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Best Wishes for the New Year

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From the Dean's Desk

MID-WINTER TERM NEW IN 1960

Older alumni will recall that the Virginia Seminary formerly arranged its academic year in three terms of equal length. For the last twenty years we have been on a two-semester basis but are now returning to three terms but by no means will they be of equal length. The second or mid-winter term will last only five weeks and will be sandwiched between two terms of thirteen and a half-weeks each.

A number of reasons led the faculty to insert this new short term of five weeks into the academic calendar. One major reason is that the faculty may assist a student to correlate and bring into some kind of unity his various seminary courses. In the last twenty years subject matter and content in theological education has proliferated in an astonishing way. Due to the theological revival, every major field in theological education has overflown the banks of the old conventional limits. In Systematic Theology, every major doctrine now receives both a richer and more profound treatment, the Doctrines of God, Christ, Church and Holy Spirit, Man and World. The theological revival has also heightened the significance once more of the history of Christian thought and of Church history. Moreover, the recovery of historic Christianity has awakened and brought fresh zeal to Biblical studies and Biblical theology. Furthermore, Pastoral Theology has a new consciousness of its mission in theological education, namely, to close the gap between theology and life, to bring the former to bear upon the latter, to open the resources of the Christian faith to human need, to accomplish its task by using the insights of depth psychology, of sociology, and of other studies pertaining to twentieth century life.

This exciting day in theology with its vastly enriched diet offers the student in seminary an excellent opportunity to receive a first-rate preparation for the ministry. However, the faculty must be on guard not to feed him more than head and heart, as well as stomach, can stand. Educational indigestion is certain to occur unless the student is allowed time to pause periodically and to assimilate the fare. The special mid-winter period of five weeks is designed for precisely this purpose.

In this brief term a student is required to take only two major courses, five hours each week. The Junior who has been in seminary only a few months concentrates on Apologetics which will enable him to clarify his initial questions, to face his old and new doubts. He will also do intensive work on *The Study of a Theologian* (this year P. T. Forsythe). He will learn how a Christian theologian uses the Bible as a foundation for

doctrine, how he builds his systematic formulations and achieves synoptic results, and finally the student will examine the implications of his theology. Such a study is intended to give the student during his very first year in seminary an encouraging awareness that correlation, synthesis and unity are at least possible! We believe that this will prepare him in a positive fashion to weather with greater ease and more advantage the rigors of his Clinical Pastoral Training in the summer which follows.

The Middle-year student in the short term will concentrate on *Biblical Theology* and on the *Mission of the Church*. At this stage in his seminary work he will have completed all of his major and required courses in Old and New Testament. The course in *Biblical Theology* will assist him to discover and see the full nature of the unity of the Bible. His knowledge of the People of God and the correlation of his work in Old Testament and in New Testament will relate directly to the other major field of study which will be undertaken at the same time, namely, the *Mission of the Church*. The Rev. Kenneth E. Heim, D.D., our Visiting Professor of Missions, will return annually from Japan to give the major lectures on this subject.

The Senior in this special period will concentrate on *Christian Apologetics* and *Parish Administration*. This will be his second course in Christian Apologetics and will direct him to consider the questions, doubts and obstacles experienced by the layman of today. The course in *Parish Administration* will differ from any previous course given under this name. The student will be led not only to consider the objectives of his ministry in the parish but ways and means of selection and self-management when confronted by the all-but-limitless demands of the ministry today.

All of these special mid-winter courses will be cooperative endeavors of the whole faculty. Every course will be sponsored by a particular department but representatives of all departments will conduct the seminars. Thus the common mind of the faculty which is so pronounced in this Seminary will assist the student in his search for synthesis and unity.

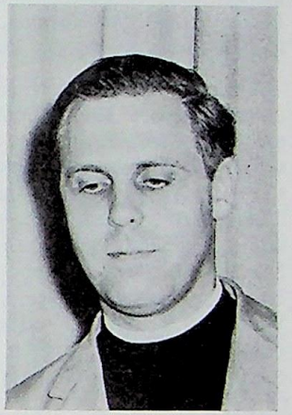
We are enthusiastic about the promise of usefulness to the student of this innovation. I have also wondered whether beginning in 1961 there might be alumni of the Seminary whose parishes would allow them to return to the Hill (January 4 - February 3) to participate in this special period of study. The general pattern of all courses is the same: there are three lectures followed by seminars lasting two hours. The alumni might attend the regular lectures but have a special seminar led by one or more members of the faculty. In this way the Seminary might be of service to you. I would be very glad indeed to receive some alumni opinion regarding this suggestion.

JESS TROTTER, *Dean*

The Church and Industry in Europe

A Preliminary Report

By CHARLES PRICE '49



Two years ago, the Lilly Foundation made generous grants to each of the Episcopal Seminaries in the United States, to enable them to reflect in their teaching the work of the church in an industrial world. Dean Trotter elected to spend the money for qualifying two members of the faculty to understand this work as it is taking shape in Britain and Europe. John Soleau and I were nominated. We spent six weeks of last summer visiting people abroad who are doing noteworthy work in this area of the church's mission.

Why did we go to Europe? Aren't there plenty of industries and churches in America? Isn't there at least the beginning of an industrial mission here? To be sure. But especially in Britain and Germany, thought and work in industrial mission have been developing at least since the end of World War II, and the industrial mission abroad has attained a depth and scope which so far as I can discover it has not yet reached in the United States.

A number of people helped us to plan our trip, but particular thanks are due to Canon Wedel, the Rev. Paul Musselman, and Dr. Roswell Barnes, Executive Secretary of the World Council of Churches in the United States. Because of the large number of centers with which they brought us into touch, we decided to travel separately after an initial week together with Canon Wickham in Sheffield. This report covers my part of the trip.

I

I was impressed by the variety of approaches which the church is making to the industrial community. I should like to describe a few of these.

A. *Sheffield:* The Industrial Mission in Sheffield is under the direction of Canon E. A. Wickham, with a staff of five clergy and a laywoman. The basic pattern of their work is visiting on the shop floor and in the offices of steel factories in Sheffield. Access to a factory is secured by permission from both management and labor. After permission is granted, the development of the mission in the plant is entrusted to one member of the team. He spends one or more days a month in the plant — depending on its size. He arrives early, walks about the floor talking to workers individually until the mid-morning tea-break. Then, on a carefully made, pre-arranged schedule, he appears in a canteen and engages in a most informal group discussion with whatever men appear there. There is no explicit, overt evangelism; no false piety. Religion is frequently discussed, and when it is, the issues raised are faced openly, frankly, honestly and

at some depth. The groups I attended plainly enjoyed these discussions. I was told repeatedly that the discussions provided the only occasion for men to know their fellow-workers more than casually. Such meetings are held with all levels of the industrial hierarchy, from top to bottom. On a typical day, each staff member will meet with four different groups — one at mid-morning, one at lunch, one in the mid-afternoon tea-break and one just before closing time. Each group meets about once a month. The groups are, of course, very loosely organized and attendance fluctuates. (By my own calculations, I figure that the Sheffield Mission reaches close to five thousand people per month in this way.)

Only a handful of these men have had any significant contact with the church before the Industrial Mission. Canon Wickham feels that the existing parishes in the community are so little prepared and so little willing to minister to these estranged workers that he does not encourage them to participate in parish life, although he does not discourage it. Theoretically, one might criticize his decision. Practically, in terms of what an actual parish can offer such a man — there or here in the United States, for that matter — he is probably quite right. For those who become especially interested in Christianity through his work, Canon Wickham provides Wednesday evening meetings for further informal discussion, and a Thursday evening study group. An inner core of about thirty persons meets every Saturday night to discuss and plan the program of the mission.

B. *The Iona Community.* A different approach to industrial society is taken by the members of the Iona Community in Scotland. As is now well known, the founder and guiding spirit of this movement is Dr. George MacLeod. While he was minister of a Glasgow parish during the depression of the thirties, he realized how little contact the church had with the world and how little help the church brought to those who suffered the privations of those years. He determined to do something to close the gap. His vision was to enlist clergymen and workmen to rebuild the ancient abbey of Iona, off the western coast of Scotland. The group worked together, talked together, prayed together. Understanding and charity deepened in those whom the community touched. The abbey has now been rebuilt; and some seventy ministers of the Church of Scotland have undertaken the discipline of work, prayer and giving which membership in the community entails. They aim at renewing parish life by an extension to their parishes of the insights gained through Iona. I visited several of these parishes, and kept hearing about the importance of visiting, of preparation for baptism and marriage, of involvement in politics, of a healing ministry, of boys' clubs to take juveniles off the streets. This approach to an industrial society is much more familiar to Virginia Seminary men than the Sheffield pattern.

One member of the Iona Community is doing a quite different work. Jeff Shaw and his wife, with two other couples and two young women, have set up a new mission in Gorbals, a slum section of Glasgow. They constitute a Presbyterian version of French worker priests. One of this group draws his salary from the local parish, although he has no further ties with it; one was preparing himself to teach in the local school; one takes on whatever manual labor is available, as his neighbors do. This

mission is new. The group is not quite sure of its own goals. They work at being neighbors to their neighbors. With their own funds, they built a playground on a vacant lot. They rejoiced that some of their neighbors helped them. They have rented with their own funds a small two-storey building. The top floor has become a youth club. The first floor is a meeting room for a number of community groups. I sat with a meeting of the local committee of the Labor Party, for example. The group holds a communion service every Sunday in their kitchen. They invite their neighbors. Few come. One cannot speak too highly of the transparent honesty and concern of this group. Yet I must voice Canon Wickham's comment on many worker priests — that they become wonderful Christian laymen, but may forget what it means to be in orders.

C. *Bristol.* In Bristol, the Rev. John Ragg is Social and Industrial Adviser to the Bishop. Here is still a different pattern of relation between church and industrial society. Mr. Ragg engages in a wide variety of activities, but the heart of his ministry is two-fold. First, he is the organizer and spark of the Bishop's Industrial Cabinet, a group of about twenty-five men drawn from top management, middle management, union leaders, shop stewards, wage-earners. It is representative of the whole industrial community of Bristol. It meets monthly, with Ragg and the Bishop, to discuss the problems of industry. Not explicitly religious problems. Any problem may come up. Meetings are spontaneous and unplanned. The current concern of the group was the "bulge" in school-leavers. ("School-leaver" is English for a teen-ager about to leave school.) How can industry cope responsibly with the large numbers now leaving school and hunting work?

The second aspect of Mr. Ragg's ministry which seems particularly significant is his involvement in the post-ordination training for new deacons in the Diocese. He meets a number of times with all the new deacons whether in urban parishes or not, and confronts them with the requirements and challenges of the ministry in an industrial society. In such a way as this, parishes can become sensitive and sympathetic to the industrial mission (which, whether we like it or not, is the mission field in which we are all engaged.)

D. *Holland and Germany.* The continental pattern of industrial work is different from any of these. I do not have the space in this article to describe every one of the places which I visited. Each has its particular characteristics and notable persons. The significantly different pattern is that of the *Evangelical Academy.*

An Evangelical Academy is a conference center. But it is not a conference center as we understand the term. For us a conference center is for *church people.* An Evangelical Academy is precisely *not* for church people. It is for working people — both management and wage-earners. To such centers come groups of people for periods of time ranging from two days to two weeks or more. Workers who apply for such a conference are usually given time off with pay! Conferences are held on a number of different principles: a conference of foremen, or vice presidents, or doctors, or lawyers — men who have their work in common; or a conference composed of a number of different levels of the industrial hier-

archy; or a so-called "Querschnitt-tagung," "cross-section conference," to which are sent a cross-section of personnel from one industrial plant. What happens at such a conference? No overt, explicit evangelism. First, the conference is helped to become a group, so that managers get to know workers as people, not simply as industrial units. Second, they hear together competent lectures on current sociological and economic problems, discuss them together, and learn to see how and why other parts of the industrial community think and feel as they do. Here is still a different approach of the church to industry.

At some of these Dutch and German centers, particularly at Mainz, under Pfarrer Horst Symanowski, there is also an extensive pre-ordination training for ministerial students. For two months, they learn the sociological, economic and political facts of their life, for two months they do manual labor, and for a concluding two months they discuss and assess the whole experience. Here is a further means by which the church comes into closer contact with the world.

II

What does all this mean, particularly for theological education at Virginia Seminary in the United States? Let me say at the outset, that I am not quite sure. But I should like to set down some of my tentative conclusions.

A. It means in the first place that the church is seriously estranged from men who work in modern industrial society. The apparent success of the church in America today may blind us to the deep reality that by and large, whether in Europe or here, the language and ways of the church seem strange. This is a commonplace in many circles, of course, but it needs to be reiterated with force. The truth is so plain in Europe that he who runs may read. Let us read while there is yet time, while we still have an opportunity to deal with people *in* the church. In Europe the vast majority is no longer in the church.

B. All the features of medieval life to which the church was well related have virtually disappeared. Small villages, tightly knit families which worked and played together as well as slept under one roof, a universally accepted, hierarchically-structured, fountain of authority (emperor-king-lord-father), an agricultural society with agricultural symbols and festivals, — to all of this the church had a relevant organization, and a ministry at each level of the power structure (parson to lord, bishop to noble, archbishop to king, pope to emperor.) Now this feudal structure is gone; society is quite different; it is rootless and complacent. ("Socialism has produced plenty for all. Why do we need a gospel?") But the church retains its old structure, its agricultural calendar, its antique symbols, its medieval theology, ethics and hierarchy.

C. Theological education has contributed to the estrangement in no small measure. In Germany, a minister begins his training in the equivalent of high school, learning there Greek, Latin and Hebrew. In the university he learns his theology, and learns it magnificently well. After the university, he goes for a year or two or three to something like an American seminary for pastoral work. This pastoral training is usually

still academic, however. He has been isolated from the world for eight or nine years, he has an incomparable education, but he is literally "out of this world." I cannot think that American theological education should be complacent in face of this indictment. Our education can remove a man from the world, too, even if it takes us only three years; and we do not provide such a thorough grounding in classical disciplines. Theological education, no matter how conceived, tends to increase the gap between the church and the world. Perhaps it has to.

