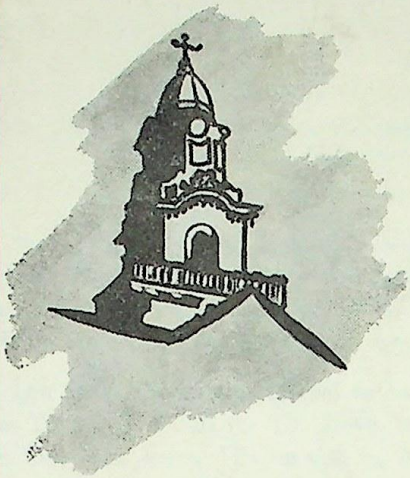

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EDITORIAL

THE BOARD OF TRUSTEES at their meeting in June, 1954 authorized the publication of *The Seminary Journal.* It is proposed that *The Journal* be published four times each academic year. The first number each year will be the *Catalogue and Alumni List.* The second and fourth numbers will be reports from the Dean. The third number, published each year in March, will represent an effort to bring before the Alumni one or more serious articles together with reviews by members of the Faculty of current books thought to be worthy of attention.

In this issue we are pleased to be able to publish the *Inaugural Address of the Rev. Holt H. Graham,* who became a Professor in the New Testament Department on February 1 of this year at the beginning of the second semester. Mr. Graham is a most welcome addition to the Faculty.

Last year we were privileged to have the Rev. R. Lansing Hicks on our faculty to fill in for Dr. Kevin and Dr. Mollegen while they were on Sabbatical leave. His sermon on *Preaching the Paradoxes* will make all who read it look forward to other articles from Dr. Hicks who is now Professor of Old Testament at Berkeley Divinity School.

We are grateful to Alumni for their support of and interest in this issue of *The Journal. Mr. Clebsch* is to be thanked for getting the *Book Reviews* from the Faculty. Without the help of the *Students,* the preparation of this issue of *The Journal* and getting it into the mails would have been more of a task than we could have undertaken. *Miss Morgan,* the Dean's secretary, *Mrs. Burke,* the Faculty secretary and *Mrs. Law,* Dr. Barnwell's secretary, all had a large part to play in getting this issue to you. We thank them.

If this Journal is to be as useful and helpful as I believe it can be to the Alumni of this Seminary, we will need your help. I hope you will feel free to write me your criticisms and comments. It would be most helpful to know what kind of articles you would like to see in future issues of *The Journal.*

These are exciting times. Many changes are taking place in the world and on *The Hill.* But changes are what you would expect in an institution that still prizes the admonition of Dr. Sparrow—"Seek the truth, come whence it may, cost what it will." And, with Dr. Sparrow in all we seek, we would be the followers of Jesus Christ and "workers together with God" in His service.

E. FELIX KLOMAN, *Dean*

CONTINUITY AND DISCONTINUITY

Inaugural Address—delivered February 3, 1955 on the occasion of his installation as Professor in the New Testament Department by

THE REV. HOLT HUTTON GRAHAM, M.A., S.T.M.

AN INAUGURAL LECTURE commonly presents either a survey of current work in the field of the speakers competence, or a statement about the methods of study appropriate to the discipline. I have chosen rather to deal with a particular subject, my excuse being, if one is needed, that I am being inaugurated not as the Professor of New Testament, but as a professor in the department of which Dr. Mollegen is the head.

Nevertheless, certain opinions about method in biblical study will be illustrated by what follows, so perhaps I may state them briefly at the outset. First, that in the attempt to use the Bible theologically, one must have an eye to what is distinctive and pervasive in the biblical narrative. The kerygma or declaration of the good news as Dodd and others have taught us to see it is the indispensable and perennial element in the NT, serving both as the Word of abiding relevance to the Church and as the criterion for evaluating other elements in the Bible, its ethics and its theology. But beyond cleaving to the kerygma, the biblical student in reflecting upon any given passage should inquire whether he has rooted down to one of the great pervasive and distinctive themes of Holy Scripture.

