Ancient Service Books and Calendars," "The Church Year and the Service," and "Liturgical Colors." I cannot remember having seen this material more succinctly and clearly presented. Nine chapters follow, in the course of which the author deals in order with the propers set in the new Lutheran Service Book for each Sunday in the Church Year, for a number of Saints' Days (roughly the same as those provided with propers in the American Prayer Book and for several other occasions. (The Lutheran propers consist of introit, collect, lessons, epistle, gradual and gospel.)

The scope of this work invites comparison with Massey Shepherd's American Prayer Book Commentary. The most obvious difference is that Horn makes no attempt to treat the content of the propers, to illuminate the texts exegetically, as Shepherd does so suggestively. He is interested chiefly in how the propers for a given Sunday came to be chosen, and how customs connected with the Church Year arose. He systematically compares Lutheran use to both Roman and Anglican. (Shepherd regularly indicates only the Roman usage.) It is bracing for us Anglicans, who tend to be complacent about what Dr. Shoemaker sometimes calls "our incomparable lethargy," to read such an able apologia for Lutheran liturgical usage. "In general." Horn claims, "it may be claimed that the Lutheran use is closer to the historic use of Western Christianity than is that

of any other church. . . . The Lutheran liturgy and the First Prayer Book of Edward VI of 1549 were strikingly similar. Were the latter still in use in Anglican churches, there would be surprising agreement between the two liturgical non-Roman churches of Western Christianity." (page 6).

The other side of this picture, of course, is that the Lutheran churches, in America at least, do not use their liturgical inheritance to the extent that the Episcopal church does. This reviewer's happiest venture in interdenominational relationships occurred one Lent when I was invited to hold mid-week services in a Lutheran church in an interim between pastors. I simply read Vespers out of the Lutheran Service Book, and was told that the congregation had learned more about its own liturgy than at any previous time.

The similarity and difference in outlook between Lutheran and Anglican is poignantly illustrated by the following sentences: "Many regular attendants at Anglican worship hear the historic propers only on the first Sunday in the month at communion, and on some festivals. In Lutheran use, the antecommunion is the normal Sunday service, though the ideal postulated by Luther and the sixteenth-century church orders was a sermon and communion every Sunday. The church is slowly returning to that ideal, but in the meantime the regular attendant at Lutheran worship hears the historic propers - introit, collect, epistle gradual, gospel—every Sunday and on all festivals." There will, I suppose, be a wide range of reaction from Episcopalian readers to those sentences, but I imagine that not one of us would put the same store by hearing the historic propers Sunday after Sunday as Horn does.

If you have Shepherd, this book may not be different enough to warrant your having it. But if you have more than a passing interest in liturgical matters, this is a book you should certainly look into. There is plenty of material in it revelant to us; some of it is quite fresh; the viewpoint-is stimulating; the organization good, the writing clear and readable. The five introductory chapters alone are worth the price of admission. Fourstar performance.

CHARLES PRICE

CATCHING UP WITH LIBRARY OF CHRISTIAN CLASSICS

Most of us leave seminary wistfully regretting that the relentless academic pace did not leave us time to become better acquainted with any one of a number of the great men in the Christian tradition to whom, for personal reasons, we happened to take a fancy in passing. The purpose of this report is to point out that the Westminster Press' Library of Christian Classics offers you the opportunity to develop your friendship with your favorites of student days without the necessity of dragging down dusty tomes from the library's shelves and of doing the collateral introductory reading in other sources. (All volumes are \$5.00 each.)

For instance, Early Latin Theology, (1956) Volume V in the series, under the editorship of the capable and readable British historian S. L. Greenslade. sets forth representative selections from the writings of four men, Tertullian, Cyprian, Ambrose and Jerome, the latter two being among the four great Doctors of the Western Church. Here is the brilliant, facile, biting Tertullian attacking the perversions of the faith in his "Prescriptions Against Heretics" and setting forth the difficulties of the Christian every day life amidst the glittering pagan culture of Carthage in his "On Idolatry." Cyprian, writing under the onslaught of the Decian persecution, speaks up for the unity of the Church and addresses himself to the problems of Christians who become apostate under pressure and to related issues of the validity of baptisms performed by schismatic clergy. Here are the letters of Ambrose of Milan fighting vigorously, and perhaps all too encompassingly, for the independence of the Church from Empire and Emperor. Here are the trenchant phrases of Jerome, setting forth the allure of the monastic life in the last days of the Empire, speaking up in caustic phrases in the controversies of his day.

