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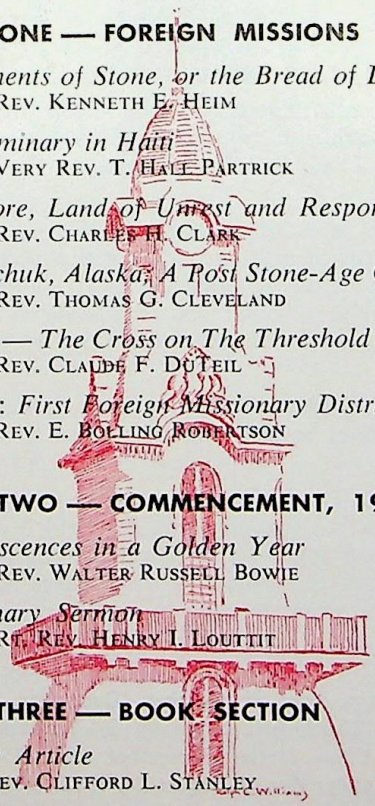

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Monuments of Stone, or the Bread of Life?

Points Towards A Theology For Missionaries

By THE REV. KENNETH E. HEIM, *Visiting Professor of Missions*

Every missionary who journeys outside of that area which we call Christendom, and by that I mean simply those countries whose major religion has been Christianity for long enough so that its political and social fabric has been deeply permeated by it, will, if he is sensitive at all to the people outside this area, make an interesting discovery about himself and about the Church as it exists within Christendom.

He will discover that the articulation of his faith, as he has imbibed it from his parents and pastors and teachers, as he has absorbed it from the accumulated complex of customs and attitudes in the society in which he was nurtured, is in need of radical rearticulation before it can be of use to him in his new situation.

He will at first attribute this to no lack in the basic theology which is the framework of his belief, but rather to his inability to adapt this theology to the apologetic requirements of his new situation. He will therefore study the language, the customs, the religious ideologies of those with whom he is thrown, and he will try to find how what he knows can be rephrased without loss in terms of what he has learned, so that there may be meaningful communication. This, in a word, is the task of Christian apologetics, and it is always a particular task for a particular age and a particular place.

He may say, "The Christian faith is the Christian faith, theology is always an adequate statement of that faith in universally recognizable terms, and apologetics is the adaptation of that theology to people of a particular time and place."

I should like to question this. It seems to me that the question for the missionary from Christendom is not the question of the proper apologetic expression of his theology. The question is rather whether Christian theology itself as he has received it is not defective and in need of radical rethinking, before it can be the proper material for its translation into a particular apologetic.

Is it not true, for instance, that generally speaking, Christian theology has not had to argue out its basic precepts with, or even in the hearing of, a major opponent, since the time of Augustine?

Since then, what major theologian, himself once a theologian of a non-Christian faith, has formed his Christian theology on the basis of the conversation between Christian belief and a powerful non-Christian belief? Minor instances might be given, such as Uchimura, but I cannot think of any major ones.

In the early church, theology was the outcome of apologetic, now it is the reverse. The great living formulations, to which theology must go, but which are not yet theology, those of the New Testament, were those of men who had had one faith and discovered another, and phrased their new faith in terms of the former.

Their formulations were apologetic in terms of another living faith than Christianity. They were either addressed to members of that other faith

by one who knew it, or they were at least the outcome within the writers of a debate between Christianity and that other faith. The theology was the resultant of a conversation between the church and the world.

There is a sense in which this must even be said of the New Testament, in which the Christian faith is set over against the Jewish faith in which all its writers were nurtured. For whatever the continuity between Judaism and Christianity, those outside the New Israel belonged to the world.

The other great debates came later, though some of them appear also in the New Testament, for example, the debates with Platonism, with Stoicism and with all the combinations of these with each other and with elements from the new faith. In the fire of these debates the creeds were formed, the great classical conciliar statements elaborated, and the beginnings of systematic theology attempted, criticized, reformulated, discarded.

In all of this grand process the stimulus was the world, at least on one side of it.

But by the time Mohammed came along, Christendom was formed, and secure within its house the Christians were arguing with one another, and theology became domesticated. The debate was no longer with the world, it was between varying interpretations of the faith. It was against heresy.

Observe then what happened: the success of Mohammedanism was in part a welcoming of it by the monophysites, one of the parties to the intramural Christian struggle.

The reply of Christendom, when it got its strength, to Mohammedanism was not conversation, it was war. The world outside Christendom was to be fought against, in order to protect Christendom.

The reply to the northern barbarians was a little different but in this case also, there was no real conversation, for there was no worthy opponent; the reply was to absorb the barbarians, and educate them. They lent themselves to this quite readily.

The history of the Middle Ages, the history of the Reformation itself, is largely a record of a church in conversation with itself, or at least a Christendom in conversation with itself. Christianity settled down within the culture it created.

The narrowing process went even further. There was to be no conversation with heretics within Christendom either. When the preaching of St. Dominic failed to win the heretics of France, then the church allowed the methods against them that it has urged against the Mohammedans, and though this did not prevent later debate, it set the pattern for the cruel internecine wars that are one of the disabilities with which every missionary must cope. Whatever one may think of Prof. Toynbee's suggested solutions for the theological problem, his indictment of the bloody consequences of historic Christian exclusivism in his "Historian's Approach to Religion" has to be taken seriously.

What I want to suggest here is that despite the brilliant missionary exploits of the Roman Church from the 16th century, and the equally amazing emergence from its shell of missionary Protestantism in succeeding centuries, the tone of Christian Theology had been set within a domestic context, and the missionaries brought with them to the world outside

Christendom an apologetic based upon a theology formulated by conversation between members of the church who had always been members of the church debating with each other within a political and cultural framework itself created by the church.

Their successes were in spite of their theology, not because of it. Thus the Jesuits in China tried to break through the ideological barriers of the traditional statements of the faith, and were finally rebuked and brought back into line.

Furthermore, they carried with them the aroma, not merely of the church as it had been conditioned by internal conversation but also the suspicion that they wished to extend Christendom as a political and sociological entity. This meant the extension of Spain and Portugal in their instance; as it meant later the extension of England or America for the Protestants. In the former case, this was their defeat in Japan, while in the latter case the Christian flag usually preceded rather than followed the missionaries, though even when that was not the case they were usually accompanied by the economic missionaries of Christendom while in their own overflowing baggage they carried everything from New England architecture to European tablemanners. They identified Christendom with the church and those to whom they went took a good look and rejected, at least in China, both Christendom and its Christian representatives.

The theology of Aquinas, Luther, Calvin and Hooker and their successors, namely the main staples of western theological education, was the theology born in Christendom of debates within Christendom if not within the Church.

The conversion theology of the Protestant evangelicals did little better, for it was founded upon a motive that was on the one hand negative (that of saving souls from hell) and on the other hand founded upon the expectation of a psychological experience that was itself only a possibility in a society conditioned by centuries of Church Christianity together with ideas of individualism and subjectivism impossible to think of in many countries.

If this is in part true, then the successes were amazing. However, the full conversation between church and world could not yet come, and proof is that no great seminal theologians are to be found among any of these missionaries. They were good men, they were saints, but they brought the faith as they knew it to strange shores and deposited it so to speak as one would take off a knapsack and lay it on the ground.

It contained curious objects, the products of strange controversies within Christendom, and the people who looked within were often fascinated and appropriated the objects.

The result was, over and over again, the non-indigenous church existing in an alien culture, the monument of stone instead of the bread of life.

Today's missionary knows that this is wrong. He wants a conversation that is not just church with church, or church with some wandering offspring of church within Christendom. He wants conversation between church and "world" as he finds "world" in Japan, in Africa, wherever he may be. He cannot use the arguments from the church magazines against the secularism within Christendom to meet the secularism outside Christendom, because one is a secularism out of Christianity and the other is a more

innocent secularism borrowed perhaps from Christendom but quite different because it is planted in top of a culture that never knew Christianity.

He wants a theology that has arisen from those who have been in the world as it is in his time and at his place, and who have known this world and loved it, and—become Christians. Such a theology is the desideratum for the missionary. So he studies the people he is with, their religion, their customs, their lives and he longs for the beginning of the conversation that will make the theology.

The beginnings of the conversations have, I believe, long since commenced. One major theologican has appeared. In 1938 [1] Dr. Kraemer showed us how not to converse. He has now begun to [2] show us what it is, from our point of view, that we are conversing with. What he has said is phrased in the rigorous manner of the Continental theologian and to that extent I believe is only a set of pointers for what must come. But I believe he has shown the way, and others are to follow.

It is strange what a missionary today must do.

He must go to some very strange places in the systematic theology of Christendom to find what he seeks, after he meets with those whom he believes Christ seeks.

Briefly he is searching for a theology of which the focal points are God-world rather than Christ-Church. What he finds everywhere is the preoccupation of Christendom with God—Christ—Church. It stops there, or else it goes on God—Christ—Holy Spirit—Church—world, in a descending order of importance in thinking, liturgies, concern, until at last I believe something dreadful has happened.

So he has to start quite simply from that in the Bible which restores world as a major category, then find again where Christ and Church belong in the light of this relationship. I think if he could do this well he might restore some false perspectives to the theology since Christendom came into being.

Let me enumerate some of the starting places for this theology (which should never be called the theology of missions since all Christian theology must be the theology of God's purpose and action towards the world).

He will want to say: (1) God *created* the world, and found it good. When he says this he will have in mind all of the potentialities of man and nature in combination which produced the cultures. He will therefore beware of condemning out of hand a pagan culture as something alien from God and unusable by God. He will go about expecting to see the marvelous gifts of God in man and nature and when he sees them he will rejoice in them and thank God for them. He will find everywhere about him the rich endowments of God the Trinity who from the beginning has made and sustained everything that has life. This attitude will in turn communicate itself as appreciation and a bridge for communication.

(2) He will not forget that he lives in a *fallen* world. He will know this as a condition of himself and his fellow missionaries as well as of those who have not yet accepted the gospel. He will therefore expect to find every form of self-worship including the worship of the culture appearing in all of the forms which *he* himself should know only too well how to expect: as

[1] "The Christian Message in a Non-Christian World": Hendrik Kraemer (London 1928)

[2] "Religions and the Christian Faith"; Hendrik Kraemer (Westminster Press, 1956)

nationalism, as religion of the culture, or nature worship in any of its manifold forms. But he will not allow himself to think that the culture that worships itself instead of Him who gave all is to be rejected by him in the name of its Creator. He may perhaps remember that thanksgiving to God is the way of consecrating God's things. Here he may find a missionary clue in good eucharistic theology.

(3) He will remember that God *loves* the world, and that he loved the world so much that he gave his only begotten Son to the end that all that believe in Him might be saved. That is, he loved the whole world, not just the Church. For what is the Church but the body through which the love of God for the whole wide world is to be declared? Therefore is the Church also beloved, for it is God's messenger, it is that through which he speaks. Beyond that the Chuch is that body which can be thankful because it knows whereof to be thankful, and that blessed thing is that God loves not the Church but the *world*. That, surely is the good news. The missionary who knows this in the marrow of his bones is never in danger of approaching the world outside Christendom with a sense of superiority. How can he, if he knows that God did not think it too much to humble himself unto death itself for the sake of such a one. He will not be surprised to meet people nobler than he is, more intelligent than he is, more sensitive to nature and to the nuances of human relationship, more skillful. This will not daunt him, nor will it matter that he may see degradation beyond what he has ever experienced. This is the world which God loved to the point of entering and dying.

(4) If God loves the world, it is a corollary that he *sent* his Son, and that he *sends* his Church into the *world*. As the glory of the Son is to be discovered in his *mission* to the world, so also with the dignity of the Church, whose vocation is joined with that of the Son's. "As the father sent me, so also I send you", and the sending is always to the world. The corollary of this in turn is the definition of the Church, which requires for its fulness the category world, just as it requires the category God.

Perhaps another way of saying what seems to me so important is that the western church, the church of Christendom, has not only conducted a theological conversation in which "world" was minimized or equated with Christendom only, but has also somehow forgotten the doctrine of creation as a part of Christian theology.

The early and medieval church was perhaps afraid of the creation. In Francis of Assisi, there was a brief moment in which the creation could be loved as a gift without being worshipped. That moment passed, and in subsequent western civilization the Church went inside itself and refused the fresh air while modern man proceeded to stay outside of the church and begin his exploration of nature.