D. I have described in this paper a number of attempts to bridge the gap. They are still small beginnings. In terms of the whole problem, they have scarcely scratched the surface. But what I have described is some of the best work being done in this area. A most important feature is its wide variety. There are no *a priori* patterns. There are open eyes, good imaginations, certain talents, certain opportunities, deep concern to incarnate the gospel of God in the world God made. We would be foolish to take any one as a model to be followed slavishly, as if there were just one way to conduct the industrial mission. What has worked in Europe will not work for us. What we must capture if we can is the example of involvement, boldness, imagination and creativity.

E. Much of the work which I have described aims at contact, not conversion. From the security of a seminary campus, such a program does not look like enough. The professor feels critical. My present interpretation of this lack of concern with evangelization, however, does not make of it a criticism of the work being done so much as a measure of the world's estrangement. But the preaching of the gospel cannot forever be silenced.

F. It is important to understand that nothing in America is exactly like anything in Britain, Holland or Germany. In order to evaluate the bearing of European work on the American industrial mission we must weigh the following factors:

1. The acids of secular industrial society have made deeper inroads on American life than on European. In Europe there is a kind of residual feudalism. Families are tighter still. Class-consciousness is stronger still. Father has more authority still, and mother stands meekly by, at least in public. Shift work seems to be more disturbing to European life than it is here.

2. There are not so many denominations in Europe as here. The problems raised by religious pluralism are not nearly so acute.

3. The establishment of the church by law in European countries, although widely discredited and generally considered unworkable, does have some virtue. Because of it, it is not wholly unexpected that the church should be concerned with social and economic problems. There is a residual memory that once the church was so concerned. Separation of church and state is not a shibboleth which is in turn magnified into a separation between church and public life in general.

4. The actuality of parish life in the United States is more congruent to its theoretical organization that its European counterpart is. An

English city parish, comprising all the people within a certain geographical area, may contain as many as 20,000 "souls", all of whom are entitled by law to the ministry of the church in baptism, marriage and burial. A parish ministry under these terms is almost desperate. We do not have to be quite so despairing about a parish ministry.

In order to apply effectively European insights about the industrial mission to the American scene, some account has to be taken of these differences — and many others, I am sure. Simple translation will be self-defeating.

III

As to theological education at Virginia Seminary, there are two things to be said. On one hand, much of what we try to do here is validated by these observations. On the other hand, some additions to our curriculum are suggested.

A. I am more convinced than ever that we are on the right track in the following areas:

1. *Pastoral Theology*. I heard again and again on my trip that ministers must be taught to listen, that ministers think they know all the answers, and hand out advice without trying to understand the person whom he is advising. Ministers, I was told, must learn how to listen. Only by listening and learning can they earn the right to speak in this new industrial age. Such a conception of the pastoral office has characterized our teaching here at least since Dr. Howe held the chair of Pastoral Theology. We are already trying to make this kind of an emphasis in our pastoral instruction.

2. *Ethics*. I heard on several occasions that ethics should be taught from the point of view of social ethics, that moral theology *as traditionally conceived* was no longer applicable to life. Since it has long been our understanding here that ethics grows out of theology, and since our theology has never been medieval, our course in ethics has emphasized social ethics and minimized moral theology in the traditional understanding of that discipline. We are trying to do what our European informants think should be done.

3. *Theology*. The most usual criticism of the teaching of theology which I encountered was its removal from life. A student can be master of a consistent system of theology, understand the inter-relationship of all its parts, its place in the history of thought and its basis in the scripture without once grounding it in his existence, hence without understanding it at all. Our approach to theology, from human questions to theological answers attempts to keep theology in touch with humanity at all times. Here again, we are trying to do what the industrial mission feels should be done.

4. *Liturgics*. My teaching of liturgics has changed as a result of this trip in the direction of openness to the present time. I am not convinced that a liturgy must be completely understandable by everybody to be relevant. I don't suppose that everybody in any generation of Christians has completely understood the liturgy. But the estrangement to which the industrial mission bears us witness is a crisis of liturgy as much as it is a crisis of anything; and in the face of it, to be concerned for Elizabethan prose or fourth century liturgical forms as if they were anything in themselves seems little short of idolatrous. To be helpful in this liturgical crisis will require more knowledge, rather than less, about the theology and history of worship; but it will require orientation forward, not backward.

I should not want to imply that the seminary curriculum is beyond criticism. But I think our instincts in the foregoing matters are right ones, judged by criteria growing out of the industrial mission.

B. We should explore some further possibilities:

1. Some of our Middlers should be encouraged to take part in Marshall Scott's "Seminarians-in-Industry" program in Chicago, during their second semester. We are predominantly a city church. It implies no criticism of the Town and Country program to suggest that it shouldn't get all our business.

2. Some of our students work at secular jobs in the Washington area during one of their summers. It should not be too difficult to set up a weekly seminar for those men on the Christian implications of their work.

3. I should like to see an elective course in our curriculum on Industrial Work, parallel to John Baden's course on Rural Work. It would present at least the sociological and economic facts of our industrial society.

4. Can we provide in connection with instruction in Parish Administration an understanding of a parish program which is geared not to taking people *out of* the context of life but to providing them with resources for engaging their lives, particularly their work, in a new way? Parish programs are so often stated in terms of activities in the parish house, as if church work stopped there. Parish-centered activities should be thought of as the staff work for the Christian army, not as themselves the Christian warfare.

5. I should hope that all the steps we take toward preparing ourselves to teach about industrial mission would be with the advice and help of Paul Musselman, Hugh White and others already actively engaged in the work.

It's a big program. It's a big subject. But we all live in an industrial society, and it will behoove us all to open our eyes and minds and hearts in the direction of an industrial mission.

A REVIEW ARTICLE

By JOHN WOOLVERTON

The Comparative Study of Religions by Joachim Wach. New York: Columbia University Press, 1958. 229 pp. $4.50.

Christians living in the twentieth century have become increasingly aware of three closely related factors in the world at large which have once again forced upon the Church the necessity for the study of other religions. First, as Arnold Toynbee has impressed upon us, we are living for the first time in history in a truly universal period. Secondly, the ecumenical movement and the growth of the younger churches have issued in the desire to understand the cultural matrix out of which those churches have come; and, thirdly, the new nationalism of Asia, the Near East and Africa has brought about a desire on the part of those people to revitalize their ancient traditions. Whether they will be able to do so in the face of their increasing acceptance of Western technology and secularism is an open question. One suspects that Bonhoeffer may be right in his assertion that we now face a religionless age, for this secularism (I use the word in a factual and not an evaluating sense) would seem to be the only gift which the West is giving to the East. "Religious loyalty", says Joachim Wach, "in theory at least, outranks any other loyalty everywhere except in the modern Western world." One wonders whether this will, in the future, become universally applicable; certainly the Indian Government's documentary films on Buddhism have more of a political than a religious motive, for Indians now realize with pride that their's is the land of Siddhartha Gautama. Against such a background, the late Professor Wach's book is most welcome. But we have here a double starting point, for Wach wrote within the context of the ongoing debate within the Church from Soderblom and Rudolph Otto to Hendrick Kraemer regarding the relationship of revelation as seen in Christian faith and the religions of human culture. His position in this complicated theological discussion is of importance. *The Comparative Study of Religion* cannot be properly reviewed until we have noted Wach's place in this, for his definitions and use of terms (even the chapter headings!) are part and parcel of the point of view he advocates. Those who read the excellent essay by the Rev. Joseph Kitagawa on the life and work of Wach which comprises nearly a third of the volume under discussion will find additional help here.

We are all aware that contemporary theology has insisted upon the uniqueness of the revelation of God in Jesus Christ. In the light of this radical claim all the religions of the world, including Christianity have come to be seen relatively. Christianity as the religious form of Western culture then is not seen to be absolute but relative and finite like all other religions. Absolute authority, it is now commonly assumed by the majority of theologians both Protestant and Anglican, may be claimed for Jesus Christ but not for the Christian religion. In this situation, there are two extremes which theologians have for the most part avoided. One extreme is to deny all value to cultural religions in the face of the unique

revelation of God in Jesus Christ. The other extreme is to assert that every religion must be accepted uncritically as containing truth which is of itself a preparation for the Gospel. Within this broad area of ongoing theological debate, we may distinguish two points of view both of which avoid these extremes. The first group of theologians point to the uniqueness of Jesus Christ, generally tend to be critical of non-Christian religions and to emphasize prophetic Biblical faith, though by no means rejecting all value in cultural religions. Kraemer's remarks on Buddhism (*Religion and the Christian Faith,* p. 114) are to the point. Here one finds such diverse folk as Karl Barth, Hendrik Kraemer and Emil Brunner, though Brunner would criticize the answer and not the quest of non-Christian religions. The other group to a greater of lesser extent tend to see truth as one, to find all existence as a medium of revelation and to assert that religious experience wherever it occurs is the apprehension of the *revelatum,* while Christianity for Christian theologians is the normative standard. This group includes such men as Nathan Soderblom, Otto, Temple, Tillich and Joachim Wach. Within this broad generalization, Wach and Kraemer stand out as particular protagonists in the debate, since they specifically deal with the relationship of Christianity and Christian faith with cultural religions. Kraemer, the Biblical realist, protests against calling the Christian faith a religion. Wach, the Platonist, retorts that "the specific can be more adequately apprehended and not obliterated if seen in the context of the whole religious experience of man" (*Comparative Study,* p. 28). Kraemer is concerned with the doctrine of God, or lack of God, or lack of same in other religions. In this the religions of India are seen to be anthropocentric — that is, they are concerned with self-salvation and thus, to use Luther's category are religions of works (Werkheiligkeit). Joachim Wach beginning as a sociologist and being, as he was, concerned with the doctrine of man and his community, hold that anthropocentrism is practically unknown in the East (*Comparative Study,* xxix). One gets a bit breathless at this and wonders if perhaps there is not some truth on both sides — a dangerous position at best! Suffice it to say that Wach's search for the universal in religious experience, his awareness of similarities in the structure of different religions, his insistence that before we compare. we must thoroughly know what we compare, were no doubt influenced by his remarkable background and academic training. He was born into that kind of a German family which fostered and nourished intellectual curiosity. He was an able linguist. He loved both music and literature, was interested in medicine and psychiatry. He counted among his close friends the nuclear physicist Werner Heisenberg, and through two lines in his family, he was descended from the great Jewish philosopher Moses Mendelssohn. All of this no doubt contributed to his irenic and ecumenical spirit. It is perhaps shocking to hear that he advocated the plurality of religions on a global scale. Professor Kitagawa tells us that Wach felt "in a real sense . . . Christ, the Buddha, and Mohammed are 'universal options.' " A religious man must choose his faith despite the environmental factors, and he called no less a person than Soren Kierkegaard to his aid in rejecting cultural determinism. Finally Wach was an Anglican, an enthusiastic supporter of the ecumenical movement and, as many who become citizens of our country, a firm believer in "America's great experiment of combining loyalty to religion with devotion to liberty."

The Comparative Study of Religions is divided into five chapters: first, the development, meaning and method of the "science of religion" (*Religionswissenschaft*) is dealt with in its relation to the comparative study of religion. This in turn is related to theology in the following manner:

> If it is the task of theology to investigate, buttress and teach the faith of a religious community to which it is committed, as well as to kindle zeal and fervor for the defense and spread of this faith, it is the responsibility of a comparative study to guide and purify it." (p. 9)

Here Wach's Kantian epistemology and his debt to *Religionswissenschaft* become apparent. There is a sharp distinction made between objectivity and subjectivity, between the science of religion and the philosophy of religion. Hendrik Kraemer has criticized Wach rather unfairly for this, pointing out that no science of religion can be without prejudice but that it works from axiomatically accepted presuppositions, a faith decision and a fundamental attitude about God, man and the world. This is, of course, true enough, and one gets the feeling that Wach would be the first to admit the truth of this statement. He fully recognized the limitations of *Religionswissenschaft,* as Professor Kitagawa points out in his introductory essay, yet at the same time Wach recognized that the historian and scientist of religion must be concerned with the question of truth. He sees that we owe a debt to the painstaking work of the last hundred and fifty years in our knowledge of other religions. What is more he does not deny that he himself works from basic presuppositions — namely that truth is one, that there is a resemblance between the knower and the known (though one would think that thought transcends being, and being transcends thought) and that for him Rudolph Otto's phenomenological analysis of the holy is basic. It must be said that in each of these we go beyond the subject-object structure of reality. We become aware also that the apprehension of the holy and the *mysterium tremendum et fascinosum* becomes something more than descriptive, that is, normative and yet not dependent upon divine self-disclosure. Wach would agree for he is searching for that which is normative in all religious experience. He is attempting to define the structure of universal religious experience. But faith, says Kraemer, is a different category from experience and what is more, the wrath and mercy of God are not the same as the *mysterium tremendum et fascinosum* of Rudolph Otto. In all fairness to Wach, however, it must be pointed out that he feels that no universal method of comparative study of religion can do full justice to the self-interpretation of the particular religion, though every effort must be exerted to understand the intention of that religion. There has been too much coloring, he says, of the comparative study by the apologetic interests of a particular faith. He elsewhere levels this criticism at no less a person than the doughty Radakrishnan whose desire for tolerance is based on Hindu dogmatism. Why not tolerance in the spirit of Christ, Wach queries, rather than that of Vedanta?