A second opinion as to method which I hope to illustrate in the sequel is this, that we must beware of the incurable itch of western logic, and have scrupulous regard to the character of the Bible as a narrative, a story, a drama, a recital of particular experience in which the eye of faith has discerned the way and the will of God for men. This involves a rigorous study of those particular events that make up history: it also involves the endeavor to become as well acquainted as may be with the persons both of those who lived the life reflected in Scripture and of those who wrote the story. Religion is caught rather than taught, we are rightly told, and it is our participation in the experience of those who have gone before that the Holy Spirit uses as a means of access to our spirits.

All of this implies, finally, that we cannot know too much about the Bible. We need to know intimately that world which was the theater of its action, and we need to know as our own the languages which provided both the terms in which the biblical folk understood their life with God and the terms in which they sought to convey it to us. Many

and diverse theologies can be culled from the Bible by a judicious if covert process of picking and choosing, but a theology that is honestly biblical—and such a theology is the first and normative, but by no means the last chapter in Christian doctrine—involves, in Dr. Grant's words,

> "a sympathetic, imaginative historical interpretation, founded upon knowledge of the word in which the (Bible) arose, and firm in its faith in the reality of the spiritual world, in the real continuity of the works of God, under all the changing conditions of this present universe".*

The particular subject with which I wish to deal is a question which history both personal and public continually raises, the question of continuity and discontinuity. Wherein is the continuity between the Israel of the wilderness days, and the settled kingdom of David and Solomon, and wherein is the latter a new development? Wherein is the continuity between the nation Israel and the Church-State within which biblical Judaism arose, and what is the new element? In what sense, finally, is the New Israel continuous with the Old, and in what was it in fact new?

It is this last form of the question with which St. Paul was concerned, with which indeed he was doubly preoccupied. For as a missionary pastor he had to supply the infant congregations with some explanation of the relation of the Church to Israel, while at the same time as a Jew *par excellence* now made a new man in Christ he had to face the question in the depths of his own soul. Indeed it is not too much to say that a just assessment of his thinking on this point requires us to take into account the poignant insistence of the question for St. Paul as a man. No question was of more intense personal concern than this one about the relation of the old and the new, of Israel and the Body of Christ, of Promise and Grace, of Adam and Christ, of Torah and Spirit. For Paul describes himself as one who was "circumcised on the eighth day, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal a persecutor of the Church, as to righteousness under the Law, blameless." On the other hand, he says "if any man be in Christ, he is a new creature."

Reading what St. Paul has to say on one side of the question only, one might overlook the strain and the poignancy. For when it is a matter of answering the question, What is the new that has entered the world with the coming of Christ, St. Paul is at his clear and magnificent best.

*F. C. Grant: *Introduction to New Testament Thought.* New Lork & Nashville: Abingdon-Cokesbury Press, 1950

Whether we read the powerful discourse of Ro 1-8 where he answers the question on the grand scale, or recall the many passages throughout the correspondence in which he tells what it means to be 'found in Christ a new creature', we find him speaking with clarity, fervor and joy.

In the former, the discourse of Romans 1-8, we find Paul speaking of the new situation inaugurated by Christ in language which suggests in a tantalizing way the lines along which he might have, but never did, deal with the continuity of Israel and the Church. For he does here what he did later with the term *pleroma* in Colossians: he takes a favorite term of the position against which he is speaking and uses it for his own purposes. The term is righteousness, a founded term in the vocabulary of Judaism. Habakkuk had written (and meant to say) "the righteous shall live by faith". As Bishop Nygren so well showed in his commentary, Paul turns the word around, reads it "He who through faith is righteous, shall live", and then proceeds to speak of God's saving action in and through Christ Jesus as the 'righteousness of God', the righteousness from God at work in the world. Thus in a manner which seems to me both brilliant and daring, he has taken a great word from the great tradition of which he was the heir, forcibly emptied it of its accustomed meaning by showing that the righteousness of God is the opposite of "human righteousness" as well as of human sin, and then filled it with a new meaning. Its new meaning comes from the new reality that has entered the world in that "while we were yet sinners, Christ died for us".

Paul's characteristic way of referring to the new dominion of life is not, however, by using an old term converted, but by using a word he virtually invented, the term *charis,* grace. James Moffatt, in his book *Grace in the New Testament,** showed that the term was generally suitable to St. Paul's thought as meaning primarily a benefit or gift freely bestowed by God or man on the undeserving; that it did not have any strong or particular associations with any area or school of thought; and that though it had certain connotations of caprice and of merit to be avoided, it was in fact a fairly clean bottle into which to pour the new wine of the Gospel.