Volume IV, (1956) contains the famous catechetical lectures of Bishop Cyril of Jerusalem, a contemporary of Jerome's, in the form of an extended commentary on the articles of the Creed. These are fourth century "confirmation class," given during the 40 days of Lent to the adult candidates for baptism and confirmation in a series of 18 discourses ranging over the whole content of the faith as it was presented to the average member of the Christian community. Coupled with Cyril in this volume is a short apologetical treatise by Bishop Nemesius of the nearby city of Emesa, setting forth the Christian doctrine of man as against the rival pagan theories.

A single volume, Volume IX, Early

Medieval Theology, (1957) bridges the years from 400 to 1100. Vincent of Lerins, author of the famous phrase that catholic truth is what has been believed everywhere, always, and by all men, opens the volume with his Commonitory from which the phrase is taken. The Commonitory is the reasoned effort of a brilliant monk in the famous monastery on an island off modern Cannes to formulate a rule of faith which will at once refute the naively liberal doctrine of man of Pelagius and the too rigorously asserted predestinarianism of St. Augustine. Editor George McCracken also includes the voices of Radbertus and Ratramnus debating the mode of the Presence in the Eucharist; Gregory the Great and Alcuin of York commenting upon Holy Scripture; a representative selection of medieval preaching; and, finally, the early medieval ideal standards of the ministry as set forth by the Venerable Bede and others.

Next in the series is Volume X, a Scholastic Miscellany, (1956) representing the high middle ages, exclusive of St. Thomas. The editor, Dr. Eugene R. Fairweather, an Anglican theologian and priest on the faculty of Trinity College, Toronto, assesses the significance of the intellectual achievement of medieval Christendom in a perceptive introductory essay. He devotes nearly half the volume to Anselm of Canterbury (the Proslogian, the Cur Deus Homo, and selections from other of Anselm's writings.) Then, as he carries the medieval development forward to the Thirteenth Century and after, Peter Abelard, Peter Lombard (the author of the Sentences, the standard textbook of theology down to Luther's times), Stephen Langton of Canterbury, Bonaventura, Duns Scotus and finally, William of Ockham, are heard in excerpt.

And, finally, the most recent volume to be issued in the series is Spiritual and Anabaptist Writers, (1957) selections from proclamations of the "Fourth Reformation" (as versus Anglicanism, Calvinism and Lutheranism), or the radical left wing of the Protestant Reformation. Rather than dismissing the subject as irrelevent to mainstream Christianity, the inquiring parish minister would do well to investigate the selection of reforming writings here included. For here lie the theological roots of a large portion of American Christianity with its strong individualistic bias, its insistence upon radical separation of church and state, its rejection of traditional forms of church government. Here, in brief, he will recognize the theological presup-

positions of many of his Christian neighbors, as well as the direct parentage of several families among the Protestant churches.

ALLEN J. GREEN

BROWSING AMONG BOOKS RECEIVED

Of the books in Old Testament that have come to the Seminary Journal, two are especially noteworthy. Bernhard W. Anderson's Understanding the Old Testament (Englewood Cliffs, N.J.; Prentice-Hall, Inc., 1957. 551 pp. \$7.95) is a very full introduction to the study of the Old Testament, and one which Dr. Robert Kevin is using as the text for his first year course. A volume which was published three years ago but which deserves special mention is Sigmund Mowinckel's He That Cometh (New York and Nashville: Abingdon Press. 1954. 528 pp. \$6.50). It is a translation from Norwegian and is the most complete study of patterns of biblical Messianism available, even though some of its conclusions could be vigorously disputed.

Three New Testament scholars of the Episcopal Church have published books this year. Dr. Frederick C. Grant of Union Theological Seminary in New York City, has written The Gospels: Their Origin and Growth (New York: Harper & Brothers, 1957. 216 pp. \$3.75). This volume makes use of some of the material in his earlier The Growth of the Gospels, but it is so much expanded that the result is really a new book. It continues, however, to emphasize the importance of Form Criticism and consequently the close relation of the Gospel materials to the whole life of the early Church. The second book Jesus in His Homeland (New York: Charles Scribner's Sons. 1957. 182 pp. \$3.75) by Sherman E. Johnson, Dean of the Church Divinity School of the Pacific, is of special interest to Virginia Seminary alumni because the substance of several of its chapters was given by the author a few years ago as the Reinicker Lectures. Making use of the recently discovered Dead Sea literature, it is a study of Jesus in the light of his geographical, cultural, and religious background. The third work is by Pierson Parker, Professor of New Testament Literature and Interpretation at the General Theological Seminary, with the title Inherit the Promise (Greenwich, Connecticut: The Seabury Press. 1957. 243 pp. \$4.25). Parker's study falls into the general category of biblical theology and in it he delineates six ideas which he considers to be "keys" to an understanding of the New Testament: Covenant, New Age, The Law, Truth by Contraries, Physical and Spiritual, The Man.