The second chapter, which I have already touched upon, is thus appropriately entitled "The Nature of Religious Experience". After a most perceptive discussion of the word "experience" (it tends to focus

on the experience rather than the experienced and yet it also suggests the independent existence of the object experienced), he notes four views of religious experience and in so doing finds that the first criterion of religious experience is a response to Ultimate Reality, that which impresses and challenges us. As a response, religious experience is not merely subjective but we respond *to* something. If it is a response to Ultimate Reality, it is then a *total* response. Here the whole person is involved and not just one of the triad — emotion, will and intellect. The integration of the human person which is implied here is not seen as the "purpose" of religion, nor as the precondition, nor yet as the result. The question is not one of function but of the nature of religious experience. The third criterion of religious experience for Wach is intensity. He finds this in the praise of the God of the prophets, in the older and newer Hasidim, in Islam and in a host of Christian religious leaders from Augustine to Luther to John Wesley. Intensity is also revealed in music, the signers of Vishnuism, the bards of Shaivism and in Christian music, art and literature. The fourth criterion of religious experience is action. Here he quotes none other than Jonathan Edwards: "The degree to which our experience is productive of practice shows the degree in which our experience is spiritual and divine." (p. 36) Wach then turns to pseudo-religions and here it may be of interest to some to discover that Marxism is not a religion, nor are statism, biologism and racism.

Though there are different degrees in the *sensus numinis* in individuals, it is nevertheless universal. This must be developed, and here we meet two kinds of progress, namely sudden conversion as in Methodism, theistic Hinduism, Toaism and Zen Buddhism, and continuous growth. But in all this the relationship to Ultimate Reality antedates all other experiences. It is the given. How? We cannot say for our language is too poor, nor can the divine be fathomed, or reasoned out, nor comprehended. God is mysterious and yet known. Yet there are primary aspects by which we apprehend Ultimate Reality. It is numinous, majestic and spontaneous, three categories under which Wach discusses the given. Finally how is ultimate reality known? He answers this by means of a discussion of awareness, apprehension and conceptualization, the latter being the most informative and difficult. For Wach the conceptualization of religious knowledge seeks to consider the coherence of the whole of life.

The third chapter is entitled "The Expression of Religious Experience in Thought", and it is followed by similar chapters on religious experience in action and fellowship. Briefly, there are two modes of religious expression in terms of thought, namely endeictic (endeixis — announcement, proclamation) and discursive. These are discovered historically in myth, doctrine, dogma and creeds and confessions of faith, though in the history of thought there are constant protests against these severally as well as justifications and affirmations of them. The content of religious thought centers on the nature of ultimate reality, the cosmos and the world and finally man. Under the nature of ultimate reality, the differences which he draws between Tillich and Temple, on the one hand, and A. N. Whitehead on the other are particularly illuminating. In his discussion of time and history, Professor Wach is indebted, and rightly so, to his colleague on the Chicago theological faculty, Mircea Eliade.

In discussing the expression of religious experience in action, Wach is concerned with the Cultus: "a total response of the total being — intense and integral — to Ultimate Reality, in *action*" (p. 97). Such Zen Buddhists as Alan Watts would do well, before they criticize Christians for separating body and spirit, to read Wach's chapter. Watts has said that Christians see the body as that which separates them from nature, that which closes them off from the rest of creation. Wach who agrees with Von Hugel and Ferre understands that the body is our way of being related to the outside world. Indeed it exists for the sake of communication and manifestation. There are two major forms of practical expression of religious experience in action: worship and service. Worships aims at consecration which is the transformation of all existent things and beings into harmony with the divine order and will. Wach then discusses where worship is performed, when and how. Sacrifice and prayer are also dealt with. Service says Wach is to be understood in its broadest sense and includes the realm of ethics. "In no other religions except those of the West is there a genuine discrepancy between religion and ethics, between devotion and service" (p. 114). Service, says Wach, implies and incorporates the aim and criterion of the religion, and it is here that the author states the differences between the various relgioins, though he does so without comment.

> In Judaism, Zoroastrianism and Islam, the highest aim of life is to glorify God by obedience; in Hinduism it is to prepare oneself for the final liberation by observance of the divine Dharma; in Buddhism it is to become redeemed from life and to enter the state of perfect peace by following the dharma of the Buddha. Finally in Christianity the aim is to be filled with the spirit of God and to obey the divine word in full communion with the living Christ, to anticipate life in the kingdom which is redemption from sin and guilt, and to hope for forgiveness and or the peace which passes all understanding. (p. 116)

In the last chapter, which deals with religious fellowship, Wach affirms that there are no religions which do not have types of religious association. He finds differentiations of functions within various religions which are based on age, sex, descent, charismatic qualities, cultic functions or social status. It is interesting to note here that Wach claims that the degree of elaboration of functions in various religions does not depend upon the general cultural level. Thus there may be elaborate specialization among the archaic religions of the American Indians. Students will find much of practical interest in the last three chapters, such as Wach's reminder that genuineness and intensity of religious experience "are . . . even clearer indications of the character and value of a religious group than in size and structure". Something that statistic-happy Americans tend to forget to their shame! We Christians also may take a lesson from both the Moslem and Hindu worlds where loyalty to sect does not endanger the consciousness of a larger solidarity. After the Reformation, Wach affirms, "the feeling of solidarity did not extend to the whole of the Christian brotherhood; each of the major units into which the brotherhood was divided absorbed the main part of the loyalty of its members" (p. 143).

Besides some minor stylistic weaknesses (Wach introduces an incredible number of short quotations with the constant phrase "as so and so very aptly says"), it seems to me that the major weakness of the book is in its lack of attention to prophetic faith and expression, to that which is critical of religion qua religion. Wach does not quote from, nor does he refer to the prophets of the Old Testament, nor to the kerygma of the New Testament, nor to Luther and the other reformers of the sixteenth century. It would be profitable, for instance, to compare early Buddhism and Jainism, both of which were protests against prevailing religion, to similar protests in the West. Surely this too is part of religious experience, to use his own phrase. One is also tempted to understand the category of faith as inclusive of both endeictic and discursive thought. Yet withal one is aware that this book is a significant contribution to the subject of the relation of Christian faith to other religions and merits far more attention than it has received to date. Readers will also note not only that the author was a man of remarkable scholarship and widest knowledge but that through the book there breathes a spirit of Christian charity that is both sturdy and perceptive.

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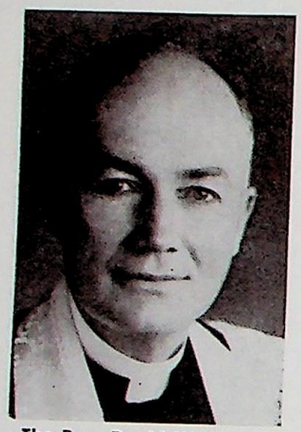
The David W. Yates Scholarship

On September 1st of this year the Rev. David W. Yates, of the Class of 1934, became rector of Otey Memorial Church in Sewanee, Tennessee after almost fifteen years of effective service as rector of the Chapel of the Cross in Chapel Hill, North Carolina. In thanksgiving for his ministry there the vestry in Chapel Hill decided to establish at this Seminary the David Yates Scholarship. The text of the formal vestry statement is as follows:



The Rev. David W. Yates

"The parishoners of the Chapel of the Cross, Chapel Hill, North Carolina, deciding to present an appropriate testimonial to David Watt Yates, their departing rector, hereby establish the David Yates Scholarship Fund for the purpose of aiding materially and directly in 'the increase of the ministry'.

"The David Yates Scholarship, in the Protestant Episcopal Seminary in Virginia, has been created by contributions from parishioners of the Chapel of the Cross as the most appropriate witness to the distinctive character and effectiveness of the ministry of David Watt Yates, Rector of this parish, 1945-1959."

As the Journal goes to press this parish, numbering some 480 members, has sent to the Seminary $4,390.00. It is our hope that other parishes might follow this lead and consider a similar means of demonstrating their appreciation for the life and work of our alumni who serve them.

Mr. Yates was born in Charlotte, North Carolina in 1904 where he attended the local schools. He received his Bachelor of Arts degree from the University of the South in 1931 and his B. D. from the Virginia Seminary in 1934. He has successively served as Assistant in Calvary Church, Tarboro, North Carolina, and St. Philip's in Durham before becoming rector of the Church in Chapel Hill. While in Durham he was president of the Ministerial Association of the Durham Council of Churches. At Chapel Hill he was chairman of the Chapel Hill Fellowship for School Integration. In the Diocese of North Carolina he was delegate to four General Conventions and several provincial synods; was several times a member of the Standing Committee and the Executive Council; was at times chairman of the Departments of Missions, Promotion, Youth and College Work. Always active in youth work, he taught courses at the Kanuga League College Conference and directed camps at Vade Mecum. He is a trustee of St. Augustine's College in Raleigh and of the University of the South at Sewanee.

This Seminary is pleased by the honor that has been conferred upon him and grateful for the vision of his communicants at Chapel Hill which will so benefit the oncoming students of the Virginia Seminary.

The Elizabeth Lloyd Symington Scholarship

Last summer it was our pleasure to report in the July issue of the Seminary Bulletin that the Seminary had received a bequest from the Estate of Elizabeth Lloyd Symington. The initial amount received from her will has been augmented by scores of friends and relatives, and at this time the Seminary has received a total of $15,618.90. The income from these generous gifts will provide an annual scholarship in Mrs. Symington's memory, and each year one deserving student will be selected as beneficiary.

Charles J. and Elizabeth Lloyd Symington

Mrs. Symington, a daughter of the Rt. Rev. Arthur Seldon Lloyd, had many other relatives among the alumni of this Seminary who have served the Church at home and abroad for many generations. This generous assistance to students of the Virginia Theological Seminary is entirely in keeping with her spirit and theirs.

The first beneficiary of the Symington Scholarship is Mr. John F. Evans of the diocese of Virginia, a graduate of Oberlin College with a Master's degree in History from Harvard University. He is 38 years old, married, with two daughters, aged 11 and 3. He served in the Army during World War II and has since been employed by the Federal Government. For three years he was political officer in the American Embassy in Stockholm, Sweden.

JOHN EVANS

In his college years his interests were varied and impressive. At Oberlin he was a member of the swimming team, played in intramural football and basketball, sang in the Glee Club and played in the band. In recent years before enrolling at the Seminary he was a lay leader in his parish in Fairfax, Virginia, serving on the vestry and as chairman of a committee on Church building and parish evaluation. We feel that he is an altogether worthy recipient of the Symington Scholarship.

EDUCATION BY REFLECTION

(Talk given at Faculty Meeting Oct. 15)

Experience and reflection upon experience go on simultaneously and interact upon one another. Yet the two may be distinguished and the quality of our reflection scrutinised. It can be evaluated with respect to the degree of self-transcendence with which it is carried on, the breadth of perspective that is brought to the interpretation of our experience, and so on. My preoccupation is with that kind of reflection called theological. Theological education can be thought of as the process of seeing oneself in the long mirror of the Christian tradition and of reflecting upon what one sees.

HOLT GRAHAM

My concern is as much with what goes on beyond the Seminary as with what goes on here, though my job is to work at it here. We are all aware more or less acutely that *seminary* education is a process of opening doors and pointing out directions, of looking over materials and fashioning tools, of marking out areas in the theological circle and learning the methods and resources for exploring each. It frequently bears the same relation to Christian living as a menu does to a meal, or so it seems. It stands to being a theologian as military training stands to being a soldier.

Perhaps the acuteness of our perception on this score is dulled a bit by living in a country where the mendacious phrase "compulsory education" can be used. Obviously there can be no such thing: it is only a loose but perhaps revealing way of referring to compulsory school attendance. If education stops when schooling stops, then it *has* been compulsory education and as education very largely a waste of time. And then we hear the distinction made between book learning and real experience. Of the several fallacies bespoken here, the one that concerns me at the moment is the assumption that to have experience and to learn from experience are the same thing. To judge by *some* testimonials I have heard whose credentials are "my umpteen years in the parish ministry", it appears that King Louis of France is not the only man of whom it can be said he forgot nothing and learned nothing.

I am concerned, then, with the continuation of the process begun here. We know the transformation of a man's self-image in the context of the Christian tradition cannot be taken for granted in his seminary years. He may slip through without internalizing anything. No more can it be taken for granted in later years. It will not happen automatically. Take reading. There are few of us for whom the sheer muscular titillation of running the eyes back and forth across the page is sufficient motivation for reading. It is not pleasant enough to move the hedonist, nor unpleasant enough to drive the masochist. It will not happen except for a brief time under compulsion. The chances are overwhelming that one will not long continue to learn if he must compel himself to study by adducing reasons

external and extrinsic to the process. In the absence of real motivation, one falls back on good intentions, and as William Temple said, everybody knows what region of the universe is paved with *those*.

In the preface of his *Introduction to New Testament Theology*, Alan Richardson refers parenthetically to the "hard-pressed parochial clergyman who, of course, has 'no time to keep up with his reading', other things being so much more important than the ministry of the Word". Perhaps being wounded in the conscience by such sarcasm may help, but I am distrustful. Neither external pressure nor the compulsive twitching a bad conscience will do the trick.

Clearly I am not now talking to the natural readers who have learned the joy of reading and need not to manage themselves in this regard. I admire and respect them, and I resent them and please will they go away. I am talking to myself and to others who find reading a chore and labor and who have to have a reason for doing it.

The question is, what is there about theological study that should make it attractive as a continuous pursuit? What is there about it that justifies regarding it as an essential part of reflection upon experience? Let me suggest again that what is initiated at the Seminary is a process of finding oneself in and measuring oneself against a long tradition. It has to do with the self-transcendence and perspective that you bring to your reflection upon the Christian life as you live it.

Theological education, then, is a disciplined, sympathetic, imaginative and concerned entering into the whole of the Christian experience as far as that is possible. What happens to us is analogous to what I suppose happened to many an early Greek Christian. Looking at Christ through the eyes of his own culture, he saw in him a savior-god who would deliver his adherents from the prison of earth and flesh. Having attached himself to Christ, he would then learn and perhaps to his surprise and even consternation that he had acquired a new set of ancestors named Abraham and Isaac and Jacob and a whole family of brothers and sisters with names equally unGreek. He would have to learn to see Jesus through Hebrew eyes, through biblical eyes.

Just so with ourselves. We have apprehended Jesus Christ and Christianity in a modern American way as we have found them in American Christianity. Our theological education will lead us to recognize ourselves and to affirm our identity in the context of a total Christian tradition transcending our cultural limitations.