This is what Paul was the first to do. The idea of grace is present, of course, in the OT and in other religions of the time, though never without features that distinguish it from the Pauline conception; and it is abundantly present in the Synoptic Gospels even though the word is never found on the lips of Jesus, nor applied to him by a disciple. It is

*New York: R. Long & R. R. Smith, 1932. The section on grace that follows is mainly dependent upon this work.

abundantly clear from the preaching of the Kingdom and the mission of Jesus that the saving initiative belongs to God, and that no man must think of facing God on the basis of conscious merit. But it is Paul who developed the language of grace to say clearly and distinctly what had entered the world with Christ Jesus, developing a new terminology for a reality overwhelmingly new.

For Paul, as Moffat phrased it, all is of grace and grace is for all.* The saving order of God, revealed in Christ, is an order of grace, entered by faith. Faith is redefined in its association with grace: for in St. Pauls' usage faith is just that relationship evoked by the Gospel of God, by the declaration of his unprecedented and unmotivated gift to man in Christ Jesus. In another direction, the meaning of Spirit is modified by the apprehension of grace: for the experience of the Spirit is the mark of the new life in the order of grace.

That grace is a new and unprecedented order of life, one can see from the distinctive ways in which St. Paul uses the word. For one thing, we notice that every letter of Paul's opens and closes with the word and the idea. What is more stereotyped than the formulae with which we open and close letters? But this is a new age. It is the age of grace. The old forms will not do now that all things are made new. And so Paul greets his brethren in grace and bids them farewell in grace.

Once again, and more startling, there is St. Paul's disuse of the Old Testament when he speaks of grace. His thinking is thoroughly and characteristically scriptural in its texture and in its content. Nevertheless, though he can cite OT passages to support his teaching on faith, on election, on free forgiveness, on the call of the Gentiles, and for the death and resurrection of Christ,† he never appeals to scripture for citations about grace. For what he understands by grace did not manifest itself in the world until the coming of Jesus Christ.

We can see that this is the case, and how sharp the discontinuity was in his mind, when we call to mind Paul's treatment of creation and of history. In passages like Philippians 2 and Colossians 1 and 1 Corinthians 8:6 ("yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist"), the argument that the universe was created by and for Christ assumes that he is somehow connected with creation. But there is no reference in Paul to the providential ordering

*Moffatt, op. cit. p 131 & frequently.
†Ibid., p. 198

of the world in terms of grace—in striking contrast to Philo* for example. One might expect such a reference, for one fundamental element in his argument is the coordination of redemption and the created order. Nothing is more important to the apostle than the conviction that Christ's redemption is not an after-thought on the part of God. But he never expresses God's relation to his world in terms of grace. Grace is definitely confined to the relationship between God and man through Jesus Christ "When in the climax of the world order Christ appears, then and not until then, does Paul mention grace."†

A related negative distinction in Paul's use of grace is encountered in his treatment of history and the place of Israel therein. Though Paul can speak of Christ as the rock that followed the Israelites in the wilderness, he never speaks of grace in connection with Israel or in connection with any historical experience before the coming of Christ. There are three surveys of history in his letters: Galatians 3:6-4:7, Romans 1:18-4:25, and Romans 5:12-21. In both Galatians and Romans the grace-idea of Promise is used. This term, a favorite with the Pharisaic school whose thinking Paul so often reflects, contains the elements of grace: the free favor of God, his right to determine the terms and conditions of receiving what he promises; and at the same time the generosity with which he binds himself to carry out his purpose (this being implied rather than stated). Promise is a grace idea, but it is not yet grace: for grace is the fulfillment of promise. This is the point of the survey, which shows how the course of God's revelation in the history of Israel led up to the grace of the Lord Jesus Christ.

In the Galatians survey the other grace idea of covenant appears; but since Paul uses it in a special sense, and since in sharp contrast to the author to the Hebrews Paul makes little use of the covenant idea elsewhere, we shall not pause over it.