I wish that in Japan it were possible to create a theology that could correct western theology, so that the gifts and endowments which were lavished here might be offered up to God and placed upon the table for all to enjoy without fear.

Perhaps between the foreign and Japanese Christians we can begin the conversation which leads in this direction. The function of the foreign missionaries in this situation would be that of catalytic agents, providing chiefly the stimulus for bold adventuring, instead of meek imitation, in the formulation of an adequate theology for the relation of God and world in our time and in our world.

The Seminary in Haiti

By THE VERY REV. T. HALL PARTRICK, *Dean*
V.T.S. 1949

We (Charlotte and I and our two boys, Ted, then 3½ and John, nearly 2) arrived in Haiti September 19, 1953, and eight days later, on the 27th, moved out to the Seminary at Mont Rouis to open the academic year on the feast of St. Michael and All Angels two days later.

Circumstances conspired to inundate the new dean. I had been assigned to Haiti to succeed one of the two American priests in Haiti. Of these two, one served as dean and was in residence eight days of each two weeks. The other did English-language work at the Cathédrale Saint Trinité in Port-au-Prince and spent four days of each two weeks at the Seminary. I was going to replace the latter.

The Seminary is located on the coast 45 miles northeast of Port-au-Prince on the main highway North—at that time an unpaved and unimproved road most of the way to the seminary. A small 4-room masonry house had been built at the seminary the summer of 1953, and we were to try living there. Between our appointment and our arrival in Haiti the seminary dean died, and I realized that the burden of the seminary teaching would fall on me, at least for a while. The only continuity in the seminary was Bishop Voegeli and the four returning students: one senior, one middler, and two juniors.

A quick run-through of courses the seminarians had had revealed the work I would have to do. Clearly, the senior must round out his course of studies, and the other students would have to be kept busy. The catalog of the ten courses I offered that Fall will highlight the situation: Intertestamental History, the Hebrew prophets, the literature of the Gospels, the Pauline literature, early Church History, Systematic Theology (The doctrine of man), Apologetics, Christian Ethics, Moral Theology, and beginning Liturgics. The Fall trimester lasted ten weeks and each course had 20 class lectures; a little arithmetic reveals that I taught 20 hours a week.

Our library had a nice small collection and I had my VTS notes plus reading notes and class notes from the Sewanee summer graduate school. Each day I studied 4-6 hours for the next day's classes, limiting study for any lecture to 1½ hours. The seminary community was quite small; so I actually had more time with my family than I had had during the four years in a North Carolina diocesan mission. We swam together daily and I had all my meals at home. Weekly we journeyed to the capital for supplies but couldn't have spent more than 8 or 10 evenings in town the whole first year.

Daily I celebrated the Holy Communion in our simple chapel. The seminarians read the daily offices and the other choir offices once weekly. The round of services, with what was at first an exotic ceremonial, quickly grew on me and proved, together with my family and the cooperation of the students, to be the decisive factor in keeping us going. Bishop Voegeli visited when he could and offered encouragement and help at every step.

By the end of the academic year, the road into the city had providentially been paved, and we were able to stop for breath and begin to look beyond the next day. Some generous contributions from VTS and the diocese of North Carolina and other sources were translated into important additions to the library. The building up of the library has been a major concern of this seminary "administration." Useful works in French have always had first call, but we have not hesitated to build up our supply of important books in English. This is a tremendous labor, and my respect for librarians has risen sharply.

I would estimate that we have spent in these five years between two and three thousand dollars on books, acquired about that number by purchase or gifts, and the four of us who have done most of the culling of bibliographies, book reviews and lists, the ordering, the bookkeeping, and the processing must have put in a comparable number of hours' work.

I had University French and spent 6 months as a volunteer ambulance driver in the French army. Upon arrival here my speaking French was feeble, and I discovered that my predecessors had worked exclusively in English. I lectured in English for two years but always insisted that the Haitian seminarians write all papers in French. My French has now greatly improved, and this past Fall I lectured 7 of my 10 hours a week exclusively in French.

Our second year we got an academically qualified American priest to do English work in the capital and to spend three mornings a week teaching at the seminary. Since we had three entering students, however, the teaching load almost doubled. Still, I was able to cut down to 14 hours a week and was relieved of Old Testament, Moral and Ascetical Theology, and Dogmatics. Unfortunately, this man lasted only one year.

Our third year we were down to three juniors and one senior, who were able to take almost all their courses together. One of our young Cathedral clergy, Fr. Roger Désir, M.A. in Social Studies from Wayne University and a student of liturgics, was able to relieve me of liturgics and the Seminary "housekeeping."

We moved into the capital before this third academic year began. The seminary house was very small, our fourth child was then on the way and the two little boys reaching school age. I continued to be dean but assumed also the English-language work at the Cathedral.

As our senior was well along in his courses, we were able to close the seminary in February to enable all of us to spend two solid months working on our diocesan survey. This gave each of us a chance to work on a thorough study of 16 of our missions and the areas they serve. Needless to say, it was a remarkable, thrilling and invaluable experience. I got an inside look at our church's work I could have obtained in no other way and was deeply impressed by the vigor of our work here, the impact it is making, the remarkable lay leadership we have in a number of our missions, and the tremendous responsibility our clergy have.

That third spring my current associate, Fr. Arnold Moulton, Nashotah House '49, joined us. He has been resident Priest, chaplain, librarian, and professor of Moral and Ascetical and Dogmatic theologies, and English. We have worked well together, and he has brought a modest Catholic piety which has strengthened us at the seminary. This summer he leaves us to test a vocation as a religious.

I have been conservative in changes in the seminary life, but our devotional life now includes daily noonday mission prayers and ½-hour of reading in the devotional classics before Vespers. In the academic sphere we have constantly worked to strengthen the curriculum and have pressed the students to the highest quality of work of which we think them capable. Tiny classes make bluffing impossible and our library is now able to afford a wide range of reading in almost any field. We have been able this spring to offer the three seniors electives in Anglican thought and Biblical theology. We are highly pleased at the quality of the work they are doing.

Biggest threat to continued progress in the seminary seems to me to be placing a resident Priest in the seminary. It is a pretty spot and the seminary life is healthy and virile, but even aside from the physical difficulties of such a primitive living, there are large problems for a family, and a single priest finds himself too cut off from his peers.

My biggest problem personally is the increasing burden of the English-speaking work here in the city. Like most congregational work, it responds to increased efforts and thus creates more demands on the priest. I am now supervising the theological studies of our College director and he is soon to be joined by a former U.N. aide in his studies. Perhaps one or both of these men will be able to relieve me of most or all of this work so I can devote full time to the seminary. I hope to confine my teaching to Bible and Church History, but quite obviously I cannot be a specialist in either of these. Relieved of English work, however, I believe I could keep up with major contributions in these fields and develop passable courses. I hope to be awarded an STM in 1959 and to be able to spend 15 solid months of graduate study beginning that summer.

Bishop Voegeli has given me a free hand and every encouragement. My informal chaplaincy to the Sisters of St. Margaret has been a blessing to me. My missionary-minded "home" diocese and seminary have shown a constant interest in us and our work and an interest expressed in very tangible ways. Our faithful priests here have been an example to me of diligence and devotion and constitute my closest friends. The two of the original four seminarians under me who survived the course make me very proud. We are scheduled to finish four more by the end of our first six years, and these four, we feel, show promise. All these factors have conspired to make the work rewarding and our life very happy in the face of conditions which are not always completely easy.

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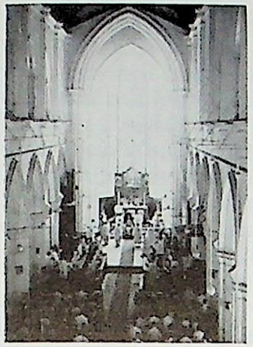


Ordination Service in St. Andrew's Cathedral, Singapore

SINGAPORE:

Land of Unrest and Responsibility

By CHARLES H. CLARK, Warden
St. Peter's Hall

V.T.S. 1952

The Author

Ed. Note: the following remarks, written by Mr. Clark to the editor, seemed pertinent and helpful, and we pass them on.

"I have tried to underline the importance of theological education for the future of the work here and have neglected much else that is exciting. As a member of the staff of St. Andrew's Cathedral I am involved in a regular routine of services and pastoralia that is extremely rich. The Sunday Parish Communion at the Cathedral is almost indescribable in its immediate impact and in its implications as a force for unity and peace in this troubled city. A trip to Java and Sumatra shortly before the active war was fascinating, but anything I have to say about Indonesia is relatively superficial. Most of my energy and time is spent with St. Peter's Hall, a project which I have attempted to describe in outline, and I do really believe that its significance for the future of the Church in Singapore and Malaya can hardly be overestimated."

The long finger of Malaya probes for the heart of Southeast Asia. From its tip hangs a small glistening bubble. Barely a degree north of the equator, on the southern shores of the South China Sea, Singapore is an island in the sun.

When Sir Stamford Raffles, on behalf of the British East India Company, entered into an agreement with the Sultan of Johore in 1819 for the founding of a trading post on the island of Singapore, there were 150 inhabitants of what was to all intents and purposes a mangrove swamp that showed little promise for future settlement and enterprise. Despite predictions of disaster from many quarters, Raffles insisted upon the matchless location of the island as a center of entrepot trade. He was right, of course, and few seaports east of Suez can rival Singapore in importance today. She is the biggest dollar earner in all the Commonwealth. Through her countless warehouses and her broad and peaceful harbor pass the vast natural riches of Malaysia. Singapore is a clearing house for the coveted treasures of rubber, tin and oil which move slowly but inevitably from the primeval jungles of Southeast Asia to the industrial complex of Europe and America.

In 1958, however, the island faces an uncertain future. Relentless cross currents of political, economic and social change are reshaping the structure of civilization in the Far East. Famed in fact and romance as a bastion of empire for nearly a century and a half, Singapore lies today in the vortex of what has often been called, "the Asian Revolution", and her citizens seem determined to swim with the tide. Singapore's days as a British Crown Colony are obviously numbered. Already the initial and basic steps towards self-government have been taken, and as I am writing this letter, an "All Party Mission" is leaving for London to make final the constitution of a new and independent city-state. But what political freedom will mean, none can tell.

The corruption and anarchy in Indonesia like black clouds on the southern horizon, and the decade-long "emergency" in Malaya, coupled with the recent history of unrest in Singapore itself, lends authority to prophecies of dissolution.

The population of Singapore is listed today at something over a million and a half persons. At least eighty per cent of this figure is reckoned to represent the Chinese factor, while Malaysians, Indians, Pakistanis and other Asian peoples, together with Europeans and Eurasians, make up the remainder. Singapore is strikingly cosmopolitan, but in terms of potential economic and political power it is a Chinese city. And among the Chinese the Communist movement is working hard and effectively.

Whether the inexorable changes of the Asian revolution will come gradually or catastrophically there is one thing that is sure: the future of Singapore will effect the well being of a considerable part of the world's population, for this island retains today its crucial position as an international center in the Far East.

It is significant, albeit natural therefore, that a large share of the life and work of the Anglican Church in Southeast Asia is centered in Singapore. The Cathedral of St. Andrew, proposed by Raffles himself in 1823, is the heart of an immense diocese which includes Indonesia, Thailand, Laos, Cambodia, Indochina, Malaya, and, of course, the island from which it has derived its name. The Rt. Rev. Henry Wolfe Baines is the fourth bishop of this vast area which, as it has not as yet been included in any ecclesiastical province, is under the metropolitical jurisdiction of the Archbishop of Canterbury. Consecrated in 1949, Bishop Baines has guided with vision and energy the response of the Church in Singapore to the intense challenges of the post-war period.

High on the priority list of this modern program has been the training of indigenous leadership. Such training reaches down through the processes of education to the primary level. Dotted throughout Singapore and Malaya are an increasing number of Anglican-founded and directed elementary and secondary schools. In the 36 schools now in operation over 12,000 boys and girls are being taught by Christian teachers.

An even more dramatic development in the new program has been the recent establishment, in Singapore, of a theological training center designed

to serve the peculiar and pressing needs for immediate leadership in the diocese.