The learning we do in the elementary sense of the word is but a means to an end. Of course one has to know what the Bible says, but what we are after is to enter into the world of the Bible so that we can see God and man and historical experience as the biblical folk saw it. There is some point in knowing the probable date of the crucifixion, but this is not theological knowledge unless you can return an affirmative answer to the question asked in Hymn 80 — "Were you there when they crucified my Lord?" Were you there in the Garden of Eden and at the passage of the sea and in the desolation of Exile and the trepidation of return and in the other Garden called Gethsamane and on the road to Emmaus?

The same kind of series of questions can be asked about the course of history from the congenial Easter when Athanasius wrote about the canon to the uncongenial Easter Eve in the Balkans of our day when the black lamb is slaughtered.

Some of what we encounter we will accept, some we will reject. We do this because we have accepted as a tool the idea that there is a distinction though not a separation between revelation and response. God pleases, we think, to reveal not propositional truth but Himself. We are dealing not in revealed truth but in truths about revelation, that is, in approximately adequate statements about God's self-disclosure. The content of revelation is the living God himself, not a Bible or a dogma.

But this distinction cannot be made into a separation. We cannot neatly distinguish between God and the images verbal and other in which is self-disclosure is received. He is present to us in 'mediated immediacy', as Baillie puts it; and I have the impression that a good deal of work is being done nowadays in the scrutiny of images and concepts in this regard.

Religion is a general term for the sum total of human response to the divine. It includes thoughts, feelings and activities which are given and shaped in the particular culture where a given religion lives. Each culture makes its own response negative or positive in characteristic ways. Those of you who have heard or read Franklin Young on "The Gifts of the Gentiles" will know where I am heading. One culture may receive and perceive aspects of God's self-disclosure to which its neighbor or predecessor is blind. The Greeks had something to teach the apostolic church as well as something to learn from it. What is true as between Jew and Greek is true generally. To learn to see Christ through the eyes of the stranger is to learn to see him more fully and in consequnece to deepen your understanding of your own adoptive sonship.

This is one way at least of seeing what theological education is all about, what it means to become a theologian. Our endeavor is to appropriate if only for a time and vicariously the image of God in the heart of the stranger and thereby to experience the risk and the richness of receiving a fuller knowledge of God and affirming another dimension of one's own identity as a Christian man.

The three years here are designed to show you how. We enter a bit into the biblical mentality, we run the course of Christian history and glimpse the varieties of Christian response to God in Christ, we sum up and coordinate the richness of the manifold affirmations of faith in Him theologically, we explore the possibilities of telling our culture what we have experience in the idiom of our own culture, we set out to discern ways of transmitting the Christian experience. Tomorrow's reading is an opportunity to enter deeply into types of experience briefly scanned, to see the Lord more clearly and therefore ourselves more truly and honestly.

To enter fully into the experience of the Christian in another time and place requires a specific kind of reading. Sympathy, imagination, courage are called for, to be sure. But more than that — precision and reflection. The grand sweep and the great generalization are out for most of us,

except as a borrowed framework. What is required is an entry into the concrete stuff and texture of particular living. This is true in both directions — both learning and communicating. Let me take up one aspect of the matter.

But before I do — It just might be that some of you are looking at me the way I used to look at my teachers at Union. I was inclined to think they were men who had no problems either in learning or in understanding. I speak from no such elevation (and neither did they, for the most part!) If you think I read with great speed and sureness and after reading a book have a clear and complete knowledge of its contents and an infallible insight into its weaknesses, you are wrong. If you think I have the answers to a lot of questions that bother you, you are mostly wrong. In one area of theological enquiry after another, all I have been able to do is get reconciled to having no answer and to staying in balance in a state of suspended judgment.

The other night at our faculty seminar with Dr. Wetmore, it was observed that the obessive-compulsive may be the typical character of our time. There I sat with my copy of the book we were reading before me, and beside it a thick stack of note cards and a sheaf of pages containing notes and quotes I was afraid not to take but which I never referred to again. Obsessive-compulsive — who *me?* Yes, me. I work in a cloud of minor anxiety and uncertainty and compulsive behavior and feelings of inadequacy just as some of you may. What I have to suggest here are not things that I do well, but things I know must be done because I have learned the cost of neglecting them.

To resume. Some of us may be gifted and situated so that the apprehension and communication of the Christian experience through architecture and art, music and drama and their coordination is a possibility. But the most of us will deal in another kind of symbol, the word. I wonder if we do not most often fail just here. It is not so much that we are illogical or unlearned, that our building will not stand because we have no plan nor skill in construction. It is rather that we are vague and inexact, that our structure is built of stones that do not fit. It is folly to be so dismayed by all the books we have not read that we neglect to scrutinize the words we use.

It is self-evident that the entry into the very stuff of biblical experience comes by scrutiny of the words used. But what happens when we think it? What happens when we say it? What are we doing to an experience perceived when we formulate it — as we must — for ourselves for purposes of reflection and communication? The material for finding out is not far to seek. Look in your own notes, your own sermons, your own conversation. Pick out a word that is habitual with you, and ask, What does it really mean?

To illustrate. You might look over your last half dozen sermons (having first strengthened yourself with the reminder that whom the Lord loveth he chasteneth). You might find that the word Christianity occurs frequently. Friend, you are in trouble. You will probably find that it is a great sheet, presumably let down from heaven, in which are all manner

of beasts both clean and unclean. That it is evocative, that it can be potent in an emotive-conative way I grant. But what does it mean? If you compare your usages, you will probably find you are slithering about like Louis Aparicio with a long lead off first and a left hander on the mound. You are probably not communicating, even with yourself.

Look at it — Christianity. The word has a bad history to start with. It is an abstraction made of an adjective derived from a nickname derived from a name derived from a title translated from Hebrew, more or less. What does it mean? If you say Christianity is a religion, I shall have to ask you which one; and also inform you regretfully that in the eyes of a number of contemporary theologians you have just sold out to Arnold Toynbee and some exponents of comparative religion. If you say it is Jesus Christ plus the sum total of human response to him, I shall say you right but that you haven't communicated anything. If you say it is a way of life, I shall reply that you are issuing an invitation rather than giving a definition.

All jesting aside, I am not of course suggesting that one cannot use the word Christianity. But as we read and as we speak we have to take the time repeatedly to look closely at the words. Such detail work may seem remote from the view of theological education I was speaking of a moment ago. But insofar as our means of appropriating and expressing the Christian tradition are verbal, it is just this precision in the use of words that will make all the difference. You can't "hear it the way they think it" unless you know what their words mean. The words themselves, the habitual ones and the sharply meant ones, are the clues to the concrete stuff and context of experience. If theological education means to enter into the total Christian experience and find oneself there, then it is just the words in which that experience becomes incarnate that are the keys to its appropriation and communication.

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Seminary Day

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA 1823

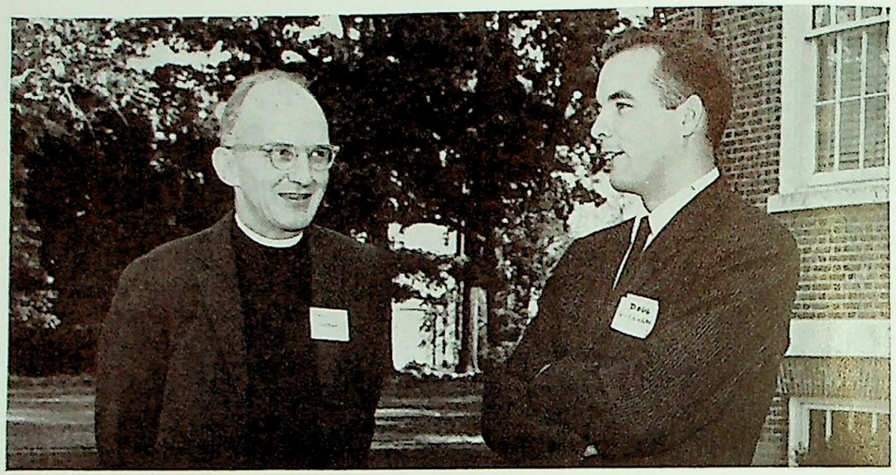
Καὶ ὁ Λόγος σὰρξ ἐγένετο

ΑΩ

Ἡ ἀναξ παραδο θεῖσα τοῖς ἁγίοις Πίστις

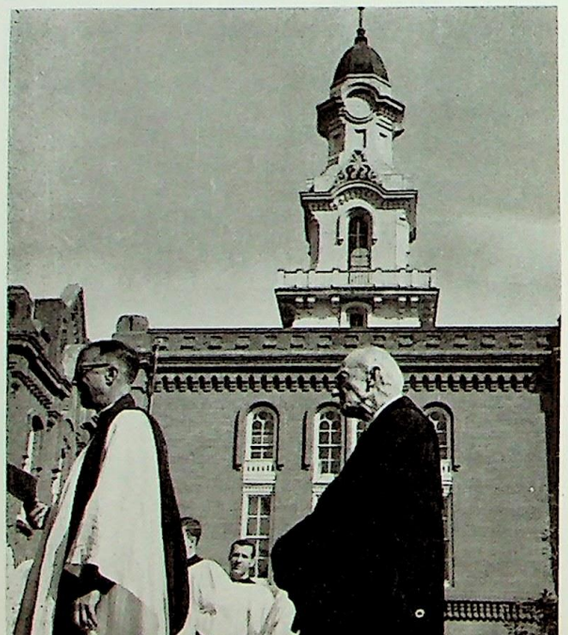
1959

SEMINARY DAY

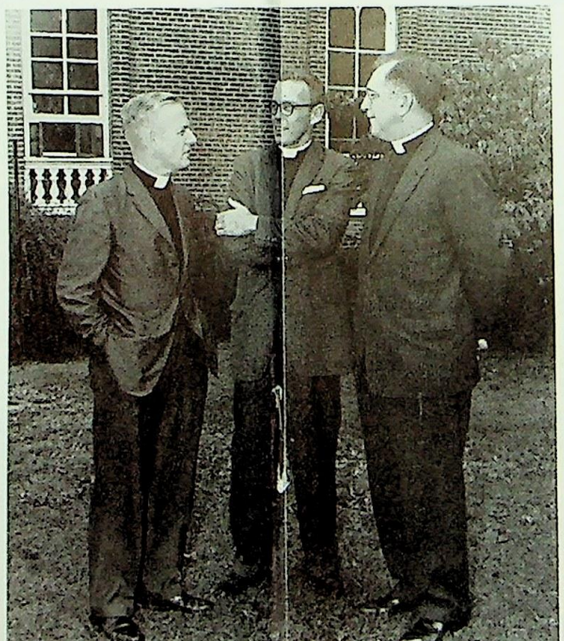


Dean Trotter talks to Senior Doug Williams, the star of the Seminary film

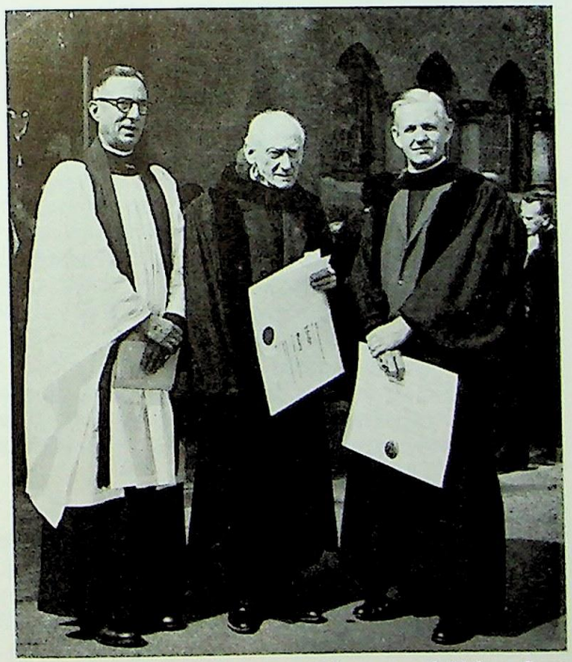
The Faculty line up before the Service on Seminary Day



The Rev. Frederick M. Morris, Preacher on Seminary Day, and the Rev. Battle McLester wait outside the Chapel for the service to begin



Mr. McCormick talks to Bishop Rose and the Rev. Edwin Clippard before the Service on Seminary Day



Dr. Morris, the preacher, Dr. McLester and Bishop Rose after the service, having just received their honorary degrees

Looking at One Hundred Years of

NIPPON SEIKOKAI CHURCH HISTORY

Address of the Presiding Bishop of the Nippon Seikokai at the Centenary Celebrations

April 8, 1959

At the end of the war when almost all Japanese people were conscious of the crisis in our nation and working daily with heavy hearts and dragging feet as though tied by chains, a certain poet, Daigaku Horiuchi, wrote a very simple poem of just three lines in Japanese: "Be thankful. Today I am still alive!" Although this poem is very short, and our emotions in great confusion, it reached the hearts of the people in those weary days. Everybody who read it found comfort in it.

St. Michael's Cathedral, Kobe, where Bishop Yashiro's address was given

Now, as I stand here with you all to celebrate this great occasion of the Centenary of the commencement of Protestant missionary work in this country, on this day of April 8, in the year 1959, I should like to say with you, as we think of the abundant grace penetrating that hundred years of history in our Church, "Be thankful — Today I am still alive!" Jesus Christ, our Lord, once said to the multitude of Judea, "Even Abraham wanted to see this day."

In the congregation of the Nippon Seikokai gathered here together are many who have traveled from Hokkaido in the north, and from Kogoshima in the south, and this covers the whole area of Japan. Just before I left Kobe for this meeting I received a personal letter from an aged Christian lady in Kushiro where I was brought up, and which is in the uttermost northern part of Hokkaido. She is now with us in this meeting. She has long prepared for this journey from Kushiro to Tokyo, which takes about three days, and her wholehearted desire has been to see this great service with her own eyes. Her three children, now grown and occupying fine positions in society, have sacrificed their family life and taken time from their business in order to help their mother come to Tokyo. This is one of many experiences among you who are able to attend this important service. Indeed, we all heartily desire to see this great event with our own eyes.