One further observation may be added to this illustration from Paul's surveys of history. Despite the fact that his syntax occasionally comes apart—and of this we shall have something to say later—he is careful about his letters. Think, for example, of 1 Corinthians, wherein what appear to be a series of *ad hoc* injunctions dealing with specific questions are in fact given a profound unity by the invariable reference of each problem to its real solution in the unity of the body of Christ. Now if we look at the details of the survey in Romans 1:16 to 4:25, we find that after the title verse in 1:17 there is no mention of faith until the

*cf. Moffatt, op. cit., pp. 45-51.
†Ibid. p. 197

end of the section in 3:21; and that from 3:21 on there is not a word about Christ until the end of the next section in 4:24; and that only after the whole survey is over does the first mention of grace occur in 5:2. So consistent is Paul, then, that he simply does not use the word grace until after Christ has entered the history which he is surveying.

A fourth distinctive feature of St. Paul's use of the term grace is that he does not as a rule speak of grace as given to individuals. There are two exceptions to this, the first of them only an apparent one. He does, to be sure, speak of the grace given to him (and inferentially to other apostles) for the exercise of the ministry. When we recall the discussion of 1 Corinthians 12-14, however, and other such passages, it is perfectly clear that for St. Paul the ministry is the ministry of the whole Church. For all their status and authority, he and other apostles share in a *diaconia* that is the function of the whole, indivisible *koinonia,* and as the *koinonia* is a fellowship of grace, so the apostle can speak of the grace which enables him to fulfill his part of the *diaconia.* Hence this exception to the rule that Paul does not speak of grace given to individuals is not, on my view, a real exception.

Incidentally, if it seems strange to us that Paul does not speak of God's grace given to individuals, it is simply because subsequent Christian usage has informed our habits of thought. It is common in Western Christian thought at least, to speak of grace given to a Christian through a sacrament or rite—in ordination, for example. Paul never speaks this way, nor does any other New Testament writer.* Paul is different in other ways too: in the minds of many, the opposite of grace is sin; St. Augustine spoke of it in contrast to free will; but for St. Paul grace is contrasted not with sin nor free will, but with Law.

The other connection in which he speaks of grace in the life of an individual is that of suffering. The Church is both the fellowship of the grace of Christ and also the fellowship of Christ's sufferings. But why is suffering singled out as a mark of grace in the life of an individual by a writer who does not individualize grace, so to speak, in other connections?

We shall not find a logical connection established, nor should we expect to. Paul is not a systematic theologian. Richard Kroner has observed (in a lecture) that he is constantly moving between the image

*The statement of the author of the Pastorals in 2 Timothy 1:6, "Hence I remind you to rekindle the gift of God that is within you through the laying on of my hands; . . ." is not an exception to this. As Moffatt pointed out (op. cit. p. 113), the reference is to 'power and love and self-control', not the power of ordination, for that could not be said to wax and wane.

—the concrete, pictorial vehicle of apprehension characteristic of the Hebraic thinker—and the concept—the abstract, generalizing instrument of the western philosopher. Just where Paul is between the two is not often self-evident. Congruously therewith, where we should seek to establish a logical connection, Paul is found in some cases to present a succession of image patterns.

In the instance before us, the connection between grace and suffering, a connection distinctive in that Paul does not refer any other experience of the individual to grace, is perhaps to be understood by the association with the idea of grace of another pattern employed by him to express discontinuity. The pattern is that of life through death.

At this point we have touched on a familiar theme. When we examine Paul's teaching on grace, we find ourselves in contact with the teaching of Jesus about the Kingdom of God. So, when we examine what he has to say about life through death, we are in touch with Him who said, "Whoever saves his life shall lose it; but whoever loses his life for my sake shall find it; or in the Johannine language, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit". Indeed, the theme of life through death is at hand at every point in the gospel tradition.

St. Paul says three things about it: 1. The death of Christ makes salvation available to man; 2. One appropriates salvation by participation in Christ's death through baptism; and 3. The Christian must die to the flesh (or, to the deeds of the body; or, to Sin) in order to live in the Spirit. It seems clear to me that for St. Paul these three statements are one. Certainly there is no question about the first two: to appropriate the salvation which the death of Christ has made available, one must enter into the positive relation with Christ that Paul calls faith. As he states it, this involves becoming a member of the body of Christ, the Church, through baptism. (Whether one can belong to the Church without baptism is a question Paul never deals with. Perhaps it never came up.) In other words, one must pass through death as a member of the body of Christ by faith, in order to share in the life of the Spirit.