Before 1940, this leadership was largely recruited from abroad and trained in other lands. In the years following the war the Anglicans joined with the Methodist and Presbyterian Churches to found the Trinity Theological College, a union seminary for the nurture of a dedicated, intelligent and expressive Asian ministry. It is a project that represents a spearhead of ecumenical cooperation in Singapore and Malaya.

St. Peter's Hall, a hostel for the Anglican ordinands studying at Trinity College, was completed in 1953, and has become, through the direction of the Rev. Dr. Sverre Holth, longtime missionary in China and scholar of Chinese language and culture, the recognized center of training in the Diocese of Singapore, as well for the lay as for the ordained ministry.

Since its foundation, St. Peter's Hall has prepared eleven young men for ordination, and has also inaugurated a program that is ordered to meet the needs of interested laymen who are unable to become regular candidates and residents of the hostel, but who desire special instruction and guidance leading to a possible formal candidacy and eventual ordination.

It is into the midst of this critical program that I and my family have come as a "gift" from the Episcopal Church in America. Those placed in somewhat higher ecclesiastical echelons than I may be inclined to describe our presence here in Singapore as living demonstration of an active spirit of pan-anglicanism in Asia. I will merely add that since our arrival last June we have been completely accepted as part of the team.

During Dr. Holth's absence on leave from July, 1957 to April, 1958 I have acted as Warden of St. Peter's Hall. Now that he has recently returned, I have been painlessly "subwardenated." I am now sharing the teaching and administrative load at St. Peter's with Dr. Holth and two other colleagues, one British and one Chinese, and am also a regular member of the faculty of Trinity College.

Our task is strategically imperative but tactically difficult. It is, in essence, to train a ministry capable of proclaiming the Gospel constantly and effectively to a multilingual and multicultural community. In Singapore and Malaya, in addition to English and Malay, five Chinese dialects (Mandarin, Hokien, Cantonese, and Hinghwa) and four Indian languages (Tamil, Malayalam, Telegu, and Hindi) are spoken. Moreover, the message of hope which the Church seeks to communicate in this complex environment is being vigorously countered by the apologists of resurgent Buddhism, Hinduism and Islam, and by the promises and threats of militant Communism.

There are, at present, ten candidates in residence at St. Peter's Hall. Besides pursuing a 4 year B.Th. course at Trinity College with young men and women of other denominations, our ordinands are committed to a program of particular discipline and study which will complete their training for an Anglican ministry in Southeast Asia. Four of the men are

Indians, and six are Chinese. Parallel courses are conducted in English and Mandarin at Trinity and St. Peter's, and instruction in Tamil is also included in the curriculum. The daily offices of Morning and Evening Prayer are read or sung in these three languages by rotation, and regular biweekly celebrations of the Holy Communion are held in Chinese and English.

Weekend field work takes place in the twelve Chinese and Indian churches of Singapore parish, and during the so-called "long vacation" most of the candidates are sent to the New Villages of Malaya to assist the evangelical teams already at work in those important centers. The villages are symbolic of the tensions in Asia today, and represent the key to official anticommunist strategy in Malaya. They are, in fact, small heterogeneous communities which have been literally created by the government in its attempt to relocate and distribute a potentially restless population. They serve as fortresses against the violent tactics of the Communist guerillas in the jungle. Usually enclosed in barbed wire, the New Villages are constantly guarded by heavily armed patrols. They have presented the Church with tremendous opportunity and responsibility, the fulfillment of which largely depends upon the vitality of the future ministry of our young ordinands. It is a realization of this fact that provides a sense of divine imperative to the life and work of St. Peter's Hall.

With the recent appointment of two Asian priests as Assistant Bishop and Archdeacon of Singapore the promise of leadership for the important days ahead is being secured.

Several months ago I was present at the ordination of a young Chinese in Malacca. There, in the shadow of historic "Mars Hill," first resting place of Francis Xavier, the great Apostle to the Indies, I was strangely aware of the real nature of the Christian mission in Southeast Asia. Clergy and laity had gathered from every corner of Malaya. Europeans, Eurasians and Asians joined in the laying on of hands. It was a real meeting of East and West. All were One in Christ.

HOLIKACHUK, ALASKA

Little More Than a Century Out of the Stone Age

By THE REV. THOMAS G. CLEVELAND, *Priest-in-charge*
V.T.S. 1954

Tom Cleveland and Family

Sitting at a desk in a log cabin 400 miles from the nearest city doesn't give one a bird's-eye view of the work of the Church in Alaska. This is especially true as we only get out about once a year, and I have only been to 10 of the 50 parishes, missions, and outstations in the Territory.

1500 miles separate the Church in Ketchikan in South Eastern Alaska and the Church in Point Hope on the Arctic Coast, and yet the work is held tightly together mostly because of Bishop Gordon and his plane. In 1915 Bishop Rowe couldn't possibly have visited every mission if he had started at the first of the year and traveled steadily by every available seasonal means until the end of the year, and yet today Bishop Gordon can easily visit all 50 churches in 6 months, spending time in between visits at his home in Fairbanks. Alaska may be one-fifth the size of the United States, but with almost everything being done by air, it doesn't seem so big.

At one of the first clergy conferences in 1952 there were only 12 priests, but last fall there were 25 at our conference. Of these 25 thirteen are working with whites in the cities, and 12 are in the Interior and Arctic Coast with Indian and Eskimo people. Anchorage, Fairbanks, Juneau and Ketchikan have reached parish status, and it is in these cities as well as the other large towns that the Church is growing with people coming from "outside" with the expansion in oil, lumbering and canning. Growth in the District is not from converts from paganism but from transfer from the States.

While the city churches are growing, we who are out in the sticks in the native missions are just trying to hold our own and deepen the faith as there is no chance for expansion. In most of the native missions almost everyone in the village is a member of our Church. In the last few years many of the villages have been invaded by the evangelical and pentecostal sects, but these outfits have not made any dent on membership or allegiance but have just gotten a few people momentarily excited.

The Mission House, Holikachuk

The big movement in all of the native missions has been toward increased native leadership. In the past year one Indian and one Eskimo lay reader have been ordained Deacon, and they are the only native clergy we have. A lay reader from Ft. Yukon went out to Parishfield a year ago for several months training, and he will be ordained very soon. A lay reader's conference was held in Tanacross last fall which was the first the District has had.

The most exciting prospect along these lines is the proposed opening of a new native training center in Tanacross for boys of 9th grade level and above. Boys from the native mission villages will live at the center and commute to a high school in a nearby town on the Alaska Highway. Our aim is to provide boys with a good grounding in the Christian faith and in Church leadership and also give them an opportunity to attend a good high school and get extra tutorial help. This should make up for a tremendous lack not only in concentrated Church Training but in adequate secondary education for those in the out-lying villages.

Holikachuk, where we have been for the past four years, could not be said to be typical of all the Indian and Eskimo missions because we are slightly behind most of the villages in the movement from the primitive and unchurched to the modern and churched. (These combinations are not meant to be synonymous!) This movement is common to all of the villages where the people are changing from a life that was completely dependent on fur, fish and game and are dependent now on work out of the village, government checks, store-bought food and things. This is of tremendous significance and creates many obvious problems.

Only about 150 years ago people in Holikachuk were right in the middle of the Stone Age using stone axes and bows and arrows and living in underground igloo houses. And now they ride in airplanes, use chain saws and outboard motors, and have electric lights. Time has moved so fast that the past and what little culture there was has been cut away, and people are adrift in a fast age without any ties. None of the children here can speak the native language or do any of the native dancing, and they aren't interested in learning. In twenty years these will be dead.

And yet the older people hang on to as much of the old way as they can, which is good in some ways but not so good in many others. Almost inseparably entwined in all the old traditions and customs is an animistic belief in evil spirits and magic which breeds nothing but stifling fear. Almost every part of life is wrapped in superstition, and it is awful to see people scared to touch magic sticks during a two week native dance for fear they will die.

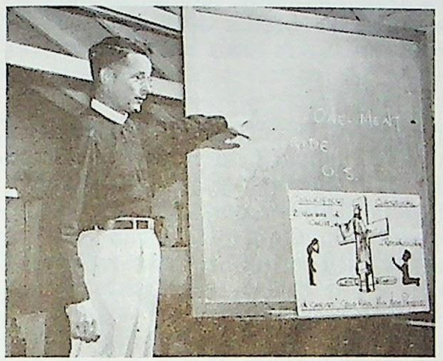
With a loss of history and tradition, and yet a grasping at a magical belief and superstition, the Church has a tremendous job to do and a great gap to fill. Tillich's category of "meaninglessness" is really present here in a big way. Though there is definitely some faith in Jesus Christ, it often seems like a testing faith to determine whether it is as powerful as the old belief. There is a belief in the supernatural which is more than can be said for much of modern sophisticated society, and this is a real advantage in the acceptance of Christianity. But often many of the old fears of the previous belief are carried over into the new which corrupts the new.

Our life is different because of where we live. We burn wood in one oil-drum stove which keeps us plenty warm even when it's 50 below. All our wood and ice for water are hauled by dog sled, and I use the dogs every two weeks to go 18 miles to Shageluk for Holy Communion. Even so the job of the mission here as everywhere is one of trying to help keep the faith of the Church real and alive. The Church must stand ready to help and to guide; always an anchor of meaning and a symbol of love.

Hawaii: "The Cross on the Threshold"

By CLAUDE F. DUTEIL, V.T.S. 1949

A certain senior in a seminary graduating class was having a bad case of pre-commencement jitters. He turned to his faculty adviser, among others, to discuss part of the anxiety. Most of it stemmed, he thought, from a knowledge that he felt utterly unable to explain the doctrine of the Atonement to the people he was to serve. The wise young professor told the senior to get on his way, that he probably knew more about the Atonement than his parishioners would, and that that was enough to begin with. You can guess who the senior was, of course. But I won't embarrass the present Dean by giving you the name of the professor.



What was meant for a bit of stabilizing counsel has proved to be almost the key to my ministry. If I were to sum up the work in Hawaii and something of my part in it, as the editor of this Journal has asked me to do, I could do it only this way:

Like most men straight from seminary, I came to my first charge with a wholly undigested and confused idea about the Atonement. I tried to make the thing clear to myself by trying to make it clear to others. As I struggled, my grasp on this central doctrine became more real. Every reader will remember his own wrestling, I am sure.

As those who came to listen were warmed by the Good News, they unfolded their needs: not only the needs common to all men, but also those which are peculiarly critical in areas of the world like ours. Going on from there, we have all been led to a deeper appreciation of God's graciousness. And this has issued in worship and in the urge to share the Word with others. This is the old, old story, is it not? Always the same but always unique.

When I started here, I set up a course of instruction and discussion in which we talked openly about the troubles in life that everyone has, whether he is a Buddhist, a lost American pagan, or a fumblingly loyal churchman. I did not try to analyze all the local religious groups in order to know how to speak to such members of them as I might contact. A course in comparative religion may be a step in apologetics, but I am convinced that it is far from the first one.

We begin, here, by letting people know that Christian witnesses appreciate the struggles that split a man's heart: the clashes between parents and children, the self-pity that nags us all, the darkness in which every decision seems to be made, the sense of weariness and over-work that saps us, the inability ever to "get organized," the "us guys against 'dose' guys" spirit that divides a community, the cloud of guilt that hovers over each man's life, the haunted sense of what Dr. Wedel has called the "unsatisfactoriness" of life. In my instruction I label these as evidence of an "un-at-one-ment" within a man that points to larger difficulty between himself and his neighbor and himself and God. To make a long story short, the course and discussion go on to try to make clear that there has been a victorious "at-one-ment" on God's part that heals the split in a man's heart but preserves his freedom.

Each reader of this Journal does much the same thing. I have dealt with Korean and Japanese business men, Filipino field workers, Chinese housewives, Hawaiian school teachers, and Caucasian gray-flannel-suit-ers. I have found, with St. Paul, that the Mars Hill of "Comparative Religion" is usually a frustrating place to begin with folk. On the other hand, honest people are so at odds with themselves in their heart of hearts that they will usually listen and discuss these matters if one begins where they are and faces up to what life really is all about.

Now then, in addition to the problems that are common to man, we have problems out here that are peculiar to areas where widely different cultures meet. We have at least a half dozen major cultural strains and innumerable variations and mixtures. I would like to be honest about our problems and would ask you to be honest in reading about them. I have tried to be honest before and have heard my words quoted as justification for inter-racial sin on the Mainland. Wherever two or more cultures mix, certain problems arise as the "twain" try to meet. Hawaii is often pointed to and commended for the progress it has made in developing mutual respect and fellowship between the many racial strains that live here. Having had little to do with this cordial adjustment, I can most happily speak of it. The world can learn a great deal from these people.