In the year 1859 two missionaries were sent by the Episcopal Church in America to this country. In April the Rev. Mr. Liggins arrived at Nagasaki, and the next month Channing Moore Williams also arrived in Nagasaki. Mr. Liggins was not able to stay in Japan very long because of bad health, but Mr. Williams remained and devoted over thirty years of his life to the Church in this country.

Let me explain the situation in our country at that time. As you all know, I have an episcopal ring presented by Commodore Perry's family through the Rev. Richard E. McEvoy of New York. Commodore Perry was the person who succeeded in opening the closed doors of our country to communication with the rest of the world. Only five years after that Mr. Williams arrived. At that time, Mikisaburo Rai and Yoshida Shoin were in prison because of their advanced thinking and rebellion against the policies of the Tokugawa Shogonate. In every city tablets were posted by the government prohibiting Christian teaching or practices. There was no way for young Mr. Williams to preach the Gospel in public. Besides, I am sure his very life was in danger. We know that Mr. Shusken, chaplain and interpreter for Townsend Harris, was murdered, and the newly established British consulate was attacked by the Samurai.

During the first six years after Mr. Williams arrived in Japan three eras passed, namely Ansei, Genji, and Keio, then came the beginning of the new era so familiar to Japanese, the Meiji Era. But the new government announced that there would be no change concerning the prohibition of Christianity, and if anyone knew of a person suspected of being a Christian, he must report that person to the local government. This tablet was posted on almost every street throughout the country and the threat of persecution continued.

Another six years passed, and we say that it was during this year that Japan at last received religious freedom. However, the actual order issued in February of that year reads as follows: "Hereafter the tablet concerning Christianity is to be withdrawn." As people clearly understood what was written on the tablets, this meant not that the Japanese government was ready to allow Christian teaching, but simply that, under pressure from the world abroad, it asked the local governments to remove those tablets.

Bishop Yashiro's son, Jim, V.T.S. 1958, celebrates his first Communion after his ordination to the Priesthood

During some sixteen years, therefore, Bishop Williams, as he became later, remained in one place, patiently learning Japanese, and trying to translate the Bible into our language, practising the wisdom of the serpent and the harmlessness of the dove. During the first year of Genji, he wrote a letter one dark day to the Mother Church in America saying, "Hope has not yet come for me to preach the Gospel in public in this country. In living in this small corner of the world, I am like a farmer in the spiritual field, removing stones and thorns, and preparing for the new age when we shall be able to proclaim the Good News." Anyone who reads this letter can picture Bishop Williams vividly in those days.

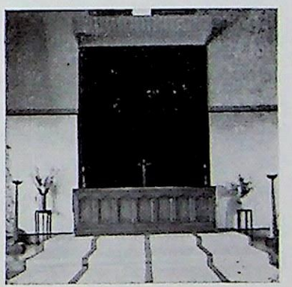
After Bishop Williams' arrival in this country, some other denominations in America sent missionaries to Japan. The Church of England followed

the Episcopal Church, and about ten years after Williams' arrival missionaries came through C.M.S. (Church Missionary Society) and S.P.G. (Society for the Propagation of the Gospel in Foreign Parts), so the Nippon Seikokai at that time had two Mother Churches. There might have been danger of disunity in the missionary work owing to differences of nationality, churchmanship, and personal interests, but through God's grace these dangers were avoided. Imperialism in Japan developed rapidly, then there came a reaction against the power of the West which had been felt so strongly, and historians say there was fear of colonialism.

It was in such times, during the year 1886, that the Church of England sent Bishop Edward Bickersteth. This was due to the wonderful providence of God. He was born into the well-known Bickersteth family and grew up with a strong Church-of-England background. He was a great theologian, but above all, he had a talent for organization. In those early days travel in Japan was far from comfortable or convenient, but he spent a year visiting almost all of the Seikokai. I was surprised to see in the records of our church at Hamada, in Sanin District, a most inaccessible parish even in modern Japan, that he had visited there for confirmation.

Only one year after he arrived in Japan, Bishop Bickersteth worked with American brothers and Japanese leaders of the Church to organize the first general synod in Japan, on February 11, 1887. Thus the new province of the Anglican Communion was born and named the Nippon Seikokai.

In thinking over that first period of missionary work in Japan we praise God's name as we see how He worked through those first missionaries, using their personalities and talents to fit into time and place.



St. Michael's Cathedral altar, Kobe

Bishop Williams was followed by Bishop McKim who spent his whole life in the Nippon Seikokai, and who is like a patron saint of our Church.

We remember, also, Bishop Audrey, who was "a choice young man, and a goodly, and there was not among the children of Israel a goodlier person than he." He was outstanding in the Anglican Communion at that time, and a great leader in the first Pan-Anglican Congress.

Bishop Tucker had inconceivable knowledge and affection, and his gentleness and patience made it unusually easy for his staff to work with him.

Bishop Fyson, the first Bishop of Hokkaido, was a great scholar of the Bible and official translator of the Japanese Bible, and he contributed the element of Calvinism to our Church.

Bishop Foss completed the revision of the Bible, and also created interest and enthusiasm for the publishing of Christian literature in our Church.

Bishop Partridge raised the status of Christianity in new-born Japan through his many social talents.

Bishop Evington and Bishop Andrews both devoted their lives to the new missionary district, and are especially remembered for the warmth of their personalities.

Bishop Hamilton was an expert on canons and constitution, as well as statistics, and helped immeasurably in the formation of the newly-born Seikokai.

Bishop Lea was especially keen on theological education, and a forerunner of the ecumenical movement in this country.

Bishop Cecil, who was already a bishop before coming to Japan, left all sorts of sweet, fatherly memories.

Bishop Binsted, in spite of his youth, showed us the tremendous good of creative thought and how to put it into practise. He greatly encouraged his weak diocese with his glorious vision.

Bishop Nichols taught us the primary importance of ordinary, yet precious pastoral work among our people.

Bishop Walsh sacrificed his life to his work, and he and Mrs. Walsh gave all their property to the Church in the large island called Hokkaido.

Bishop Reifsnider demonstrated the virtues of forebearance and patience during the difficult days before the war.

Bishop Heaslett, that great bishop who was able to judge the time and make clear decisions in facing the crisis of the Nippon Seikokai, and himself, while in prison, was able to recall, "My grace is sufficient for thee, for my strength is made perfect in weakness."

Bishop Mann, who because of his understanding of our people was able during the period just before the War to carry on his work with patience and sympathy.

Bishop Powles, who returned back to us after the War like a loving father and consoled the Japanese clergy who were in a state of deep depression, with warmth and spirit and generous judgment.

And last, my dear Bishop Basil, who taught us the life of the priesthood, and the value of having a short time to retreat in the midst of a busy life.

In those missionaries the work of God is beyond our comprehension. They were really chosen people, chosen by God, and our heavenly Father sent each of them to us in the right season and to the right place. Suppose they had not been sent, then we would have had to say with St. Paul: "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?"

Now, with the heritage left us by those missionaries, we praise God, saying again with St. Paul, "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."

The first thing for us to do in commemorating the Centenary is to express our sincere gratitude to the Mother Churches who sent us the missionaries, and the best way to express our thanksgiving to God, as well as to the Mother Churches, is to realise fully the wonderful and happy vision we have inherited from them, a vision and a life which is so completely different from the traditions and faiths of the Eastern religions.

Now let me tell you of the great vision given us at the service of the formation of the World Council of Churches on August 23, 1958, at Amsterdam. Under the chairmanship of the Archbishop of Canterbury all the Christian churches throughout the world, except the Church of Rome, decided to make a sincere effort for the unity of churches. Through one of the leaders we were led to consider what such an assembly would have been like had it been held a century earlier. Obviously there could have been no representative from Japan as missionary work did not start there until ten years later, or 1858. Nor could there have been representatives from Korea, or Formosa; the Roman Church in the Philippine Islands would not have cooperated. There were only a very few Chinese Christians in the large cities in China, and Christianity was only just commencing in Siam and Malaya, and just starting to grow among the Karens in Burma.

Indeed, the existence of the Younger Churches in the East is a miracle. Again, under this leader's guidance, we considered how miraculous it was that during a short period of a hundred years, these Younger Churches had fostered bishops, moderators, educational leaders, great government leaders, industrial leaders, as well as outstanding representatives in the various cultural arts.

Think of the fact that after only fifty years of missionary work among us two self-supporting diocese could be established, namely Tokyo and Osaka. Bishop Motoda and Bishop Naide were consecrated in the year 1923. Later, in 1935, the Church in Canada adopted a significant position, one that was unique in the whole Anglican Communion, when they decided to have native bishops both in China and Japan as their missionary bishops. Thus, Bishop Hamilton retired, and the late Bishop Sasaki was consecrated as missionary bishop to the Diocese of Mid-Japan.

Think of the Number One Christian university in Japan which was established by Bishop Williams. Many Japanese presidents have succeeded Bishop Williams.

Again, that glorious institution established by Dr. Teusler, St. Luke's International Hospital and its related College of Nursing. He was able to hand over his great work to Japanese successors.

It is really remarkable how God has worked through Japanese for His own glory to find successors to those great missionaries in order that His work can be continued.

Again, we think of the splendid work done by our Japanese predecessors who followed the examples set by their missionary teachers. Immediately after the war between Japan and China our predecessors started missionary work in Formosa, later in Saghalein, Manchuria, China, Okinawa, the Bonin Islands, even in far away Brazil; and beyond that, our Church was

bold enough to send missionaries even to the Mother Churches in order to look after Japanese issei (first generation) in America and Canada, sharing together the glorious task of the churches in those lands. We have with us today Dr. John M. Yamazaki and the Rev. Ken Imai who have been sent by the Mother Churches to join in our glorious service here.

Then, our gratitude to God must be offered for the great Christian witness left by our Christians. The Laymen's Movement began from the beginning of this Church. As I said before, Dr. Teusler, a keen layman, started a great social and medical work in this country. Miss Cornwell-Legh and Miss Riddell offered their lives for the lepers in Kusatsu and Kumamoto. The late Dr. Kainan Shimomura reported to our government during wartime after investigating all leper settlements in Japan and Korea that he was surprised to see that most of that glorious work had been carried on by Christians. Here in this gathering we have a young priest from Okinawa who is looking after almost all the lepers in that land, following the example of those saints. Their work is not only the pride of our Church, but also the great work done by our Church for the sake of our country.

Then, think of the orphanages. The work of the Hakuaisha Orphanage in Osaka is too well known in this country to need comment. There are also other institutions caring especially for those children most affected by the war.

Again, a great pioneer work has been done among that most conservative group of conservative people, the farmers.

All these wonderful works accomplished through the unique courage and love of the people are a great Christian witness shown by our laymen.

Then, I should like you to realize the spiritual suffering experienced by our Christians after their conversion. Today we have with us Bishop Daly, Bishop of Korea and formerly Bishop of Accra in Africa. He was succeeded by one of my classmates, Bishop Rosebear. They have actually shared in the spiritual fight against polygamy in Nigeria. But polygamy is not only a problem in Africa. In the Diocese of Kobe I knew a Christian who built a church, supported church finances very generously and raised the standard of Christianity in society, but he suffered from this problem, and my predecessors experienced real agony in struggling over it with him, which they did with great effect. However, I thank God that through the humble obedience of Christians to the teaching of the first missionaries and Japanese clergy, they faithfully practised Christian faith, fighting against abuses and shortcomings of their former life, and the influences of the heathen world. It is a tremendous event for them to be converted, yet it requires great courage and resolution on their part for Christians to walk in the way which God has prepared for them.

In celebrating this great Centenary we must thank God, with all our predecessors who accepted Christianity with courage, and followed the way which the Church taught them, and declared with St. Paul, "I count all things but lost for the excellence of the knowledge of Christ Jesus, my Lord; for whom I have lost all things and count them but dung that I may win Christ," who are now in Paradise waiting for the mercy our Lord will mete out to His children.

Last of all, we sincerely thank God for His great guidance during the difficult war years. The second world war was the greatest event in human history. The whole world and all the churches had to face problems which they had never visualized before. In Russia and Germany totalitarians who betrayed God, who even eliminated God from their lives, unwittingly started a strong movement toward church unity, both in those countries and in others. The Christian world was surprised to see how Satan sealed the glorious achievement of the ecumenical movement. During those difficult years this young Church, the Nippon Seikokai, had to face severe testing concerning the movement towards the unity compelled by the military government. There was no time for us to think of Faith and Order, that great heritage handed down to us by the Mother Church, when we were commanded by the government to unite with other Churches in this country.

The Seikokai, in her youth and weakness, split into two groups: Those who had the power to keep the vision, and those who succumbed to pressure. The group that was given the strength to keep the vision clear was forced to divide into individual units, without the comfort of diocese or province. We had to cancel our constitution and canons so that legally there was no Nippon Seikokai during those years. In addition, 78 large city churches were destroyed during the war. Yet, we are so thankful that through this great suffering we have been able to grasp the real meaning of the Church, which is actually the body of Christ here on earth. It is easy to study in theology that the Church is the body of Christ, but we have had the precious experience of learning that the Church can survive without canons, without buildings, and without funds because it is the body of our Lord.

In looking at that dark period we see that there was no great leader among us. Humanly speaking, the leaders of the Seikokai were just ordinary people, but in spite of lack of faith and human ability the Church was able to survive simply because our Lord, the King of Kings, supported the Seikokai, His own body.

Then the war was over and peace had come, and the great power of the Holy Spirit led us into reconciliation with our separated brethren, and thus we were subject to the Lambeth Conference last year.

All these events were accomplished through the grace of God at a time when our leaders were unable to know which way they should walk. For these great mercies of God there is but one thing left for us to do, and that is to give Him sincere thanksgiving with contrite hearts.