The connection between the second and third statements is not equally self-evident. What is the relation of the death of Jesus on the Cross to the Christian's dying to sin, or to the flesh, or to the deeds of the body, or to the world? To put it another way, does Paul regard the death of Christ as a parable of our death to the world, or is there an intrinsic connection?

It appears that he regards the connection as intrinsic rather than extrinsic, thinks of participation rather than paradigm. Here are two citations: Phil. 3:10 "that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death". Colossians 1:24 "Now I rejoice in my sufferings for your sake, and in my flesh I complete what remains of Christ's afflictions for the sake of his body, that is, the church". Here St. Paul identifies his own sufferings with those of Christ. If what we have said about the ministry holds good at this point, what is true of the apostle is *a fortiori* true of the church. Consistently with this assumption, we find him speaking in Galatians 6:14 of "the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world", and saying in 5:24 "those who belong to Christ Jesus have crucified the flesh with its passions and desires".

Sharing the sufferings of Christ, then, is an expression for the Christian's death to self and world, or rather, his continual dying to self and world, that is the implicit obligation consequent upon the passage through death to life granted in baptism. To the radical discontinuity Paul perceives between the realm of Law and the realm of Grace corresponds the passage through death on the part of the individual who belongs to Christ. I suggest that it is because of this correspondence that grace is spoken of in connection with those sufferings implicit in Christian discipleship.

We turn now to consider more briefly what St. Paul has to say in the matter of continuity. He speaks of the fullness of time, and of fulfillment in Christ. If there is indeed fulfillment and not merely succession in time, then something positive is to be said about the relation of the old to the new. We find, however, that Paul is curiously weak on this score. The little he says about covenant—in contrast to the author of Hebrews, for whom it is a dominant concept—serves only to emphasize the discontinuity between the old Israel and the new. The fugitive allusion to Christ as the Rock that followed Israel in the wilderness is never developed. The metaphor of the new shoot grated onto the old stock, in Romans, gets us no further than his insistence that Christians are the children of Abraham. The promise made to Abraham is fulfilled in Christ, and they that are Christ's are heirs of the promise. What then of all Israel between Abraham and Christ? Are those countless generations excluded, so that all history before Christ is in itself meaningless, simply a preparation, a stepping stone to the new? Is it true that God destined old Israel to be only a vessel of Wrath so that his election in Christ would be found a matter of sheer grace? Is it true that men apart from

Christ are so many lumps of clay with no right to question the potter who discards them?

Despite the valiant, and on my view quixotic attempts of some commentators to defend the argument of Romans 9-11, it is at best far below the level of the preceding chapters. He begins with the statement that election in Christ can be understood on the premise of God's sovereign freedom, then goes on to say that on the other premise of human responsibility, Israel's rejection is what she deserved, and concludes with the wistful and childish notion that the entry of the Gentiles into the Church will provoke Israel to a jealousy that will lead her in too.

St. Paul's weakness at this point is doubtless due in large measure to the circumstances which compelled an apologia for Christianity in the form of a polemic against Judaism. There is, however, another factor that ought not to be overlooked. We are dealing with a man, not a thinking machine. St. Paul was intensively and thoroughly a Jew in heart, body and mind. The cry of Romans 9:2 "—I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race" is an expression of anguished love. "Greater love hath no man than this, that a man lay down his life for his friends": well, here is one willing to lay down eternal life for the sake of his kinsmen.

No wonder, then, the cloudy argumentation of chapters 9-11 of Romans, and the almost childish hypothesis with which they end. And no wonder the impossible grammar of the passage which is translated, "What if God, desiring to show his wrath and to make known his power, has endured with much patience the vessels of wrath made for destruction, in order to make known the riches of his glory for the vessels of mercy, which he has prepared beforehand for glory, even us whom he has called, not from the Jews only but also from the Gentiles? (Romans 9:22-24) The sentence simply doesn't come off. Dodd suggests that "when Paul, normally a clear thinker, becomes obscure, it usually means that he is embarrassed by the position he has taken up" (Commentary on Romans, p. 159). One may suggest also that his syntax suffers not only from an embarrassing position taken up, but also from the emotional position in which he finds himself. I think of another passage where similarly Paul is deeply involved emotionally, and where similarly clarity deserts him—"But even Titus, who was with me, was not compelled to be circumcised, though he was a Greek. But because of false brethren secretly brought in, who slipped in to spy out our freedom which we have in Christ Jesus, that they might bring us into bondage—to them

we did not yield submission even for a moment, that the truth of the gospel might be preserved for you". To this day no one can be sure, on the basis of that sentence, whether Titus was circumcised or not! And the sentence occurs, as we pointed out, just as the one in Romans 9 does, in a passage where Paul is deeply involved, where he is in particular defending his apostleship against detractors.