Yet there are tensions and heartache. One might say that a hidden level of "un-at-one-ment" exists here in the economic, social and cultural unrest that spring up in any "melting pot" community. In a sense these are only occasions for the problems that are common to man. Or we might say that they intensify them. There is, however, something distinctive about them and I hope it will give you a helpful picture of things if I discuss them briefly.

Take, for instance, the economic problems. These appear here, just as elsewhere, because people tend to make decisions somewhat irrationally. An "island" insurance underwriter once explained his problems to me. (Our polite word for "non-Caucasian" is "island;" we never say "native.") Most Caucasians, he said, seem to prefer to do business in his field with Caucasians, too. Thus, his clients came from only a small part of his particular people. Perhaps he overestimated the situation. But it was real to him that if he mixed in church and society with Caucasians, he would find that even

those who would ordinarily do business with him would begin to drop him. He had problems that are easy for us to discount, but they were problems to him that no amount of the usual "evangelism" could touch.

Or, again, there are social problems. People are timid. They are especially timid when they are forced to mix freely with people of backgrounds different from theirs. This timidity can be paralyzing, sometimes, regardless of how well meaning and open armed the local church may be. In one community a young "island" family moved to town but did not come to our church for some time. The wife had been a communicant in her previous home. We stumbled onto her quite by accident. She had held back because she was not sure how she would be received. This near-loss might have been averted had we had a letter from her previous pastor . . . but that is another problem. This story had a happy ending, but it taught me some lessons about problems in Hawaii, as did my later conversation with her able young husband.

The final difficulty we often face is in the cultural area. People tend to develop buffer conditions that both slow up cultural integration and at the same time make it a possibility. Hawaii has less tension in this area than many communities seem to have. But the very lack of tension on the surface may make the development of buffers unnoticed. A "covenant" among home-owners is a very rare thing out here. I have known of only one, and it soon was so ridiculed by the community that it became worthless. But people tend to group in ways that are comfortable.

For this reason we will sometimes have tracts of homes that are somewhat monochromatic, racially. So far as I know, and I have been here nearly nine years, this development is never planned. It just happens. A real problem arises when one of our churches is put into such an area, of course. It, too, becomes monochromatic. In part this is only a repetition of the social problem, described above. In part it is an intensification of it. For certain, it makes the parishioners self-conscious and makes them almost overwhelm an "islander" who visits the church. We nearly defeat ourselves in the attempt to defeat the problem.

Hawaii is sometimes called the "Threshold of the Pacific." Maybe it is also the threshold of mankind. We have here at hand the cultural, social, and religious pluralism that a shrinking globe will bring into every community, and soon. We are trying, in the church in these Islands, to plant the Cross on the Threshold. When we do, we find that our Savior was right: people who see Him lifted up are drawn to Him. And the closer they draw to Him, the closer they draw to each other.

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LIBERIA: First Foreign Missionary District of the Church

By E. BOLLING ROBERTSON, *V.T.S. 1943*

What a contrast was Sunday, May 4, 1958 to the Sunday 122 years ago when The Reverends John Payne, Launcelot B. Minor, and Thomas S. Savage first offered up divine praises for their providential arrival upon the shores of the dark continent of Africa. In the area where they landed in December 1836 the fast growing city of Harper, Cape Palmas is found. The General Convocation has just adjourned its thirty-fifth session held at this historic spot. Those present on Sunday witnessed the administration of the Sacrament of Holy Baptism. At 7:30 A.M. Mr. Joshua Dwalu Kimber, a graduate of Cuttington and a teacher at the Episcopal High School, Robertsport, was ordered a deacon. The bishop celebrated Holy Communion. At 11 A.M. Morning Prayer was read, and the bishop preached with the President of Liberia, Dr. W. V. S. Tubman, his Cabinet Officers, members of the National Legislature and delegates from our churches throughout the district in attendance. Before the close of the morning service the Secretary of the Treasury, Mr. C. D. Sherman, on behalf of the President (who had accepted the Chairmanship of a campaign to raise a fund for evangelism) announced that $38,000.00 [1] had been collected for deposit with the bishop. At 5:00 P.M. the Reverend William Vaanii Gray of Vai tribe, educated at St. John's, Robertsport, and trained for the ministry by the Order of the Holy Cross at Bolahun, and later under the direction of Bishop Harris at Bromley Mission on the St. Paul River while the new Cuttington College and Divinity School was under construction, presented forty-eight persons to receive the gifts of the Holy Spirit through the Laying on of Hands.

With the closing of the Thirty-fifth General Convocation and a record breaking collection of more than $51,000.00, another milestone was reached by the Church begun in 1836. Another milestone was the recent establishment of a Development Fund to which devoted laymen may contribute, and congregations may receive interest-free grants in order to repair their property and launch out into new missionary efforts.

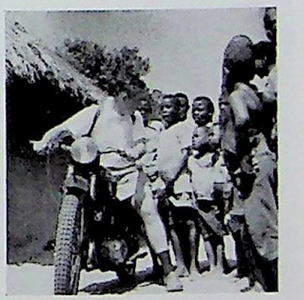
From the three priests who ventured to these shores, the Church has grown to twenty-one local clergy. Of these, seven are retired, one is inactive, eleven are active priests and two are deacons. Of the thirteen active clergy, ten have been trained during Bishop Harris' episcopate. Residing in the field are many foreign workers. "281" has appointed four priests and seventeen layworkers. Employed by the Order of the Holy Cross are six priests, four sisters and three lay workers. The theological training for local priests has been made possible through the reopening of Cuttington in 1949 at its new location in Suacoco, Central Province.

[1] The final report of money collected is $51,515.82 for all purposes.

After the Convocation, Jim Tucker, '52, and I made a pilgrimage to the Old Cuttington site. For forty-two years, 1886-1928, notable service was rendered by training young men who later took their places in the development of the Republic through service in the Church and State. As we stood gazing at the massive walls, bearing the inscriptions written in Greek and Hebrew, the noise of a bulldozer was heard as it made its path through the nearby dense undergrowth, blazing the way for a new road for the reopening of this school as a junior high school, to be named the Bishop Fergeson High School. Funds from the 1956 Children's Lenten Missionary Offering and a grant from the Liberian Government has made the re-opening possible.

From old Cuttington we drove to St. Matthias Church, Mount Vaughan. There before the small framed edifice greatly worn by the years of service stood an impressive monument bearing the message that here in 1836 the work of the Protestant Episcopal Church began. The names of Payne and Savage were engraved, but not of Minor. No one knew why his name was omitted.

Just an half mile behind St. Matthias lay those "who dared the far Liberian shores and homeward never to return." The body of the young wife of Dr. Savage, born in Fredericksburg, Virginia, hallows this spot. Nearby is the grave of The Reverend Mr. Toomey who had come to these shores in a trading vessel from Ireland. Except for him, the entire crew was massacred by the natives. In grateful appreciation for his deliverance he gave his life to His Lord and to His Church — first as a catechist of the Protestant Episcopal Church, and later as a deacon and presbyter. Mr. and Mrs. Thomson, the first missionaries (they were layworkers) are also buried there. Not far away at Epiphany, Cavalla, are buried other early missionaries.

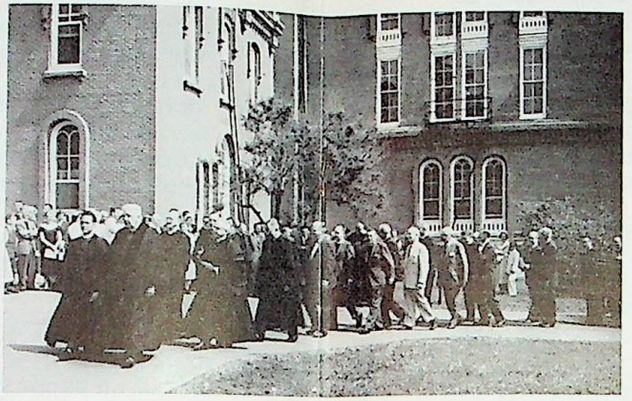


One hundred and twenty-two years have passed since the Reverends John Payne, Launcelot B. Minor, and Thomas S. Savage dared these shores. They blazed a path along which twenty-three others were to pass. The Seminary can be proud of those individuals who have labored in this vineyard. However, her pride is short-lived when she notes that the number of missionaries here is small and the volunteering spasmodic in comparison with China and Japan. Careful examination of the records will show that year after year no missionaries came to Liberia from Virginia. From 1836 to the present, periods of four, then of seven, then of fourteen, and twice of twenty-two years no missionary was sent. In contrast, China in one hundred and twenty-five years received fifty volunteers. The longest period of no assignment was twelve years. Japan in her one hundred years received forty-two. The longest interval was six years, except in the 1938-1947 war period when a lapse of nine years occurred. But in Liberia for a period of forty-four years, 1878-1922, only one man

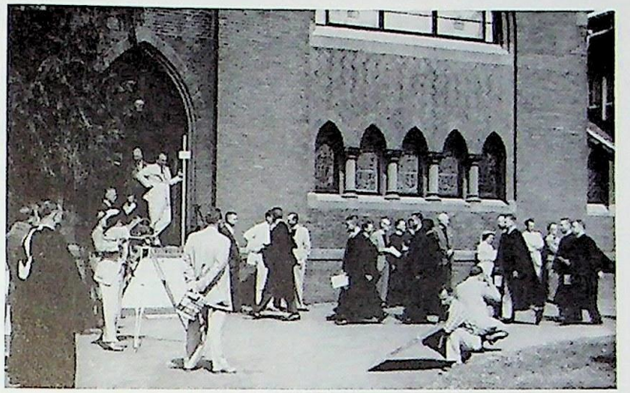
(*Continued on pg. 22*)

SCENES AT GRADUATION, 1958

The Senior Class files toward the Chapel before the Commencement Exercises.

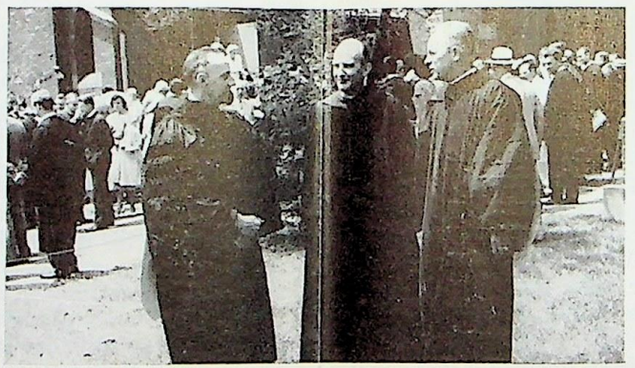


Honorary Degree recipients and Members of the Board of Trustees form in procession outside the Chapel.

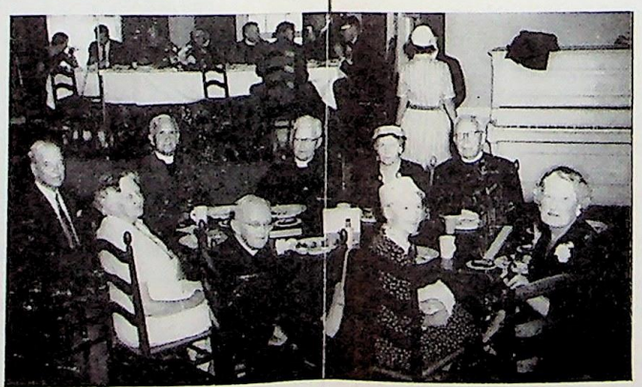


The camera crew films the final scenes of the Seminary movie to be released in October.

Bishop Murray of Alabama speaks on behalf of the Class of 1948.



Three Seminary Deans, all V.T.S. Alumni were present: (from left) The Very Rev. Gray M. Blandy, Seminary of the Southwest; Dean Trotter of V.T.S.; The Very Rev. Charles U. Harris, of Seabury-Western.



The Class of 1908 and wives. From left, clockwise around the table, Walter Russell Bowie, Bishop Gravatt, Bishop Clingman, Mrs. Chambers, B. Duvall Chambers, Mrs. Middleton S. Barnwell, Mrs. Jukes, Herbert Jukes and Mrs. Bowie.