Now, finally, we are very grateful to His Grace, the Archbishop of Canterbury, and to His Grace, the Archbishop of Brisbane, and to the Lord Bishops and other Church leaders from abroad who are with us now for their effort to find precious time to come to Japan to share with us this great service of Thanksgiving. In standing before you I recall my own great experience of Christian fellowship during and after the war. The greatest suffering among us during wartime was the fact that we were separated from fellowship with the Mother Churches.

In Japan we have our own teaching concerning fellowship. Japanese ethics teach five concepts of fellowship. 1: Loyalty, connoting fellowship

between the Emperor and his sons. 2: Filial piety, which is fellowship between father and son. 3: Peace, the fellowship between husband and wife. 4: Order, the fellowship between senior and junior. 5: Faith, the fellowship between friends. In Japanese the word "ningen" (Man) does not mean a person, but a relationship between man and man.

These five concepts of fellowship had been the main elements of the Imperial Rescript issued by the Emperor Meiji which was the basis of moral teaching in our country for more than half a century. Of course, later, we were taught by the Communists of the great fellowship among the proletariat, the fellowship among classes. Again, later, we learned of the strength of racial fellowship. We were surprised to find so many aspects of fellowship in the secular world.

Christian fellowship, however, is beyond all concepts held in this country. In addition, Christian fellowship transcends classes and races. The original Greek word "koinonia" is rather difficult to translate into Japanese. The uniqueness and significance of this Christian fellowship is now called "the third race." The more we receive the life of our Lord, the more this fellowship will be strengthened.

So it was that during wartime we had the painful experience of being cut off from all communication between us and the Christian world outside of Japan. This taught us the great need of fellowship for spiritual nourishment. We also learned the real meaning and significance of intercession during that dark age, and realized that intercession means the expansion and extension of Christian fellowship. In the foxhole at the front, in the dark chapel at home, intercession was the only means of communication with loved ones. No worldly power can control this great gift of God, intercession, which is the extension of our Christian life.

Now, after the war, three Japanese Bishops were permitted by General MacArthur to go abroad, as the first Japanese to leave the country. This was due entirely to the special invitation sent by the Archbishop of Canterbury, and we were happy to be able to attend the Lambeth Conference in 1948. Being representatives from one of the losing countries, we were nervous at the Conference, but the Archbishop of Canterbury and Mrs. Fisher took us into their own warm home, and those bishops who had come from all parts of the world extended friendly hands to us in warm welcome. In many places in the United States we received a very warm welcome; in Canada I stayed with many bishops, even the Bishop of Brandon, and in Hong Kong I was able, through the kindness of the Diocese of Hong Kong, to visit my own countrymen who were war prisoners.

Recently I was reading a magazine article on kindergarten teaching, and was very happy to learn that the blood cells in our body would make a line extending from Tokyo to London, through India. This is the length of the journey made by the Archbishop of Canterbury and Mrs. Fisher, also Canon and Mrs. Sansbury. If we have within our physical bodies elements that could extend to such a great distance, we can see how Christian fellowship in the spiritual world can extend beyond time and space. So it was that through this great experience in Christian fellowship during my first post-war trip abroad I was able to fulfill the mission of good-will into those countries against which we had fought.

I visited the countries surrounding the Pacific Ocean, including New Zealand and Australia. Everywhere I went I was the first Japanese to come since the war. There was every reason why I should have been mistreated, yet the Christians in those lands welcomed me warmly. I have never forgotten the great experience of Christian fellowship which was extended by the Christians in the Philippines and Australia. It was, indeed, a miracle, inconceivable by ordinary standards. If I was able to contribute something towards the restoration of friendship between those countries and Japan, it was entirely due to this great Christian fellowship that unites us in the Anglican Communion. There was no feeling of hatred, there was no difference between victor and enemy, there was only one thing shining over Asia and that was the shining love of the cross of our Lord, Jesus Christ. In our fellowship, what St. Paul prophesied in his letter to the Ephesians was fulfilled completely: "For he is our peace, who hath made both me, and hath broken down the middle of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make himself of twain one new man, so making peace, and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

Now then, the Nippon Seikokai is an autonomous church in the Anglican Communion, and we are very glad to have reached this stage of autonomy, but I should like to give one warning: The concept of self-government and self-support is actually vague and often misleading, and sometimes will result in misunderstanding. The basic principle of self-support is to provide each member of the younger churches with the spirit of freedom and self-dependence. We are no longer in bondage but we are sons of God, and without this sense of freedom and self-dependence we cannot know true Christian fellowship.

Now we are facing the second century of missionary work in this young Church. With this freedom, and realizing the great power of Christian fellowship, we are given the tremendous task of bringing the souls of my people to our Lord. The number of inquirers are enormous. We have to start a new project through which we may be able to bring them to Christ. I do sincerely hope that the Mother Churches will realize the new vision and the new task handed to us by our Lord, Jesus Christ, who is the only Savior for you and for us.

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RELIGIOUS RECORD REVIEWS

By LEWIS M. KIRBY

MUSIC IN THE FRENCH STYLE

We are indeed indebted to the gentleman rseponsible for bringing the records made in France by *Les Industries Musicales et Electriques Pathé-Marconi*. His name is Harry Goldman, his firm Harry Goldman, Inc. being sole distributors of Pathé discs in this country (to retailers only).

One name stands out above all others in the total number of his compositions included in this initial release — Marc-Antoine Charpentier (1634-1704). Care is needed in order not to confuse this person with the Charpentier who composed the opera *Louise*. Marc-Antoine is a much more profound artist. He is represented on these discs by the *Lamentations for the Death of Queen Marie-Therese* (DTX 270), *De Profundis* (DTX 158), *Miserere Des Jesuites* (DTX 228), and *Le Reniement de Saint-Pierre* (DTX) 259). Most of these works have never before appeared on discs in this country. Happily, I can report that not only are these records of historic importance, but they are also excellent with respect to performance and quality. Charpentier's music in many ways reminds this writer of Bach. It is rich in contrapuntal development. Yet for those who are not especially enamored of Bach's music, it can be added that Charpentier was endowed with a highly developed melodic line. This is not to minimize the greatness of Bach, but rather to emphasize the high stature of this, until now, obscure musical giant.

Charpentier was, by no means, the only composer in the France of the 17th century. These same discs that so well introduce us to the music of Charpentier also introduce — or should I say reintroduce? — us to the music of Nicolas Bernier (1664-1734), Charles-Hubert Gervais (1671-1744), and Andre Campra (1660-1744). Bernier is represented by his *Confitebor Tibi Domine* (DTX 158). Two of Gervais' compositions appear on these discs — *Te Deum* (DTX 259) and *Exaudiat Te* (DTX 228) — as well as Campra's *Psalm 53* (DTX 270). Of these, I particularly like the Gervais *Te Deum*. This is glorious music and can rank with the greatest settings of this liturgical text.

The performances on all of these records are by the Chorale Des Jeunesses Musicales of France and Orchestra under the direction of Louis Martini. As with the music, many of the soloists are new to American listeners. The chorus, orchestra, and soloists are all quite satisfactory. Recording quality varies slightly from disc to disc, but it is, on the whole, excellent.

One more Pathé recording remains for consideration (DTX 247). It is a wonderful collection of music by four considerably more familiar composers — Poulenc, Faure, Honneger, and Bartok. Again, none of the music has been available in the United States. This disc's uniqueness, however, also lies in the fact that all of the compositions were written for treble, and in particular, children's choirs. Bartok's (how did a Hungarian sneak in here?) *Six Popular Hungarian Songs* are immediately appealing. The Faure *Messe Basse* and *Tantum Ergo* are very reminiscent of the same composer's *Requiem*. The former work, written in Faure's youth, is exquisite in its simplicity. The price of the record is justified by this alone. Poulenc's *Litanies a la Vierge Noire* and Honneger's *Easter Cantata*, round out this delightful potpourri.

The Children's Choir and National Orchestra of the French Radio are admirable. Without reservation, I can say that this is the best sounding group of children I have yet encountered on discs. Excellent recorded sound!

This reviewer hopes this is not the last we shall hear from Pathé. If these recordings are a fair sampling of the Pathé catalog, we can expect many more musical treasures.

Pathé Records are $5.95 each.

Morning and Evening Service: Choir of St. Mark's Church, North Audley Street, London; Rev. Kenneth Thorneycroft, Vicar.

DECCA (British) LK 4039 $4.98

This disc contains abbreviated versions of Matins and Evensong, utilizing only one canticle in each service. In addition, an anthem and a very short sermon are presented with each of the Offices.

The advantages of this disc are several. First, unlike the King's College recordings of Evensong (Argo RG 99) and Matins (Argo RG 120) the singing is that of a moderate size parish Church. The performance is, thus, not quite as professional. However, this record presents the service much more as they would usually be done in one of our American parishes. Second, the inclusion of a short address by Mr. Thorneycroft makes this disc ideal for shut-ins.

This imported record is available exclusively from Seminary Book Service.

God's Trombones: read by Harold Scott; The Montclair Gospel Chorale; Saffell Huggs, director.

United Artists UAL 4039 $4.98

Stereo USA 5039 5.98

The poems of James Weldon Johnson have become especially familiar through a previous setting of them by Roy Ringwald of the Fred Waring organization. The present record presents the young Negro actor Harold Scott in a set of readings from the author's *God's Trombones*. The musical portions of this disc are authentically sung by a Negro group. This choir's performance is not the spit and polish performance of the Pennsylvanians. Nevertheless, this lack — if it can be called that — is far overshadowed by the obvious feeling the singers have for the Negro Spiritual idiom.

The following sections of *God's Trombones* are included in this album: *Listen Lord, A Prayer; The Creation; The Prodigal Son; Go Down, Death; Noah Built the Ark; The Crucifixion;* and *The Judgement Day*.

Performances and recording are excellent!

HANDEL: *Messiah*; London Symphony Orchestra; London Philharmonic Choir; Margaret Ritchie, soprano; Constance Shacklock, contralto; William Herbert, tenor; Richard Standen, bass; Herman Scherchen, conductor.

Westminster 3306 $15.95

Stereo 306 17.95

This is not a new recording of the *Messiah*, but it is my first acquaintance with it. Mr. Scherchen has attempted to get back to the original scoring or, in other words, to perform it as Handel would have heard it in his day.

Today, almost every conductor who has had any dealings with this monumental work is embroiled in the great controversy — original scoring or modern scoring? It all boils down to this. If the original score is followed, there is a small chorus of no more than 35 voices and an orchestra consisting of strings, a few woodwinds, and harpsichord. Modern scoring would enable the conductor to employ the color of the full symphony and a very large chorus. During the nineteenth century in England, the latter became the usual type of performance. Choruses are known to have been as large as 3000 or 4000 voices!

How strange it is that we are in the midst of a controversy reminiscent of the Protestant sectarian's cry for us to "Get back to the Bible" or "Back to New Testament times." Would Handel have insisted on a small musical force if he lived today? Is this original scoring of any meaning to the 20th century music lover? If we do concede that Handel's music can be up-dated, how far should we go? These and many others are the questions being asked and debated.

The present recording represents one answer to these questions. Mr Scherchen has given us a version which, as far as it can, follows the "original Dublin version." The purist will delight in the results. Other listeners, used to the more traditional English approach, will not like the fast tempos or smallish, Baroque musical forces. It's your choice.

Westminster has provided good sound.

Holy, Holy, Holy: The Roger Wagner Chorale; The Capitol Symphony Orchestra; Roger Wagner, conductor.

Capitol P 8498 $4.98

Stereo SP 8498 5.98

Another record from the Wagner Chorale! Here the music ranges from Arthur Sullivan to Johann Sebastian Bach, from *Onward Christian Soldiers* to the "Finale & Chorale" from the *Passion of St. John*. No Christian group is left out. Evangelical Protestants will enjoy the Sullivan hymn as well as Dykes' *Holy, Holy, Holy*. Reformation Protestants will find comfort in Bach's *Jesu, Joy of Man's Desiring* and the selection from the *Passion*. Roman Catholics — not all, I hope — will melt when they hear *The Rosary*, as tritely sentimental a piece as any I know, and the Bach-Gounod *Ave Maria*. Most everyone will find the two Negro Spirituals to their liking.

The Chorale does what it can with this musical mishmash, adding stature to the selections which most undeserve such treatment.

Enough said??

HANDEL: *Arias:* Russell Oberlin, countertenor; Baroque Chamber Orchestra; Albert Fuller, harpsichord; Thomas Dunn, conductor.

Decca DL 9407 $4.98

The countertenor is relatively rare today. The untrained ear, on first hearing this voice, would probably identify it as a mezzo-soprano or contralto. Indeed, the quality of the countertenor voice is similar to the corresponding female voice. On the other hand, there are differences, primarily the one of timbre.

Thanks to the recording art, the countertenor is slowly regaining his position in musical circles. No doubt the best known artist in this field is Alfred Deller, an Englishman whose discs have been largely responsible for this increasing interest. The present recording, however, serves as a vehicle for the greatest American countertenor, Russell Oberlin.

Mr. Oberlin performs arias from five of Handel's sacred and secular works — *Messiah, Israel in Egypt, Rodelinda, Radamisto,* and *Muzio Scevola.* It will seem strange to the listener used to hearing large-scale performances of Handel's music to hear the high, light countertenor voice singing the aria *How Beautiful Are the Feet* from *Messiah,* usually an alto solo. Musicologists have shown, nevertheless, that Handel often transferred arias from voice to voice. No doubt the composer himself often heard these arias as they are presented on this disc.

The performances by Mr. Oberlin and the orchestra are entirely in keeping with the music. Recording quality is good.

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BOOK REVIEWS

THE GOSPEL ACCORDING TO SAINT JOHN. The Torch Bible Commentaries. Alan Richardson. Alec R. Allenson, Inc., 1959. $3.00.

We have come to expect a high standard of quality from the Torch Commentaries and the present volume is no exception. Dr. Richardson very well carries out the aim of the series which is "to provide the general reader with the soundest possible assistance in understanding the message of each book considered as a whole and as a part of the Bible." He makes available to the person without specialized training the fruits of modern Biblical criticism on the Gospel of John.