St. Paul, then, who is clear and magnificent on the theme of discontinuity, answering the question, What is the new in Christ Jesus? with great power and the employment of a distinctive vocabulary virtually created for the purpose, is less than satisfactory when he comes to speak of the element of continuity, of the positive place of Israel in the purpose of the one, living God.

One would think he could have done a good deal more with the theme of continuity along one of several avenues adumbrated in his letters: the concept of Promise, or of Covenant, perhaps even of righteousness; or again the thesis of the coordination of creation and redemption stated in Christological passages. It is not difficult for the interpreter to complete St. Paul's thinking on continuity by drawing out the implications of what he says. But Paul himself did not do so, partly because of the apologetic situation of Christianity *vis-a-vis* Judaism, and partly, I think, because of his own deep involvement and ambivalence.

We can hardly fault him for his weakness at this point. We can, on the other hand, balance what he says with the view of St. Matthew, for example, or the author of Hebrews. We can hardly fault St. Paul—in fact, theologians in subsequent centuries have scarcely done better. Perhaps this is because in this area of continuity they did not have St. Paul to follow! It seems to me quite likely that the weakness of Christian theology at this point may be due to the abuse and disuse of the idea or concept or picture of the Kingdom of God, an idea as seriously distorted by eccelesiastics as by secular-minded social reformers. It may be that one of the tasks of contemporary biblical study is to enter more deeply into the Mind of Christ at this point, so that we may learn to comprehend more fully and (I dare say) more inclusively what he meant when he proclaimed the Kingdom of God.

PREACHING THE PARADOXES

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"And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not." *Exodus 20:20 (A.S.V.)*

IT STRIKES MOST OF US as rather strange, that at least on first glance, we cannot expound any truth for long without soon having to state its opposite. All of us have, at some time or the other, realized the paradox of our existence. Frequently we realize the obligation laid upon us by that God "whose service is perfect freedom"; and there are those rare moments when we realize that in the midst of life we are in death, and that only in dying do we gain victory over death. Life seems to ground itself in contradictions.

In the middle of the fifteenth century Nicholas of Cusa, who anticipated the age of Erasmus and first bridged the gap between Mediaevalism and Modernism, expressed these basic ambiguities of existence in a work with the paradoxical title "Learned Ignorance". In this work the mystic of Cusa said that we can know God only by not knowing Him and that the mystery of the world cannot be grasped except through contradiction. In fact, God is Himself the co-incidence of opposites—of unity and multiplicity, of finiteness and infinity.

If this may be called the mystical expression of paradox, the philosophical expression is found in Hegel, who applied it to his interpretation of history. Whenever we put forth a thesis, he says, we are confronted with its antithesis. From these two we construct a synthesis. But in turn this must reckon with its antithesis until, by this process of dialectical purifying, perfection is finally reached.

It has been well stated that no one can hope to understand Biblical theology who is not willing to hold to two conflicting thoughts at the same time. This is a simple way of underscoring the widespread existence of paradox in the Bible. We think, for instance, of the problem of law and liberty posed by the passages "But ye are not under law, but under grace" and yet "Think not that I came to destroy the law . . . till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." The question of salvation by faith alone versus good works is raised by the quotations "By the works of the law shall no flesh be justified" yet "Every tree that bringeth

not forth good fruit is hewn down, and cast into the fire." Paul asserts that the righteous shall live by faith; James counters that faith without works is dead. Jesus Himself reminds us that the first be last and the last be first and, even more paradoxically, that he who seeks to save his life shall lose it. Or once again, in the words which Moses spoke to the Israelites gathered together at Sinai to hear the word of God: "Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not."