The Rev. Charles Price was an efficient, affable and eloquent Master of Ceremonies at the Alumni luncheon.

came from the Seminary, The Reverend Nathan Matthews. After 1925, when the Reverends Joselyn Reed and E. Felix Kloman volunteered, no one came until 1942 — The Reverend Packard L. Okie. Packard was at St. John's when I arrived in 1945.

My coming was not encouraged by my friends. In August 1944, when I volunteered, the National Council had not decided whether to continue its African work. Not until its October meeting was the final decision made. On February 18, 1945, the Pan American Clipper brought from Liberia to Brazil, Bishop and Mrs. Kroll and Miss Nina Johnson. The same plane turned back and took me from Brazil to Liberia. In addition to Packard Okie, Miss Mary deH. Allen, who was librarian during my Seminary days, was stationed at the House of Bethany, Robertsport, Cape Mount. Not until April of the same year was the Reverend Bravid W. Harris consecrated Bishop. With his consecration, a new day dawned.

Since 1878, the men from Virginia have been stationed at or closely associated with the County of Grand Cape Mount, with headquarters at St. John's, Robertsport. With the appointment of Jim Tucker, the chain was broken, for he had served as Superintendent at the Julia C. Emery Hall, Bromley Mission since his arrival on the field. His parish work has been in the neighboring towns and at the Liberian Mining Company, Bomi Hills.

Cape Mount offers great contrast to the days when Bishop C. C. Penick first visited Robertsport with the permission of President Gardner to open a mission for the Vai and Gola boys who were to be selected from the neighboring towns. Today the congregation at St. John's (Irving Memorial) where I serve, consists of men and women who have studied abroad in Sierra Leone, Ghana, New Zealand, and Great Britain. Some are presently studying in Germany, Switzerland, Spain, England, and the United States of America, and others have been trained locally. Some have served as government delegates to the United Nations, the Philippine Islands, Russia, and special parliamentary conferences held annually in Europe. With such potential native leadership, future missionaries who come here will want to work cooperatively in a program of building a strong, self-supporting national church.

In the Cape Mount Sub District a literacy committee is engaged in translation. The Reverend C. K. Kandakai of the Gola tribe and priest in charge of St. Andrew's Mbaloma and out stations is working with Mrs. R. F. Stewart in translating the Gospel of St. Luke into the Vai vernacular. Two publications have been made available—a hymnal and a prayer book. These two books are not only in Vai, but also written in Vai script.

From my vantage point as priest-in-charge of several congregations, and as principal of a day and boarding school, I have observed that Cape Mount offers a situation not found in other parts of the Republic. That difference is religious. The Muslim religion is prevalent in Capt Mount. In a recent survey of fifty-seven boys in attendance in our boarding school it was learned that fifteen boys' parents were Muslims. Eight of the boys had Muslim mothers and Christian fathers. No boy was an offspring of a Christian mother and a Muslim father. Thirty-four were of Episcopal

parentage, and eight had Episcopal fathers. Thus, fifteen students came from a completely non-Christian background. Those who were of Muslim background were born and raised in Cape Mount, indicating the presence and strength of the Muslim Faith. With this cultural/religious difference, beliefs as to the status of women, monogamy, necessity of the boys and girls joining the tribal societies—Poro for the boys, and Sande for the girls, communal ownership of land, protection from evil obtained from the Muslim priest by soothsaying and purchase of amulets are contrary to the Christian Faith. Increasingly, and even within one of my congregations, members are being arrested and charged with witchcraft. As Canon Warren pointed out in his C.M.S. NEWSLETTER, "Pan is not dead." These beliefs and practices present a new challenge and opportunities for a new daring.

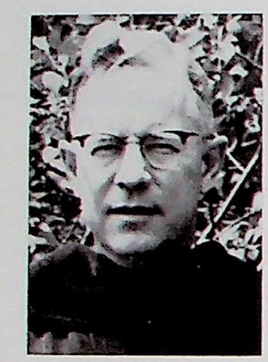
Other cultural patterns are developing. The sense of being and feeling as an African and the talk of an African personality evolving claim the attention of the Christian missionary today. A Christian is not surprised that he is often misunderstood. This is one of the burdens he must bear in this age of rising nationalism and a new desire for freedom and independence throughout this continent.

In contrast to other African Anglican Dioceses the work in Liberia may be small, but it cannot be denied that since the days of Payne, Savage, and Minor the Church in Liberia continues to make a necessary contribution to the life of the African Church. Jesus calls his followers to be the leaven. "A little leaven leaventh the whole lump."

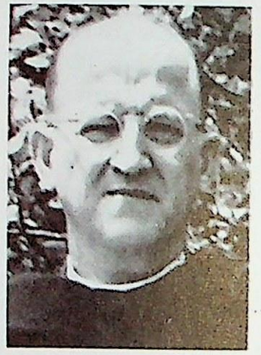
RECIPIENTS OF HONORARY DEGREES

of Doctor of Divinity

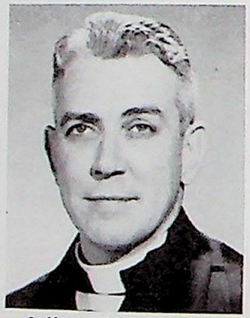
Bishop of Mexico
THE RT. REV. JOSE GUADALUPE SAUCEDO



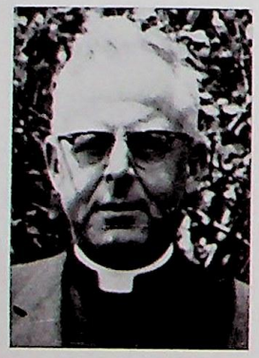
Dean, Seabury-Western Theological Seminary, Evanston, Ill.
THE VERY REV. CHARLES U. HARRIS



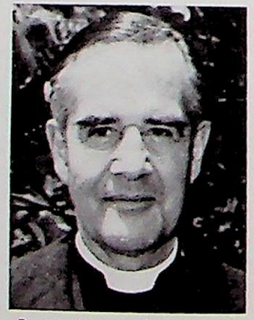
Rector, Christ Church, Charlottesville, Virginia
THE REV. HERBERT A. DONOVAN



Suffragan Bishop of Texas
THE RT. REV. JAMES PARKER CLEMENTS



Rector, Christ Church, Philadelphia, Pa.
THE REV. ERNEST A. HARDING



Rector, Immanuel-on-the-Hill, Alexandria, Va.
THE REV. WILLIAM THOMAS HEATH

Clergy Assistant to the Bishop of Southern Virginia
THE VENERABLE NORMAN E. TAYLOR

Commencement

JUNE, 1958

Reminiscences

IN A GOLDEN YEAR

By WALTER RUSSELL BOWIE, V.T.S. 1908

Spoken at the alumni luncheon June 5, 1958, honoring the class of 1908 on the golden anniversary of their graduation.

When Marc Antony made his oration over the body of Julius Caesar, he said, "I come to bury Caesar, not to praise him."

Concerning the Class of 1908, I come neither to praise it nor to bury it. Who could think that further praise is needed? Do not all the informed and intelligent know already of this illustrious class — the class which has had the largest proportion of its members raised to the Episcopate of all the classes in the 135 years' existence of this Seminary? Its praise, therefore, should be on all lips. And, if it is not, we who, of course, know the facts better than anyone else can cheerfully praise the class ourselves.

Neither do I come to bury it. If you will look at my comrades at the table yonder, you will see that they are not dead, and indeed they may be more alive than they look. I always like to remember what I once heard from a speaker at a life insurance convention. He said, "According to the calendar, I am getting to be an oldish man. But a few days ago in Philadelphia where I live, I saw some boys I knew playing baseball. They let me into the game. When I went to bat, I made a two-base hit: and when I got to second, my breath was on first but my heart was on third."

So, I shall not speak further of the Class of 1908 either to praise it or to bury it. Instead, I shall say something of the Seminary as we knew it and as we know it now.

In our day in that misty past, the only buildings where the men ate and slept and were sheltered and intermittently warmed were Aspinwall, Bohlen, Meade and the old St. George's Hall — the old St. George's which stood just in front of where these new buildings are, for many years the harborage of the super—good—and great of the student body as compared with the denizens of the three other halls. But those halls remain and St. George's has been disrespectfully torn down. There was no heat in any of these buildings except the stoves which men provided for themselves and to which they carried up their coal and wood. And the only water in St. George's was one hydrant in the hall. Besides those four buildings, there was a fifth, and in the classical Greek which, of course, was then our native tongue, that building No. 5 was Pente. It stood where Sparrow Hall now stands; and in it were some huge iron stoves and boilers and some rusty iron tubs to which the men from the dormitories could come in their processionals on Saturday when the water was hot to be washed and sanctified for Sunday.

Of those old buildings two have vanished and the others in their interior have been much changed. But other changes are greater. In those

years the northeast room on the first floor of Aspinwall was Prayer Hall. Where now there are the plain glass panes in the arched opening toward the north, there was then a stained glass window. It was filled with a representation that looked like a gigantic poisonous weed around which was woven a ribbon, and on the ribbon were inscribed these words: "The righteous shall flourish like a green bay tree." In front of the green bay tree on Faculty Meeting nights sat the righteous. In the center with his white head and his superb bearing, looking as a Roman emperor might have looked, was Angus Crawford, the Dean: on one side of him little Dr. Wallis and on the other side little Dr. Micou, scratching their beards; on one flank the stalwart Robert Massie and on the other, with the never-to-be-forgotten gesticulations of his splay thumb, Berryman Green.

One cannot be but wistful as one thinks of those figures of the long ago and of the many others from the Faculty and the student fellowship who have gone on their pilgrimage through these halls and many of them to the Land beyond our seeing. First of those to go from the Class of 1908 was the gay and gallant Jimmy Gibson; and among them also are three of our five Bishops, Jackson of Louisiana, Quin of Texas and Barnwell of Georgia.

Yet, alongside of this life of ours, which at its longest may yet in the retrospect seem so fleeting, we remember at the Seminary the great realities which do not change. In the Grange Cemetery not far from the ancient castle rock of Edinburgh, there is a memorial stone erected by a wife and mother who had lost in the first World War her husband and all of her three sons. On that stone she inscribed their names, their ranks and the places on the battlefront where severally they fell. Then under those names of the loved and lost she put this inscription in three ultimate words: "But Thou remainest." When all else had passed from her sight, still there was God, in whom love and life were gathered up.

Around and in this Seminary, whatever else may change and pass, the wonder of God remains. The witness to God is here in the surrounding beauty. I should feel sorry for any men who have not from time to time and sometimes at strange hours gone up on the lofty platform of the old tower of Aspinwall and looked at the glory of the world that God has made: seen some morning when the dawn was breaking the sun come up like a golden chariot above the Maryland hills, with the glitter of its wheels reflected in the broad waters of the Potomac; or seen a great white June moon dip down like a silver galleon into its harborage beyond the oak trees in the west; breathed the exhalation of the dew coming up from the meadows in the lovely sweetness of the morning, and heard a mocking bird waking somewhere in the still shadowed trees.

And not only is the glory of God around this Seminary. Still more, it is in the spirit that sustains it. Go into the Chapel and read on the tablets there the inscription to Wilbur Cosby Bell: "A thinker who sensed the wonder of life, and interpreted its fulness to a bewildered age"; and to the beloved Berryman Green, "a Christian, who both as he taught and as he lived, revealed his Master."

So long as men resembling those may be here, this shall continue to be a holy hill — a hill on which, as on the hill of Camelot, may abide some of the radiance of the sought-for Holy Grail.

Sermon

by the Rt. Rev. Henry I. Louttit

Bishop of South Florida V.T.S. 1929

Preached at the Annual Missionary Service, June 4, 1958.

St. John 10:16 And other sheep I have which are not of this fold: Them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Thus our Lord establishes His role as the Good Shepherd, not merely in relationship to His Church, but in relationship to the world. This claim is more than faintly reminiscent of the teaching of the high priestly prayer which St. John gives as the conclusion of his version of the Last Supper, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me."

There can be but little doubt that future church historians must designate the 20th Century as the Age of Ecumenicity, thus recognizing the birth and growth of intense desire on the part of Christians everywhere to realize the oneness of all believers in Jesus Christ our Lord, in spite of (and striving to overcome) wide divergencies in faith and order as in life and works. That this movement through cooperation toward unity is sound Biblical Theology cannot be doubted. God's own glory is involved, "And the glory which Thou hast given me I have given them; that they may be one, even as we are one."