The point of view from which the author writes is that the Gospel of John is to be understood as a theological reinterpretation of the Synoptic material. Where there are differences between the Synoptic and Johannine accounts of Jesus' life and ministry such differences are to be ascribed not to some additional historical source to which John had access, but to his theological interpretation. Dr. Richardson is also concerned to show that John's thought moves essentially in Biblical rather than Greek categories. He does this by pointing out repeatedly the parallels between the Gospel and the Old Testament. This is one of the great strengths of the Commentary for it serves to discredit the older view, which many people still share, that John is to be understood primarily through Greek philosophy.

One of the most interesting and helpful features of the Commentary is the author's interest in typology. He shows again and again how some aspect of the Gospel is to be understood as the fulfillment of an event foreshadowed in the Old Testament. The saying about the vine in Chapter 15, for example, is to be understood against the background of the Old Testament representation of Israel as a vine or a vineyard. Christ is now the *true* vine in contrast to the unfruitful Israel. While it is true that John's Gospel can be understood only by being alert to such references, it is also necessary to exercise some caution. I find it hard, for example, to agree with Richardson's interpretation of the fish at the feeding of the multitude as being foreshadowed by the quail in the Exodus story since both of them came from the sea.

Another interesting feature of this Commentary is that the author repeatedly points out parallels between the Gospel of John and the Book of Revelation. Dr. Richardson believes that a common mind lies behind the Gospel and the Apocalypse. While he does not, and cannot within the limits of this book, prove his point, he does direct our attention to some striking parallels between the two books and raise once again the question of the relation between them.

One minor shortcoming of the book needs to be noted. In an effort to stress the theological character of John's Gospel the author sometimes leaves the impression that the Synoptics are a simple historical account of Jesus' life to which John has given a theological interpretation. Obviously this is not the case since the Synoptics too are theological interpretations of Jesus' life and ministry. Dr. Richardson surely did not intend to convey the opposite impression, and, when he does, it is only because he wishes to emphasize the theological character of John's Gospel.

This is a useful book and one which should prove extremely helpful to everyone who is seriously interested in understanding the Gospel according to St. John.

RICHARD REID

JESUS CHRIST AND MYTHOLOGY. Rudolf Bultmann, New York: Charles Scribner's Sons, 1958. $1.95.

This small (85 pages), inexpensive book by Dr. Bultmann is the publication of the Shaffer and the Cole Lectures given by Bultmann in 1951. It is in essence an apologia for his method of biblical exegesis with some indications of the results it yields when dealing with major biblical categories.

In chapter one entitled, "The Message of Jesus and the Problem of Mythology", Dr. Bultmann illustrates the fact that the central theme of the New Testament, the Kingdom of God, is mythological, supernatural, and eschatological. He displays his view of the inadequacy of mythology to speak to our day and age and asks for a reinterpretation in order to present to modern readers the true meaning of biblical categories.

In chapter two entitled, "The Interpretation of Mythological Eschatology," Dr. Bultmann deals with the category of eschatology or "Last Things." He states that the true meaning of mythological eschatology is the emptiness of present time, or that through faith man is called to be open to God's future in the face of death and darkness. He maintains that in St. Paul and St. John we see the process of de-mythologizing active within the New Testament itself.

Chapter three is entitled, "The Christian Message and the Modern World View." In this chapter Dr. Bultmann accepts the scientific world view as that which basically informs the modern mind of man. There is no hope to return to an obsolete biblical world view. In this chapter Dr. Bultmann describes faith as primarily God calling man out from his selfishness and illusory human security to obedient freedom. Freedom is seen as freedom in insecurity, that is, freedom in obedience to the law of God, which is the law of man's own nature. The mystery of God's grace, Bultmann maintains, is not destroyed by the fact that we can understand it propositionally; the mystery resides in the fact that it occurs to man in his person in the "Now." The mystery of love is not in describing it as a possibility — but that it is happening to us.

Chapter four is entitled, "Modern Biblical Interpretation and Existential Philosophy." This is the heart of Bultmann's discussion of his method. It centers about the fact that no one reads a book in a vacuum. The Bible is primarily concerned, he maintains, with the possibilities of human existence. Before we read the Bible, we have a relationship to its subject matter in our personal concern for our own possibilities, therefore; as we read the Bible and interpret it, our exegesis will be under the control of this prior relationship. The questions we ask will in a sense shape the answers we raise. Bultmann maintains that we are in need of a proper language and set of concepts to articulate our prior relationship to this subject matter. He finds Heidegger's philosophy the most adequate to provide this purely formal task. Bultmann maintains that it is when a man, answering responsibly for his own existence reads the Holy Scripture asking, "What does it say about the possibility of human existence?" that he is open to hear the word of God conferring upon his authentic existence from beyond purely human possibilities.

In his last chapter entitled, "The Meaning of God as Acting," Bultmann stresses the fact that God never acts as another cause within the natural chain of cause and effect, but he speaks to man personally as hidden within the naturally explained events of this life. It is because of God's transcendence and the personal quality of his relationship to man that he acts on man in a hidden way, discernible only to the eyes of faith. Bultmann sums up his book by maintaining that he has applied the principle of justification by faith to the realm of knowledge. Man is allowed no human security, neither that of objective knowledge nor moral perfection. Indeed, man rightly can speak only analogically of God as he is encountered by Him in the here and now.

In criticizing the book, I can only speak of questions raised in my mind, since I have not read enough of Dr. Bultmann's work to know whether or not he has dealt with these problems in other writings. On the positive side of my evaluation, I can only commend Dr. Bultmann for his concern to speak relevantly to modern man, for his awareness that history will not be pushed backward, and for his emphasis that none of us reads any book, including the Bible, without certain controlling presuppositions stemming from our own existence. His stress on the lack of all human security, the basic "in spite of" character of faith, the hiddenness of God's activity, and his awareness that faith must be personally vital and daily renewed, are surely to be commended.

Dr. Bultmann raises other questions in my mind which are not so positive. In discarding biblical cosmology he goes on to disregard the significant meaning of all cosmology as illustrated by the closing lines of his book, "let those who have the modern world view live as though they had none." I feel that Dr. Bultmann reduces the dimensions of the biblical theme of creation. At the same time, he slips off the horns of the dilemma which one faces when he tries to relate the meaning of the postures of reason in man, the objective and the existential.

Another question arises about the nature of language itself, for it seems to me that even analogical language is filled with myth in order that we might speak adequately of our interpersonal experience. Is the form of barren proposition the most adequate way to speak? There is also a nascent individualism which seems inadequate for any full doctrine of the church. In any case, the

subject of community is not adequately raised.

Dr. Bultmann's treatment of history and the once-and-for-allness of God's activity in Jesus Christ seems to show the meaning of tradition without adequate provision for its transmission. This is due, no doubt, to his fear of "objective" history.

Because this book is mainly a description of his method rather than a rich description of the findings which his method yields, it leave the reader with many questions and points him to the two volumes Dr. Bultmann has written concerning New Testament theology. I would recommend this book highly as an important introduction to Dr. Bultmann's thought and method written in terms clear enough for the general reader to understand.

JOHN H. RODGERS, JR.

JESUS: LORD AND CHRIST. John Knox, New York: Harper and Brothers, 1958. $4.00.

This book is really a trilogy combining in one volume three previously published books by Dr. Knox, *The Man Christ Jesus, Christ the Lord*, and *On the Meaning of Christ*. As the titles indicate each of these books deals with the person of Christ from a different aspect. In the first the author depicts the person of Christ as a historical figure and reveals the impact which he must have had on his contemporaries. The second book is concerned with the early Church's experience of the Lord as it is revealed in the New Testament. He divides that experience into three parts. First Christ was remembered. The Church's Lord was the one whom the Church had known as Jesus of Nazareth. Second Christ was known still. The Lord was, and is, the one whom the Church knows as risen and alive in the present. And third Christ was interpreted. The Church found theological ways of expressing the significance of the Christ who was remembered and still known.

The third book, *On the Meaning of Christ*, deals with the Biblical understanding of revelation in Christ. The category which Knox uses to set forth his position here is that of "event." By this he means the whole complex included in the person of Christ, his acts for us, and the response of the community to the person and acts.

The three books taken together form an extremely stimulating volume. The author reveals both the depth and sincerity of his own piety and devotion and his careful and thoughtful scholarship. The style is always lucid.

RICHARD REID

VIEWPOINTS: SOME ASPECTS OF ANGLICAN THINKING. Edited by John B. Coburn and W. Norman Pittenger, with foreword by the Rt. Rev. Robert F. Gibson, Jr. Greenwich: Seabury Press, 1959. 276 pp. with bibliographies. $5.00.

It is very difficult to put together in one volume the thinking of a variety of scholars in a number of different fields and give the reader any clear impression of what these men hold sufficiently in common to justify putting them in the same book. Symposia are the most difficult books to produce because of the problem of unevenness in content, competence, readership and style. VIEWPOINTS is no exception.

The common denominator of this book is that all the authors are "younger" theologians, most but not all in seminary faculties. Because they are young, they have as a group published very little to date, even though there are one or two exceptions. Probably the greatest difficulty in the whole book is that the articles have so little in common. While I regard almost everybody connected with the project as a personal friend, I do not believe that my good friends, the editors, have proven their point of presenting a "true unity of free men who are bound only by the Spirit of him whose mind they seek for their own day," unless the meaning of the phrase is so broad as to be unimportant.

Let me illustrate with reference to the rather serious issues of readership and style. Harvey Guthrie's competent chapter on Old Testament studies could easily have been an article in a journal of Biblical theology or the introductory chapter to a serious study in this field. It certainly demands from the reader a type of familiarity with Biblical studies which the other articles do not demand. The next article by Sydney Barr is a very simple but adequate introduction to New Testament scholarship which would be safe to put in the hands of first-year seminary students or literate members of lay adult Bible classes. In other words, those who could profit by the first would

find the second unnecessary; those who would profit by the second could not understand the first.

There is no point in reviewing every single article in this book. I will point to two or three which seem to be very worthwhile.

Eugene Goetchius' chapter on Jesus is a masterpiece of stating essential Christian faith in Christ the Lord against the background of both historical development and the need of the modern day.

James Martin's chapter on the Church's theology has so large a task implied in the title that no chapter could carry it off without oversimplification or major omissions. Mr. Martin seems to me to skim the surface sufficiently to show that he, himself, has a broad acquaintance in the field but he doesn't really share his feeling with us.

On the plus side, Jesse Trotter's article on Christian apologetics and William Poteat's article on Christianity and the Intellectual and Charles Stinnette's article on the Church and Psychology are well written and useful. My feeling is that they will not receive the attention they deserve if they are only included in this uneven symposium.

On the minus side, George Alexander's article on Pastoral Theology only touches the surface. Paul Moore's article on the Church's Mission "I" gives a very inadequate picture of the urban mission based upon too limited an acquaintance with the field, while Charles U. Harris' chapter on Preaching is most disappointing since it doesn't really deal with *kerygma* at all but only reviews a few of the emphases which are influencing modern Episcopalian preachers.

This review could not be closed without a comment on Emma Lou Benignus' article on the laity of today. A former college professor but now a full-time worker in the Department of Christian Education of our National Church, Miss Benignus is the only woman among the various authors. She is concerned with the issue of relevance. I wish that all the authors had read her article before carrying out their assignments because it might have led to a greater concern for the lay reader for whom some were writing and without whom no such book as this can have much importance.

I am sorry not to be able to say anything more positive about this volume. Perhaps it would help if we regarded the various chapters for the most part as prospecti for books which the authors intended to complete at some future date. Then they would have integrity in their own right because each would be writing about something he knows for a particular group of readers.

CHARLES O. KEAN

THE STRUCTURE OF NATIONS AND EMPIRE: A Study of the Recurring Patterns and Problems of the Political Order in Relation to the Unique Problems of the Nuclear Age. Reinhold Niebuhr. New York: Charles Scribner's Sons, 1959. xi plus 306 pp. $5.00.

What is history? What are the principal factors that make it? What determines crucial events?

One great answer, of course, is economics. The second thesis of Marxian communism is economic determinism, or as the post-Leninists prefer to say, historical materialism. The first thesis or chief doctrine of Marxism is dialectical materialism.

Another view of history is the Spenglerian, that the unit of historical study is a civilization or culture (Kultur) and that every civilization is a social organism which passes through the same succession of ages as a human organism. Social breakdowns occur when a civilization draws toward the close of its biological life-span.

Toynbee rejects Spengler's thoroughgoing biological determinism but was aroused by the German to undertake the "Study of History", much as Kant was aroused by Hume to leave dogmatism and begin the "critical" study of philosophy. For Toynbee both freedom and religion are important, and societies like persons have some option as to the manner of their response to sharp challenges.

Still another view of history is that it is mostly politics, the study of nations and states; and this seems to me the implicit view of Dr. Reinhold Niebuhr in his latest book *The Structure of Nations and Empires*. The editor of the New York Times Book Review apparently thought also of Toynbee, for the latter was asked to review this book for the Times Book Review and did so, though not very effectively.

Niebuhr's purpose is to review history and search out the lessons which the past may have for the perplexities of today. In doing this he assumes without discussion that the crucial sphere is political. His approach, as a matter of fact, suggests that of Aristotle and the Greeks generally, who tend to identify the civil and the social. Here he diverges sharply from Toynbee, who has a lively and penetrating sense of the larger reality of society in comparison with the state in the whole Christian era continuing down through most of the modern period. Niebuhr rejects all traffic with "patterns of recurrence" in history, whether after the manner of Spengler or Toynbee or in the fashion of Hegel, Spencer, or Comte. (page 8) Yet he is impressed with fundamental recurrences or similarities of structure in the political order and judges that the past may throw important light on the problems of our times, despite the new thing under the sun introduced by the fission and fusion of the atom.