To the field of Systematic Theology belongs Albert C. Outler The Christian Tradition and the Unity we Seek (New York: Oxford University Press. 165 pp. \$3.25). In it this Methodist theologian addresses himself perceptively to the problem of Church unity and focuses particularly upon the nature of Christian community. Much of the material it contains was presented in 1956 in the annual lecture series sponsored by the Washington Council of Churches, Howard University and the Virginia Seminary. While Outler's book deals primarily with the problems of unity within Protestantism, K. E. Skydsgaard's One in Christ (Philadelphia: Muhlenberg Press. 1957. 220 pp. \$4.00) is concerned with the possibility of "conversation" between Protestants and Roman Catholics. The author belongs to the Evangelical Lutheran Church in Norway, so the work deals mostly with differences and similarities between that tradition and the Roman Church.

Students in Dr. A. T. Mollegen's Junior Apologetics course are reading the recently published book by Arthur F. Smethurst, Modern Science and Christian Beliefs (New York and Nashville: Abingdon Press. 1955. 300 pp. \$4.00). As the title suggests, this is an analysis of the relation of the Christian faith to the modern scientific enterprise. Smethurst is better qualified than most who write in this area, having a Ph.D. from the University of London for research in geology and geochemistry and also an honors degree in theology from Oxford. A succinct and penetrating treatment of the relation between the Christian faith and politics is John A. Hutchison's The Two Cities: A Study of God and Human Politics (Garden City, New York: Doubleday & Company. 1957. 190 pp. \$3.50).

Another book the Juniors are reading is John B. Coburn's Prayer and Personal Religion (Philadelphia: The Westminster Press. 1957. 96 pp. \$1.00). Coburn is the new Dean of the Episcopal Theological School in Cambridge and a personal friend of Dean Jesse Trotter, in whose Personal Religion course the book is required. Dean Trotter says that it is an excellent introduction to the subject for the first year seminarian.

Good paperbacks continue to appear. Those that have come to the Journal are: Saint Augustine, by M. C. D'Arcy et al. New York: Meridian Books. 1957.

367 pp., \$1.35.

Berdyaev, Nicholas, Dostoevsky. New York: Meridian Books. 1957. 227 pp., \$1.25.

Burnet, John, Early Greek Philosophy. New York: Meridian Books. 1957. 375

Calhoun, Robert L., God and the Day's Work (A Reflection Book). New York: Association Press. 1957. 128 pp., \$.50. Casteel, John L., The Promise of Prayer (A Reflection Book). New York:

Association Press. 1957. 125 pp., \$.50. Hiltner, Seward, Sex and the Christian Life (A Reflection Book). New York: Association Press. 1957. 125 pp., \$.50.

Niebuhr, Reinhold, Leaves from the Notebooks of a Tamed Cynic. New York: Meridian Books. 1957. 225 pp., \$1.25.

Williams, Albert N., What Archeology Says about the Bible. (A Reflection Book). New York: Association Press. 1957. 125 pp., \$.50.

Paul Sorel, manager of the Seminary Book Service, disclaims any knowledge of what constitutes a good book, but he says that the following paperbacks are really selling:

The Writings of Martin Buber, by Will Herbert, New York: Books. 1956. 351 pp., \$1.35. Meridian

Cochrane, Charles Norris, Christianity and Classical Culture. (A Galaxy Book). New York: Oxford University Press. 1957. 523 pp., \$2.95.

Existentialism from Dostoevsky to Sartre, selected by Walter Kaufmann. New York: Meridian Books. 1957. 319

pp., \$1.45.

Niebuhr, H. Richard, The Social Sources of Denominationalism. New York: Meridian Books. 1957. 304 pp.,

Religious Drama, Plays by W. H. Auden, et al., selected by Marvin Halverson. New York: Meridian Books. 1957. 410 pp., \$1.45.

Tillich, Paul, The Religious Situation. New York: Meridian Books. 1956. 219

Underhill, Evelyn, Worship. New York: Harper & Brothers. 1957. 350 pp., \$1.75.

Waddell, Helen, The Desert Fathers. Ann Arbor, Michigan: The University of Michigan Press. 1957. 209 pp., \$1.25.

Williams, Charles, The Descent of the Dove. New York: Meridian Books. 1956 240 pp., \$1.25.

MURRAY L. NEWMAN, JR.