To this effort toward unity our church, and for that matter, the Anglican Communion, is fully committed, theologically, historically, practically. We must always remember we have much to learn from our separated brethren, and pray God, much to teach; much of value to receive, and by God's grace, much to give; by them we shall be strengthened, and to them add strength. Hence, as churchmen, clerical and lay, we must be apt to seize every opportunity for cooperation, on local, state, national and international levels, in committed service to our common Lord and Saviour.

It is significant, however, that both in our Lord's teaching as reported by St. John, and in the actual history of the Ecumenical Movement, the prime purpose of the envisioned essential oneness is that the world may thus believe and find salvation. Witness our text. Witness the spark struck at the Edinburgh World Missionary Conference of 1910, which marked the planting of the seed that has grown into the World Council of Churches. This is not surprising for the purpose and meaning of the Christian Church lies in its missionary objective, "So to present Jesus Christ in the power of the Spirit that all men everywhere may be won to put their trust in God through Him, to accept Him as their Saviour, and to serve Him as their King in the fellowship of His Church."

In this it is but the new Israel fulfilling the purpose of the old Israel, God's chosen people. This is the reiterated promise to Abraham, "In thee shall all families of the earth be blessed." So the psalmist sings, "All the

ends of the world shall remember themselves, and be turned unto the Lord, and all the kindreds of the nations shall worship before Him." This is the proclamation of the prophet Micah, "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

Moreover, this is the understanding of the Evangelists of the mission of our Lord. So St. Luke, "Thus it is written, and then it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning to Jerusalem." St. Matthew writes, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Our Lord is quoted in St. John's Gospel, "And I, if I be lifted up from the earth, will draw all men unto me."

This is the pristine glory of the church in its beginnings. Herein is its sense of mission, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." This is the meaning of the story of Pentecost and the continuing zeal emphasized in the Acts of the Apostles, "Then they that gladly received the word were baptized: and the same day there were added unto them about 3,000 souls." "And the Lord added to the church daily such as should be saved." "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. And in those days, (when) the number of the disciples was multiplied . . ."

Saul's conversion marked the entrance through a larger gate. For the Jewish Church itself, "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied." The actual opening of the doors to the Gentile world followed St. Peter's vision and the conversion of Cornelius and his household, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." The scattering of the faithful following the martyrdom of St. Stephen brought the word to the Greeks of Cyprus, Cyrene, and Antioch, "And the hand of the Lord was with them: and great numbers believed, and turned unto the Lord." Paul began his ministry with Barnabas in Antioch where it could be said, "And much people was added unto the Lord."

This, of course, is Paul's particular ministry, "For He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles." Only on this basis can we understand his tremendous work in the Greco-Roman world. He explains his mission to the Roman Christians, "By whom we have received grace and apostleship, for obedience to the faith among all nations for His name." He describes his commitment and his call, "For necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel." This zeal, this urgency, this enthusiasm of the primitive church we need to recapture in the church today. As leaders (clerical and lay) these must be our prayers, "Revive Thy Church, O Lord, beginning with me," and "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people . . ."

The work of the church is three-fold: to worship God, to nurture Christian souls, to bring all men to Him. It is in particular of the third we speak in full consciousness that faithful witness in the first two aspects of the church's work may be our most effective missionary tool.

For centuries the established Church in England, by historical necessity the church of the plantation owners and the upper classes in the colonies, our church has largely emphasized the nurture of souls as its preeminent work, with the worship of God increasingly emphasized since the Catholic Revival of the early 19th Century, and more particularly as a result of the Liturgical Movement of our own time.

In the field of missionary evangelism we have been far more slack. Not for us the camp meeting, tent evangelism, revival services aimed at proclaiming the Gospel to the world outside. Our preaching, with notable exceptions, has been conceived as God speaking *to* His Church, rather than God speaking *through* His Church to the mass of men; nominal Christians, lapsed or indifferent Christians, the agnostics or the frankly pagan (the one exception being our pathetically inadequate overseas missionary enterprise).

Herein is the largest challenge to the Episcopal Church in our time. If, as we believe, we hold the Gospel in all its fulness, we are but stewards of the knowledge of God's "inestimable love in the redemption of the world by our Lord Jesus Christ, of the means of grace, and of the hope of glory." Thank God, we are recovering from the heresy that one "really has to be born an Episcopalian." Witness the sources of replenishment for our clergy ranks. We must struggle to overcome the equally ugly heresy, that the Episcopal Church can appeal only to a certain class — of education, of culture, of intelligence, euphemisms for folk of wealth, or the prosperous upper middle class. We must take the vision of the seer of Patmos seriously, "And I saw another angel fly in the midst of heaven, having the everlasting glory to preach unto them that dwell on the earth and to every nation, and kindred, and tongue, and people." We must commit ourselves to make a faithful witness before God's world using every means at our disposal.

We would not argue the respective values of Morning Prayer or the Holy Eucharist as a missionary service, for few unconverted folk will be won at eleven o'clock on any Sunday morning, save mayhap Easter when the lukewarm and indifferent are there en masse (we would add Christmas, but then midnight is the popular hour). Increasingly we must use modern means of communication on the local level, by paid newspaper publicity, by radio, by television (for this latter our regular services are a natural).

We must increasingly seek to learn and use consistently the most ancient and most effectual instrument of them all, personal evangelism, the method of Philip with the eunuch of Ethiopia. First, the clergy must study and practice the art of personal communication to bring men to the salvation which is in Christ Jesus. The key word here is pastor. Strategically the most effective instrument of evangelism for us is in pastoral work, i.e., showing concern for and seeking to meet the needs of all men in our cures, using the word cure in the English sense of accepting responsibility for all souls in a geographic parish. This is merely following the example of our Lord who, "Came not to be ministered unto, but to minister."

Then the clergy must instruct their people in the art of winning folk. Toward this end there are two instruments ready at hand, the Brotherhood

of St. Andrew, and the Daughters of the King. Here is the answer to one of the real problems in the church, how to put to work the newly converted after they have received the gifts of the Holy Spirit through the Laying on of Hands, a problem the attempted solution to which thus far seems to lie in ushering and the "lifting of the offering." Certainly this must be one of the implications of the Biblical doctrine of the "priesthood of all believers," one of the real though ofttimes misinterpreted insights of the Reformation.

All this closely tied into the whole matter of vocation. Every Christian has a vocation, is called of God, to love God and his neighbor, the last concept limited not by geography, but by need according to our Lord's parable of the Good Samaritan. The Churchman's vocation is not to "work for the church," but to be "the church at work," where he lives, and works, and plays, to be a witness to the Lord in his trade, business, or profession, and to pray and work that others may find salvation, know themselves safe in the love of God, through the work of the Holy Spirit using him as His instrument and agent.

We must break down the wall of partition between the sacred and the secular. All work must be baptized, or Christians must relinquish it. Once our people gain this attitude the whole necessity of recruiting (horrid word) for the ministry will be an unhappy memory of less consecrated days. Once the usual initial question for all young Christians becomes, "How can I best serve God?", i.e., "Lord, what wilt Thou have me to do?" our young people will offer themselves gladly for what technically we call the ministry, as priests and doctors; teachers and nurses; monks and nuns; missionaries all. In this is involved also stewardship, all that we have of time, talents, ability, energy, possessions, comes as a gift from God, entrusted to us that they may be wisely used for His greater glory, and in accordance with His will.

The test question for the truly consecrated Christian life should surely be, "How many men have you won to Christ?". Hence it follows that the test question for the church, be it national, diocesan, or parochial, must be "How many missionary outposts, new congregations, missions have you planted in the effort to extend God's Church?". To say, "We are the church," is to say, "We have a mission to convert the world." This is the necessary corollary of St. Paul's teaching of the church as the Body of Christ, "Now ye are Body of Christ, and members in particular." It must be said of Him in His mystical body as it was said of Him in His incarnate earthly life, "Lo, I am come to do Thy will, O God." This is a lawful implication of the marks by which the church is described. One. The prayer for oneness is not merely for the church, but for the world, "Neither pray I for these alone, but for them also which shall believe on me through their words; that they all may be one; as Thou, Father, are in me; and I in Thee." Holy. Isaiah's designation of Israel as the holy people, "And they shall call them, the holy people, the redeemed of the Lord," surely includes all those called to be in the world, and yet not of it, for already in this passage he has prophesied, "Gentiles shall see Thy righteousness, and all kings Thy glory: and Thou shalt be called by a new name." Catholic. To say "catholic" is to say according to our own Offices of Instruction, "Universal, Holding earnestly to Faith for all time, in all countries, and for all people; and is sent to preach the Gospel to the whole world." Apostolic. This always and ever means "sent forth."

Popular in our day is the emphasis on the church as a family; that the

church is the family of God; that by conversion and baptism we are made "at one" in The Divine Family which is set forth in the Doctrine of the Trinity. A normal family consists of adults and children; i.e., parishes and missions, dioceses and missionary districts. As in every family each contributes according to his or her ability, and each receives in accordance with his or her needs. And this was Christian doctrine, long before the birth of writings of Karl Marx. No congregation fulfills its mature adulthood until a child is born, a mission established, to which it has given life. (Here is another opportunity for the ministry of the laity, not the "made work" of chicken dinners, annual bazaars, and handing out bulletins, but opportunity for constructive service.)

In the larger aspects of this task we must work cooperatively through diocesan and national programs. (Be it remembered that the *Church* is a family, not merely on the parish level as we are tempted to think because we have been infected with the congregationalism of the "free churches" which surround us; nor merely on the diocesan level, as we are apt to think from our fear of the prestige that became power in Rome, the august see that became infallible authority.)

Thus far our zeal has not been world-shaking. Everywhere the fields are white unto the harvest. Everywhere are fronts of immense importance strategically if the Judeo-Christian heresy of Russian Communism is not to win the day. Asia, Africa, Latin America; everywhere our missionary witness, as a church, is pathetic, in spite of the glorious sacrifices of a long line of missionaries in the field. It may be God's will that the Episcopal Church always arrives too late; it cannot be God's will that always we be there with too little to do the job. With half the population of these Christian United States still uncommitted, and with the promise of a burgeoning population in the years ahead the picture on the home front gives no cause for complacent satisfaction. A reasonably thorough study of the church in the Fourth Province made by its Department of Missions several years ago indicated that for every 20,000 unit of population, urban or rural, we should be able to establish and support a parish. This means a city of 100,000 should have at least five parishes. As a matter of fact, the church must be established at least in every county seat, and for that matter in every town of 2500 population. A large percentage of our city dwellers are rural born. We must have an active student work on every college campus, not merely as a service station to meet the needs of our own students, but as a service agency to meet the needs of the to-be-confused if not confused already, unchurched throngs.

"But this costs money!" Of course, it does, both for stipends and for capital improvements needed. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." What cost too great for the salvation of men?

Harvard University's drive for $82,500,000 reports $35,000,000 already on hand. With noteworthy vision and courage (in which it but reflects the church) our National Council after a careful survey of opportunities plans to suggest to the next General Convention a goal for the

capital needs of the church at home and abroad of $1,000,000 for 1959, $2,000,000 for 1960, and $3,000,000 for 1961. Weeping is heard throughout the land.

This is not only silly, it is sinful. Remember our prayers, "Thy Kingdom come"; "We bless Thee for our creation, preservation, and all the blessings of this life: but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory"; "Make us faithful stewards of Thy bounty." No Christian congregation dares to be selfish, that is, raise money for its own needs for current expenses or for capital improvements without gladly sharing with brethren less fortunate than themselves. "Bear ye one another's burdens, and so fulfill the law of Christ," is the apostolic injunction to every church. Our goal should rightfully be that every congregation give for others to God's glory *more* than it spends for itself.

Every churchman must be convicted that he is a steward of the mysteries of God, and a steward also of the possessions entrusted to him by God.

There is a token of such stewardship, the ancient Biblical law of tithing. We grant this is not a law for Christians, but it is a principle of grace, and minimum standard of giving that attests to faith, and loyalty and love. The basic principle of tithing is not the ten per cent from which it takes its name, but rather that we give to God first out of our income and then budget the rest for our needs. The normal practice, unfortunately, is giving to God out of what is left after all our bills are paid for our needs, comforts, and frequently luxuries.