The springboard of the volume is the Russo-American power duel. Both are seen as imperial nations. After an analysis of the anatomy of community and dominion, and of democracy and authority, Dr. Niebuhr swings into a detailed and lucid study of empire as it appears in the Christian era. The modern period brought in, along with so much else, the world of autonomous nations, which in turn reintroduced imperialism. The empires of modern Europe either foundered or were relinquished in a semi-voluntary manner, but this drama was followed by the strange phenomenon of communist imperialism based on a universalistic utopianism. The book deals in its final part with Soviet power, the problem of collective security in a global framework, and the cold war.

Niebuhr has for long been an acute and unsparing analyst of communism in theory and practice, viewing it as a prime example of secular fanaticism the fury of which is increased by the absence of any transcendent point of reference or criticism. It would be too much to say that in this volume Niebuhr has mellowed in his view of communist reality, but at points he takes a guardedly hopeful view of tendencies that can be interpreted as evolutionary. He is impressed with the role of the Central Committee of the Communist Party both in Khrushchev's final struggle for power and in Gomulka's victory over the Polish Stalinists. He thinks this "proves that the central committees of communist parties may be in a category analogous to the Whig aristocracy in the House of Commons and Lords in the eighteenth century." (pages 236, 283) The difficulty with this hopeful thought is that all precedents, beginning with Lenin, indicate that once absolute dictatorship is established the central committee ceases to be able to exert power, though it may be able to do so in an unstable situation when a candidate for the dictatorship is trying to knock out his rivals.

Over against the element of hopefulness regarding an evolution is communism, Niebuhr several times speaks of the abandonment by the post-Stalin leadership of the more flexible policy it had apparently adopted earlier. He sees "the communist success in imperial power and prestige" as greater than ours and only the lack of flexibility stands in the way of its "complete success." Later he says that "both strategic and political advantages seem to rest ultimately with the Communists, though they are immediately with us." (pages 254, 272)

In addition, there is little to be expected from collective security. "The United Nations is still a valuable forum, chiefly for the debate between the two great power blocs. But these developments suggest that the quasi-constitutionalism of the United Nations, which ostensibly takes account of the power realities may prove as ineffective as the League which took little account of them . . . It cannot of itself create world community. Perhaps no constitutional contrivance is or will be capable of this task." (pages 265, 266)

What then is likely to happen? Is there anything really to which man can pin hope? Niebuhr puts most reliance on the negative but real factor of the nuclear stalemate, with the double or mutual threat of extermination which is thus posed. He has no optimism respecting abolition of nuclear weapons or armament or a new doctrine of limited war—or the capitulation-to-the-Russians proposal of Philip Toynbee (a son of Arnold Toynbee). What he does advocate positively is a relaxation of the cold war, based upon a realistic acceptance of co-existence with a despotic system. He would extend this policy to communist China. He feels that "our rigid and self-righteous attitude" is especially manifest in our relations with Chinese communism. (page 282)

Otherwise — Niebuhr by no means prophesies success for his prescription — we are left with an ambiguous and unpredictable situation which corresponds to the realities of human nature. There are constant factors in the behavior of

collective man, drawn principally though not exclusively from natural necessity impinging upon and expressed within the actions of man. There are also unique and variable factors in the communities of history which issue from the inexpugnable freedom of man. These factors may be creative and they may be destructive. Moreover, the latter emerge unexpectedly, ironically, and — apparently — inevitably from the former.

The grand conclusion is that "the drama of history remains inconclusive to the end of history." The story of man is a tale not of two cities, as in Augustine's thought, but of many communities exemplifying diversely the interaction of natural necessity and human freedom which is by definition unpredictable.

Or, is freedom as Niebuhr understands it really so unpredictable? If man is not essentially and finally determined, how is it possible to be certain that history will be inconclusive to the end? Is there so much difference between history in Niebuhr and some pattern of recurring sequences such as we find in Spengler or Toynbee or in the Greeks?

This is one question raised by this brilliant thinker, who feels that he is primarily a Biblical and not a philosophical theologian, in a work that will surely rank as one of his clearest and most readable treatises.

This brings me to a concluding point. A Christian believes that the world has been redeemed. He knows that history has been radically changed because of Christ. He is called in some absolute sense to participate in the ongoing process of redemptive change. Now in order to write history or to organize political science, it is necessary to take a spectator's stance and view what has happened with relative detachment. A Christian scholar, no doubt, must try to do this as rigorously as any other scholar. This is the justification of a Niebuhr. He has contributed more than most contemporary Christians perhaps because of his critical abilities based on the suspension of belief and ardor and a great hope. Yet life is a whole, and personality is not readily separated into noncommunicating compartments. The work of Niebuhr, able as it is and profound as are many of his insights, would be more satisfying and coherent if the reader felt in it some touch of the fire and passion and implied call to action which one catches unmistakably in the prophets, the apostles, and the great creative theologians of the Church.

Niebuhr writes this book to illuminate the problem and predicament of man today. This is good. But what is most needed today is a fresh baptism of the spirit of Him who said: "I am come to cast fire on the earth."

CHARLES W. LOWRY, JR.

THE REVELATION OF GOD IN HUMAN SUFFERING. Wayne E. Oates. Philadelphia: Westminster Press. $2.75.

This is a book of thirteen sermons of which the author says "The theme of the stresses of life aims to give a common core of meaning and continuity to the sermons."

The author shows how God can and does reveal himself in such situations of stress as every man's struggle for maturity, learning to accept the frailty of one's humanity, finding a sense of direction for one's life, facing the demand upon us for purity of heart, dealing with our anger, coming to grips with the lack of permanence in our lives (uprootedness), and being parents.

These are sermons and not merely psychological essays, but they do show how psychological insights can make more deeply relevant to contemporary life the content of Holy Scriptures.

PHILIP A. SMITH

SOURCES OF JAPANESE TRADITION. Ryusaku Tsunoda, William Theodore de Bary, Donald Keene, New York: Columbia University Press, 1958. 928 pp. $7.50.

It is a matter for rejoicing for Christians that so many fine studies of people throughout all the world have become available in this country in recent years. Particularly welcome are the increasing volumes of source materials that make it possible for students to become acquainted with peoples of other lands without being wholly dependent on interpretive works.

As a part of the series "Records of Civilization, Sources and Studies," Columbia University Press has published a volume on *Sources of the Japanese Tradition* which is a rich mine of abundant materials beginning with the earliest Chinese records on Japan from the first century A.D. and ending with contemporary writings of the 1950's. The materials have been selected and arranged in such fashion as to provide an

oversight in Protestant literary criticism. Rather, it is a denial of the power of the Spirit. If it is true both that "the Spirit bloweth where it listeth" and that He "will lead you into all truth," theology is perennially obligated to deal seriously with the power of the literary mind.

CLAY CARR

Books in Brief

THE CHURCH OF THE EPIPHANY, 1833-1958. Charles Howland Russell. New York: Morehouse-Gorham, 1956. 71 pp. $2.00.

This brief history of the Church of the Epiphany, New York City, commemorating its 125th anniversary, will primarily interest intimate friends of the parish. The book traces the development of the parish from the time of its establishment and the work of the clergymen associated with it.

F.S.

SOLDIERS OF THE WORD: THE STORY OF THE AMERICAN BIBLE SOCIETY. John M. Gibson. New York: Philosophical Library, 1958. 304 pp.

Following the Revolutionary War of this country, the church leaders were confronted with the task of the evangelization of a people who were about 90% unchurched. As a part of the program for bringing the Gospel to everyone, The American Bible Society was organized. The *Soldiers of the Word* presents the history of this society's activities in its efforts to distribute the Bible throughout the land, to remote frontier settlements, to immigrants, to transient workers, to soldiers, to overseas peoples. It tells of the work of many dedicated people who shared in the general conviction that the presence of the Bible in all homes would promote the spread of Christianity and the general well-being of the nation.

F.S.

WE WITNESS TOGETHER: A HISTORY OF COOPERATIVE HOME MISSIONS. Robert T. Handy. New York: Friendship Press, 1956. 273 pp. $4.00.

Since American Protestantism is divided into many denominations, voluntary associations and interdenominational organizations have played important roles in promoting cooperation and understanding among the denominations. *We Witness Together* tells the story of cooperative home missions promoted through the Home Missions Council and the Council of Women for Home Missions organized in 1908, merged to form the Home Missions Council of North America in 1940, and, finally, merged with seven other interdenominational oganizations in 1950 to form the National Council of Churches of Christ in the U.S.A. The Home Missions Councils were important in establishing cooperation among the home mission agencies of the various denominations, in promoting a common strategy for the evangelisation of the domestic mission field and with other cooperative efforts, preparing the way for ecumenical concerns. Through this study it is possible to gain a great deal of insight into the many interdenominational organizations of the 20th century.

F.S.

LIFE, DEATH AND DESTINY. By Roger L. Shinn. Philadelphia: Westminster, 1957. 95 pp. $1.00.

This is one of twelve small volumes in the Layman's Theological Library series edited by Robert McAfee Brown. Despite the slimness of the book, Dr. Shinn (professor of theology at Vanderbilt) manages to touch meaningfully upon the central concerns of history and eschatology. His thought moves from the ambiguities of history to the central conviction of God revealed in Christ to eschatology. Most important, he does it in a clear, concise and entertaining style. He remains one of my favorite authors of books on popular theology, and I would do him an injustice if I did not quote at least one of his juicier paragraphs:

> The world is full of berserk faiths that try to make a nation or race or social group divine. The Old Testament prophets had a rough phrase for this sort of thing. They spoke of forsaking God and whoring after false gods. Maybe that language should be revived today.

C.C.

JESUS AND THE WORD. By Rudolf Bultmann. Translated by Smith and Lantero. New York: Scribner's, 1958. 226 pp. $1.50

This work was first published in 1926 — shortly after *The History of the Synoptic Tradition* — and has existed in English translation since 1934. The present edition is a relatively inexpen-

sive, paperbacked "Student's Edition." To the best of my knowledge, it was Bultmann's first work in which he made use both of form critical and existentialist categories. Here also is his oft-recurring emphasis on the union of ethical and eschatological in Jesus' thought. This is probably the best introduction to Bultmann's thought and scholarship. As such, it is a must for all non-Bultmannites.

C.C.

THE CHURCH AND THE PUBLIC CONSCIENCE. By Edgar M. Carlson. Philadelphia: Muhlenberg Press, 1956. 104 pp. $1.75.

On page 70, the author says: "If love is the law of life according to which God governs also through the natural orders, it is important that the church proclaim that law to the state, the home, the school, and economic society." Unfortunately, this is the high spot in a rather mediocre book. It represents the umpteenth attempt to say what Martin Luther would say if he were alive and teaching today — providing that Martin Luther thought exactly the same thoughts as 450 years ago, but in a most pedestrian way. The author is fairly good at summarizing the relevant parts of Luther's theology of God, man and the Church, but practically useless in the application of these to society.

C.C.

RELIGIOUS IDEAS FOR ARTS AND CRAFTS. Russell and Ruth Barbour. Philadelphia: Christian Education Press. $2.50.

Here is an excellent manual for the use of church groups, schools, or home craftsmen. The adaptability of Christian symbols in contemporary religious art, in the use of colors, numbers, and design, is clearly illustrated and explained.

It is refreshing to find a book containing so many meaningful and genuinely useful designs. The value of creative hand work and good craftsmanship in the completion of an idea or project cannot be overestimated.

P.B.

Books Received

IS DEATH THE END? Carroll E. Simcox. Greenwich: The Seabury Press, 1959. 96 pp. $2.25.

AUTHORITY IN PROTESTANT THEOLOGY. Robert Clyde Johnson. Philadelphia: The Westminster Press, 1959. 224 pp. $4.50.

CALVIN'S DOCTRINE OF THE KNOWLEDGE OF GOD. T. H. L. Parker. Grand Rapids: Eerdmans Publishing Company, revised edition 1959. 129 pp. $3.00.

IN HIS SERVICE. Lewis S. Mudge. Philadelphia: The Westminster Press, 1959. 176 pp. $3.00.

A PHILOSOPHY OF ADULT CHRISTIAN EDUCATION. David J. Ernsberger. Philadelphia: The Westminster Press, 1959 172 pp. $3.75.

RELIGION AND CULTURE: Essays in honor of Paul Tillich, edited by Walter Leibrecht New York: Harper & Brothers, 1959. 399 pp. $7.50.

THE REALITY OF THE CHURCH. Claude Welch. New York: Charles Scribner's Sons, 1958. 254 pp. $3.95.

HUMAN SPIRIT AND HOLY SPIRIT. Arnold B. Come. Philadelphia: The Westminster Press, 1959. 208 pp. $4.00.

FACES ABOUT THE CHRIST. Holmes Rolston. Richmond: John Knox Press, 1959. 215 pp. $3.50.

CORPUS CHRISTI: The Nature of the Church according to the Reformed Tradition. Geddes MacGregor. Philadelphia: The Westminster Press, 1959. 302 pp. $5.00.

THE DOCTRINE OF GRACE IN THE APOSTOLIC FATHERS. Thomas F. Torrance. Grand Rapids: Eerdmans Publishing Company, 1st American edition 1959. 150 pp. $3.00.

THE GOSPEL ACCORDING TO ST. LUKE. Harper's New Testament Commentaries. A. R. C. Leaney. New York: Harper & Brothers, 1958. 300 pp. $4.00.

SPIRIT, SON AND FATHER: Christian Faith in the Light of the Holy Spirit. Henry P. Van Dusen. New York: Charles Scribner's Sons, 1958. 180 pp. $3.50.

EUCHARIST AND SACRIFICE. Gustaf Aulen. Philadelphia: Muhlenberg Press, 1956. 212 pp. $3.50.

THE REALITY OF FAITH: The Problem of Subjectivism in Theology. Friedrich Gogarten. Philadelphia: The Westminster Press, 1959. 192 pp. $3.95.

FAITH AND COMMUNITY: A Christian Existential Approach. Clyde A. Holbrook. New York: Harper & Brothers, 1959. 159 pp. $3.00.

THE CHRIST OF THE EARLIEST CHRISTIANS. William A. Ramsay. Richmond: John Knox Press, 1959. 163 pp. $3.00.