We grant that men never can be won to such sacrificial giving by basing our appeal on budgets, the shorthand in which the annual missionary program must be written. We must learn to talk not in terms of money but of human souls. It can be done. Other churches do it with outstanding success, to wit, the Roman Catholic Church, the Southern Baptist, and the Methodist. Men, congregations, dioceses will give to support missionaries, projects, fields in which they have a personal interest. The missionary giving in the Episcopal Church can be multiplied by five in five years' time if we will personalize our appeals. Let the leadership of the church, clerical and lay, teach by precept and example this doctrine of the faith, "Give, and it shall be given unto you, good measure, pressed down, and running over shall men give unto your bosom."

This day your church and mine stands under the judgment of the Eternal God who seeks to save all men everywhere. Remember the messages to the seven churches in Asia Minor as reported in the Book of Revelations? He warns the church of the Laodiceans, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." But to the church at Philadelphia is written, "I know thy works: behold, I have set before thee an open door, and no one can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name . . . Behold, I come quickly: hold that fast which thou hast, that no man take thy crown . . . Him that overcometh will I make a pillar in the temple of my God." Mayhap the message to the Episcopal Church is not yet written. Ours is the choice, His is the judgment. What shall the judgment be?

BOOK SECTION

Review Article:

An Evangelical Summa?

By CLIFFORD L. STANLEY

It could be that the Twentieth Century will be remembered not for the Sputniks and the exploration of space but for another accomplishment, a vast work but quiet, unheralded. The unnoticed work is Karl Barth's *Church Dogmatics.*

It may be that an "evangelical *summa*" of theology is developing here, quietly. Before the present volume [1] appeared, the work had reached the incredible total of 5,956 pages. The eight volumes, whose pages constitute the foregoing total, themselves form but *half* of the projected size of the whole system of theology. The present volume contains 779 pages of text, bringing the grand total to 6,735 pages. But lest this seem over-long for a work in theology it should be remembered that the *Summa Theologica* of Thomas Aquinas is composed of twenty-one volumes in the English translation.

The system is composed of five sections: A) The Doctrine of the Word of God, Prolegamena to Church Dogmatics (Vol. I, Parts 1 and 2. Each "Part" represents a bound volume). B) Doctrine of God (Vol. II, Parts 1 and 2). C) The Doctrine of Creation (Vol. III, Parts 1, 2, 3, 4). D) The Doctrine of Reconciliation (Vol. IV, Parts 1, 2, 3). E) The Doctrine of Redemption (Vol. V, Parts ?). Barth reserves the word "redemption" generally for the work of the Holy Spirit and uses it in the eschatological context.) It is interesting to recall the plan of the Summa of St. Thomas: Part One, God and the Proceeding of all things from Him (119 Questions). Part Two, Ethics (303 Questions). Ethics in general (114 Questions); Special ethics (189 Questions). Part Three, The Return of Man to God; Christ and the Sacraments (89 Questions). The stupendous production contains 38 treatises, 631 questions, 3,000 articles and 10,000 answered objections.

There is some suggestion that the great size of the production overtook Barth as a surprise. He began the work in the decade of the '20's. The first volume was literally one bound book of large size. By 1932 when the work was reissued it had grown to two tremendous volumes. Barth can write in brief compass when he likes, however. His *Credo* (New York, 1936) contains 203 pages. *Dogmatics in Outline* (New York, 1949) contains 155 pages.

[1] *Church Dogmatics*, by Karl Barth. Volume IV, The Doctrine of Reconciliation, Part I, Translated by G. W. Bromiley. New York. Charles Scribner's Sons. 1956. $12.50.

Apparently he is enjoying himself. In the foreword to the present volume (p.x.) he writes "I am still in good heart and — without having to carry the dignity and responsibility of being head of a school — I can devote myself to this great task . . . The result is that although the task is a heavy one I do not have to stagger under its weight, but year in year out it carries me along with it. I now turn to it again. The way is long. But 'having still time on the earth . . .' "

Evidently he expects to finish the great production. It is interesting to recall that the *Summa* of Aquinas was not finished. Thomas left off writing after the Questions on penance. (The system was finished by others with material drawn from Thomas' *Commentary on the Sentences of Peter Lombard.*) The reason was explained during the canonization proceedings. "Brother Reginald, seeing that the holy doctor did not continue the third part of the *Summa* . . . asked him why he had stopped this great work, which he had begun for the glory of God, and which would enlighten the world. St. Thomas, filled with the thought of having soon to appear before the Supreme Judge, replied that he *could* not continue: that all he had written so far appeared to be nothing in comparison with the wonderful things that God had been pleased to reveal to him recently." Up to the moment, Barth apparently has no qualms. It remains for his opponents to consider that his work "appears to be nothing"!

The style is not unlike that of the celebrated second edition of the Epistle to the Romans. It is well to remember that Barth was first a journalist and then a preacher before he became an "ordinary theologian." He also was the prophet of a religious awakening. Bearing this in mind, it seems that the style of the *magnum opus* is quiet. But not too quiet! The style of his Gifford Lectures, (1937-8) *The Knowledge of God and the Service of God according to the teaching of the Reformation, Based on the Scottish confession of 1560,* seems quieter to the reviewer. Thomas, too, had several strings to his harp. Of course the 21 volumes of the *summa* are tied to the Scholastic schema of Statement, Counter-Statement, Main Body (*Corpus Articuli*) and criticism of rejected views. But the *de Ente et Essentia* is written in the style of straightforward composition. And of course there are the Eucharistic hymns, O Saving Victim (*O Salutaris Hostia*) and Therefore We Before Him Bending (*Tantum Ergo*) and the others.

Barth resembles Thomas in his ability to attract fervent loyalty in widely separated areas. Not only has he a following in Switzerland, at Basel where he teaches theology, but also in Germany. Devoted adherents are to be found in England and in Scotland also. There has been a vigorous Barthian movement in Japan. And so on. Of course Barth is not a *"doctor ecclesiae"* as was Thomas after Trent. Nor does any encyclical proclaim him "the normal dogmatic theologian" as in the case of Thomas (*Aeterni Patris,* Leo XIII, 1879). The two masters confront each other today in the living dialogue between "Barthians" and "neo-Thomists."

An instance of the above mentioned loyal admiration is furnished by the translator of the volume under review, G. W. Bromiley. Bromiley is an Anglican, rector of St. Thomas' Church, Edinburgh. He is the author of *Thomas Cranmer, Theologian* and of a biography of Cranmer.

As the *Summa* stimulates 'companions' to the *Summa,* etc., the Church Dogmatics has given rise to such a volume as Otto Weber's, *Karl Barth's Church Dogmatics,* an introductory report on Volume I, to III, 4 (Philadelphia, Westminster, 1953). With Weber's book, a rapid review of the entire system up to the volume immediately before us is possible in English.

The present volume, the occasion of the review of Barth's dogmatic work and of the comparison with St. Thomas Aquinas, is the first of three Parts. The general subject of the three Parts is the doctrine of reconciliation. Behind the word "reconciliation" is the German word *Versöhnung.* At times the word means "reconciliation". At times it means "atonement". (Editor's Preface, p. vii). Meanwhile the word Versöhnung is based on the word *sohn* (= son) and has to do with son-making.

The decision to produce the doctrine of reconciliation (atonement) in three Parts (and three part-volumes) gives us an inkling of Barth's method. The three Parts deal with Christ as 1) Very God, 2) Very Man, and 3) God-man. The present Volume (IV, 1) deals with Christ as "very God." It makes the point of all "high" Christian theology that God was the agent of atonement (reconcilation): "God was in Christ reconciling the world unto himself."

The translation of the system is in the hands of G. W. Bromiley and Prof. T. F. Torrance. It is issued by T. and T. Clark, publishers, of Edinburgh. The first result of the work of translation (Vol. I,) appeared in 1936. Intervening part of the system have been passed over and the translation of the present volume has been hastened. The reasons are twofold. First, it is desired to acquaint English readers with the more recent drift of Barth's thought. Second, the doctrine of reconciliation (atonement) is the "centre of all Christian knowledge. To fail here is to fail everywhere. To be on the right track here makes it impossible to be completely mistaken in the whole" (Foreword, p. ix).

A final word. Tillich has made the distinction between "Kerygmatic" and "philosophical" theology. (Chapter: "Philosophy and Theology" in *The Protestant Era,* pp. 83-93). Perhaps it is because the thought of Karl Barth is "kerygmatic" theology, perhaps it is because, as Barth himself has said, "theology is exegesis" — whatever the reason, the writing of Barth in the *Dogmatik* as elsewhere is deeply and warmly religious. It might be thought that a work so extensive would be dry and technical. Quite the reverse. The pages of the theological system may be read as a devotional or "spiritual" exercise. They are definitely of "the literature of power" and may be read, as Kierkegaard said of his own work, "for edification."

BOOK REVIEWS

THE AUTHORITY OF SCRIPTURE.

By J. K. S. Reid. New York: Harper & Brothers. (1957). 286 pp. $4.50.

I like this book! I like the subject! I like the clarity of its style. I like the objectivity with which it presents other points of view! And I like its conclusions! If that is an ultra-subjective way to begin a book review, make the most of it!

The author is professor of theology and head of the department of theology at the University of Leeds, England. His book deals with various views concerning the nature of the authority of the Bible from the Reformation to the present. There are chapters on Calvin, Lutheran and Reformed Orthodoxy, and the Roman Catholic Church. The chapter called "The Inspiration of the Bible" is quite interesting, since it couples fundamentalists and liberals, both of whom are essentially anthropocentric. Fundamentalists claim an inerrancy for the *words* of inspired men, while liberals accept the authority of the *religious experience* of inspired men.

The position with which the author is most sympathetic is the "Theology of the Word", the foremost proponents of which he sees to be Karl Barth and Emil Brunner. His summary of the views of each man is excellent.

In the final chapter Reid states his own position. One quotation states its essence: "When the record of His saving deeds is set forth, whose course is visible in the history of the chosen people, and whose climax is Jesus Christ, in response to the word of witness the Word himself is present to save anew. God who is truth communicates Himself not through silence or untruth or nonsense, but through the veracious record of His saving deeds. In this consists the authority of the Bible, and here it is located." (p. 278)

MURRAY L. NEWMAN, JR.

SYSTEMATIC THEOLOGY, *Volume II,* EXISTENCE AND THE CHRIST.

By Paul Tillich. Chicago, The University of Chicago Press: 1957. 187 pp. $4.50.

The work before us represents the center of Tillich's *Systematic Theology*. The first volume appeared in 1951; a promised third volume will complete the system. The system is composed of five parts. Volume I contains Part I (Reason and Revelation) and Part II (Being and God). Part III (Existence and the Christ) is now complete. Part IV (Life and the Spirit) and Part V (History and the Kingdom of God), will round out the work.

It will be noticed that each Part contains two terms. This reflects Tillich's "Method of Correlation," that is, the correlation of an "anthropological question" with a "theological answer."

The "method of correlation' has a double advantage. First, there is the apologetic advantage. Tillich stands beside the mind and life of our secularized time, seeing the current scene with its eyes. Instead of starting (ostensibly) with the Christian doctrines, he starts with the life situation. Carefully analyzed, it is seen to call for the "Christian" answer. The second advantage is systematic. When the doctrines are seen as answers to inescapable, painful questions they are freshly apprehended themselves. They are thereupon seen from within and not as merely authoritative, merely traditional truths.

In the present volume "existence" is a technical term, in contrast with "being" and life." Existence is not simply the expression or later stage of "being" or "essence," though it is that also. Existence contradicts its own essential being — though it also stands upon it.

With the appearance of "Jesus as the Christ" something new appears, which is the Answer to the Question of existence. As existence stands upon essence (being) which it contradicts, so the New Being in Jesus as the Christ stands upon existence, which it overcomes. As the actual situation (existence) follows and overthrows the original situation (being) so the original situation (being) now follows and overwhelms the actual. In men and in Christ the same two things are present (essence and existence) but the order is different. In each case a different one has the "last word."

From the foregoing we have an identification of Jesus. He is the original situation appearing in and upon the basis of the actual situation. The original situation is a God-man situation. In Jesus the original God-man unity appears in his actuality and therefore in actuality as a whole. One of the chief points of inquiry and discussion will be the Tillichian identification of Jesus. Tillich himself believes that "Protestant theology must try to find new forms in which the christological substance of the past can be expressed" and this because, "The development of Protestant orthodoxy . . . showed the impossibility of an understandable solution to the christological problem in terms of the classical terminology." (pp. 145-146) The thoughtful reader must read carefully and judge soberly whether Tillich has stated or misstated Jesus.

At all events the reading of the book is an undoubted "adventure in ideas," to use Whitehead's phrase. The reader will need his thinking equipment with him and will need to use it constantly. The style is better and the reading is easier than Volume I. Tillich represents "philosophical theology" as contrasted with "kerygmatic theology." The distinction is relative. There is kerygma in every theology or it is not Christian theology. There is "philosophy" in every theology or it is not theology at all. But, within terms of the distinction, we have before us in the present work a stimulating, illuminating example of "philosophical theology."

CLIFFORD L. STANLEY

BIBLE ATLAS. By Emil G. Kraeling.

New York. Rand McNally & Company: 1956. 487 pp. $9.95.

A knowledge of the geography of the lands of the Bible is immeasurably helpful for an appreciation of the biblical drama and a sense of participation in its events. Kraeling's book is intended to supply this knowledge, and in the reviewer's opinion it does so superbly.

In the first section there is a general survey of the main parts of the land of Palestine. The rest of the book recounts the biblical history from the Hebrew origins in Mesopotamia through the time of the New Testament, giving a detailed analysis of the geography necessary to understand each period. There are numerous photographs and illustrations scattered through the volume. In addition, there are 22 large maps in color.

Some will be disappointed that no bibliographical references are included. It is obvious that Kraeling is familiar with a vast amount of literature in the field, and the reviewer for one would have appreciated the inclusion of some for further study. That would have increased the size of the work only slightly, but its value greatly.

Even with this defect, it is still an extremely valuable book which the reviewer expects to have on his desk and use continuously throughout his teaching ministry. It should also be in the possession of many ministers and certainly in every well appointed Church library.

MURRAY L. NEWMAN

ART AND THE REFORMATION (Vol. I, MEDIEVAL FAITH AND SYMBOLISM; Vol. II, THE FATE OF MEDIEVAL ART). By G. C. Coulton. Harper Torchbook reprint, New York. 1958. $1.85 each.

Dr. Coulton states in the introduction that his purpose is to "trace very briefly the rise and decay of Medieval Art, and thence to argue first that its origin was less definitely religious than is commonly supposed; secondly, that its decay was gradual—a logical and natural consequence of its evolution—and lastly, that its deathblow came not so much from the Reformation as from that general transformation of the western intellect which we call the Renaissance."

This is commendable enough, but in reading through the 500-odd pages (supplemented by thirty-five appendices), one often wonders just what constitutes brevity. For example, the first three chapters after the introduction comprise two-score pages of minute investigation into the lay origin of Medieval architecture; and the next five chapters are occupied with highly specific discussions of the status, work, marks, etc. of Medieval masons. Because of Dr. Coulton's command of original sources, these pages are often interesting—but one wonders if their contribution to the whole is great enough to justify them in a book of this scope.

A further defect of the two volumes is the author's persistent habit of presenting his theses in opposition to the opinions of other scholars, few if any of which are read by any persons except other scholars. At times this debate is interesting; more often it is confusing.

When this is said, however, there is a great deal of carefully refined gold in the work. Especially recommended is chapter XII—a running account of the adventures of several masons of the time. While the author intends this chapter as no less scholarly than the rest, in its execution it compares favorably with the best of picaresque novels. The remaining three chapters of Volume I are filled with a discussion of the actual educational and devotional value of pictorial symbolism in the Middle Ages. It is the author's conclusion (impressively researched) that the value was *nil*, or thereabouts, and that the actual teaching of the church remained primarily verbal.

Volume II is more to the point of the

author's thesis, and with the exception of chapter XVII contains much less detailed material. Chapters XVIII through XX attempt to show that the opinion of pictorial art was as high, if not higher, among the Reformers than among most of the leaders of the Counter-Reformation (and even of the monastic reformers of the Middle Ages proper).

The last four chapters but one are occupied with a discussion of the effect of the Renaissance on Medieval art. Due to the increased leisure and demand for military equipment, the decay already apparent in Medieval art was hastened, and it fell into general intelligent disrepute some years before the coming of the Reformation. The Renaissance shared none of the modern concern for Medieval art (as, indeed, the Middle Ages did not), and great quantities of it perished under the impetus of new artistic currents.

The final chapter is partly a presentation of a high and scholarly religious faith (perhaps the most exciting and profound section of the two volumes), and partly an appeal for the inclusion of modern machinery and technology in modern art forms.

In summary, this work is definitely not recommended for a hasty survey of the field, nor for a presentation of the artistic characteristics of Medieval art. But for anyone curious to understand the minds that produced Medieval art, or curious to see the actual interaction between church and laity in this particular field, it is a highly stimulating and often entertaining work.

CLAY B. CARR, JR.
V.T.S. 1959

BROWSING AMONG BOOKS RECEIVED

◗ JOB: PORT OF EXISTENCE. (By Samuel Terrien. New York and Indianapolis. The Bobbs-Merrill Company, Inc. 1957. 249 pp. $3.75.) The Auburn Professor of Old Testament at Union Seminary in New York has written a very readable book on Job similar in scope and approach to his work, *The Psalms and their Meaning for Today*, published in 1952. It presents in a somewhat more popular way much of the material which appears in his fine commentary on Job in *The Interpreter's Bible*.

◗ OUT OF THE WHIRLWIND. (By William B. Ward. Richmond, Virginia. John Knox Press. 1958. 123 pp. $2.50.) Another treatment of Job, by the minister of Grace Covenant Presbyterian Church in Richmond, Virginia. It is written by a pastor with a pastor's concern for "those who have experienced some great pain or loss in their own lives or families and are puzzled by the problem of suffering."

◗ JESUS AND HIS COMING. (By J. A. T. Robinson. New York and Nashville. 1957. 192 pp. $4.00.) A careful and helpful study of New Testament eschatology by the dean of Clare College, Cambridge University, who was the Seminary's Reinicker lecturer this year. The book presents the Noble Lectures at Harvard which Robinson delivered in 1955.

◗ THE BOOK OF REVELATION. (By Thomas S. Kepler. New York. Oxford University Press. 1927. 232 pp. $4.50.) The sub-title indicates the nature of this work: A Commentary for Laymen. It contains an Introduction, which briefly treats critical problems surrounding Revelation, and the Commentary, which is based on the Revised Standard Version of the Bible.

◗ THE LAST BOOK OF THE BIBLE. (By Hanns Lilje. Translated by Olive Wyon. Philadelphia. Muhlenberg Press. 1957. 286 pp. $4.50.) On a much deeper level than Kepler's is this treatment of the Apocalypse by the Lutheran Bishop of Hanover, Germany. It is written with great theological sensitivy and reflects both the author's Lutheran heritage and the crisis of his Nazi imprisonment, during which time the book was written.

◗ CALVIN: COMMENTARIES. Volume XXX of *The Library of Christian Classics*. (Translated and edited by Joseph Haroutunian. In collaboration with Louise Pettibone Smith. Philadelphia. The Westminster Press. 1958. 414 pp. $5.00.) Another volume in this excellent series under the general editorship of John Baillie, John T. McNeill and Henry P. Van Dusen. After an illuminating introductory section on Calvin as a biblical scholar, it presents selections from his commentaries on such topics as The Bible, The Knowledge of God, Jesus Christ, The Christian Life etc.

◗ A HANDBOOK OF CHRISTIAN THEOLOGY. (Edited by Marvin Halverson and Arthur A. Cohen. Living Age Books. New York. Meridan Books, Inc. 1958. 380 pp. $1.45.) A handy little paperback book with concise definitions of ideas and ideological movements in modern Protestantism.

◗ THEOLOGY IN CONFLICT: NYGREN — BATH — BULTMANN. (By Gustaf Wingren. Translated by Eric H. Wahlstrom. Philadelphia. Muhlenberg Press. 1958. 170 pp. $3.25.) An unusual and provocative analysis of the thought of these three contemporary theologians from the standpoint of anthropology and hermeneutics. The author is Professor of Systematic Theology at the University of Lund in Sweden.

◗ CHRIST IN OUR PLACE. (By Paul Van Buren. Grand Rapids, Michigan. Wm. B. Eerdmans Publishing Company. 1957. 152 pp. $3.00.) This is a doctoral dissertation prepared under the direction of Karl Barth in Basel, Switzerland. It is a study of the substitutionary character of Calvin's doctrine of reconciliation. The author teaches at the Episcopal Theological Seminary in Austin, Texas.

◗ A HISTORY OF PHILOSOPHY. (By Windelband. Harper Torchbooks. New York. Harper Brothers. 1958. 690 pp. Volume I: Greek, Roman, and Medieval, $1.75. Volume II: Renaissance, Enlightenment, Modern, $1.75.) An inexpensive reprint of this classical history of philosophy, dear to the heart of many a student of the subject.

◗ BIBLICAL THEOLOGY AND CHRISTIAN EDUCATION. (By Randolph Crump Miller. New York. Charles Scribner's Sons. 1956. 226 pp. $3.50.) The Professor of Christian Education on the Luther A. Weigle Fund at Yale Divinity School, an Episcopalian, seeks in this work to state the relationship between biblical theology and relationship theology. The study treats the ideas of Creation, Covenant, Christ, Church, Consummation, Commitment, and Criticism.

◗ THE CHURCH SCHOOL. (By Paul H. Vieth. Philadelphia. Christian Education Press. 1957. 279 pp. $3.50.) Vieth is Horace Bushnell Professor of Christian Nurture at the Yale Divinity School. His book deals with the organization, administration and supervision of Christian education in the local church.

◗ CHRIST BE WITH ME. (By Walter Russell Bowie. New York and Nashville. Abingdon Press. 1958. 137 pp. $1.75.) In this little book Dr. Bowie has prepared 31 helpful meditations and prayers for personal use. The title of the volume suggests the theme that runs through all the meditations: the divine companionship that man seeks.

Other titles which have come to the *Journal* are:

Principles of Christian Worship. By Raymond Abba. New York and London. Oxford University Press. 1957. 196 pp. $2.75.

The Epistle of James. By E. C. Blackman. The Torch Bible Commentaries. Naperville, Illinois. Alec R. Allenson, Inc. 1958. 159 pp. $2.50.

The Lands Between. By John Badeau. New York. Friendship Press. 1958. 138 pp. $2.95.

The Gospel of John. Volume 1. By William Barclay. The Daily Study Bible Series. Philadelphia. The Westminster Press. 1958. 268 pp. $2.50.

The Gospel of John. Volume 2. By William Barclay. The Daily Study Bible Series. Philadelphia. The Westminster Press. 1958. 338 pp. $2.50.

Faith and Perseverance. By G. C. Berkouwer. Grand Rapids. Wm. B. Eerdmans Publishing Company. 1958. 256 pp. $4.00.

The Story of the American Negro. By Ina Corinne Brown. New York. Friendship Press. Second Revised Edition. 1957. 212 pp. $2.75.

Christ and the Christian. By Nels Ferre. New York. Harper & Brothers. 1958. 253 pp. $3.75.

Middle East Pilgrimage. By R. Park Johnson. New York. Friendship Press. 1958. 164 pp. $2.85.

A Year With the Bible. By John Marsh. New York. Harper & Brothers. 1957. 191 pp. $2.50.

St. Paul's Epistles to the Thessalonians. By William Neil. Torch Bible Commentaries. Naperville, Illinois. Alec R. Allenson, Inc. 1958. 151 pp. $2.50.

Abraham to the Middle-East Crisis. By G. Frederick Owen. Grand Rapids. Wm. B. Eerdmans Publishing Company. Fourth Edition. 1957. 429 pp. $5.95.

They Met At Philippi. By Carroll E. Simcox. New York. Oxford University Press. 1958. 174 pp. $3.75.

The Acts of the Apostles. By C. S. C. Harper's New Testament Commentaries. New York. Harper & Brothers. 1957. 293 pp. $4.00.

Luther On Vacation. By Gustaf Wingren. Philadelphia. Muhlenberg. Press. 1957. 256 pp. $3.50.

MURRAY L. NEWMAN, JR.