This last stands near the center of the Biblical message and as such much be preached, however dialectical its implications. It is like Augustine's paradoxical statement about the sin of Adam: O happy guilt, that did deserve such and so great a Redeemer! Of this passage Dorothy Sayers writes:

> "It is difficult, perhaps, to imagine a pronouncement that lays itself more open to misunderstanding. It is the kind of paradox that bishops and clergy are warned to beware of uttering from the pulpit. But, then, the Bishop of Hippo was a very remarkable person indeed with a courage of his convictions rare in highly placed ecclesiastical persons.
>
> "If spiritual pastors are to refrain from saying anything that might ever, by any possibility, be misunderstood by anybody, they will end—as in fact many of them do—by never saying anything worth hearing. Incidentally, this particular brand of timidity is the besetting sin of the good churchman." (*Creed or Chaos,* p. 8)

Our text says that we must not fear when God visits us and yet that it is the fear of the Lord, gained from an encounter with Him, that restrains us from sin.

What is this, *not* to fear and yet *always* to fear God?

One of the programmatic themes of the Bible is, Fear not! This is to be expected because man's first reaction upon meeting the Deity is one of fear. Whether the deity is in the form of the supernatural powers which awed primitive man or the terrors of the mind which haunt modern man, the result produced is fear. But the message of the Bible is that God, the God of our salvation, is no such terror. Man is not to quake before Him as before some nocturnal ghost or forest demon. On the contrary, God's first word of revelation is, Fear not. The Second Isaiah hears the words, "Fear thou not, for I am with thee; be not dis-

mayed, for I am thy God." At the Annunciation Gabriel says, "Fear not, Mary: for thou hast found favor with God", and the Christmas angel tells the shepherds, "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people."

From such primitive fear, then, Christianity frees man. Jesus exhorts His disciples, "Let not your heart be troubled, neither let it be fearful", and John's epistle reminds us that there is no fear in love, for perfect love casts out fear. This is the priceless heritage of our religion. God is faithful and trustworthy, not arbitrary and unpredictable. In Him we can put our whole trust and confidence though the earth be moved and the hills be carried into the midst of the sea. He frees us from blind terror. "The Lord is the strength of my life; of whom then shall I be afraid?"

This is simple enough so far. Yet our text continues, "And that his fear may be before you, that ye sin not."

Here is the other half of the paradox; for without the fear of the Lord man does not know God nor worship Him. He who does not feel religious awe when he comes into the presence of the Lord has not experienced God but some idol of his own making. With the Biblical tradition we must affirm that it is a fearful thing to fall into the hands of the Living God. He who does not stand in religious awe does not know the fundamental difference between God and man. He does not, as Jacob, recognize the awefulness of the spot at which man encounters God; "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven."

Only in this attitude of reverence and humility can we apprehend the grace of God for our salvation. Pride has been defined as "the religious dimension of sin." This is why the fear of God is always to be with Israel in order that he sin not. "His salvation is nigh them that fear him, that glory may dwell in our land." And as Christians we are exhorted, "Look therefore carefully how ye walk . . . redeeming the time, because the days are evil . . . subjecting yourselves one to another in the fear of Christ."

We may say further of this paradox that the right understanding of the fear of the Lord is the proper basis for true worship and service. There *is* a difference between the attitude of the Pharisee and the Publican, and it is well perceived in respect to their understanding of the spirit of holy fear. Only when we recognize that we are men and not God, can we give ourselves wholly to Him who is outside of ourselves and our

Maker; otherwise we are only worshipping projections of ourselves, no matter how subtle and disguised they may be. "The fear of the Lord is the beginning of wisdom", and the acquisition of this knowledge is the starting-point for all our work and worship. "The eye of the Lord is upon all them that fear him."

This, then, is the ambivalence of the Biblical teaching. Although God frees us from the terror of the unknown, yet when we encounter Him He instils in us a reverent fear of such proportions as we have never before known. For now we *know* His righteousness and justice. We know the claim He makes upon us and realize that all our previous petty designs for escaping Him are confounded. The inescapability of His will and the impossibility of our fulfilling it make us sore afraid and drive us to the other side of God's wrath for His mercy and compassion.

Having in mind this dialectic, we acknowledge the profundity of the Psalmists words, "The Lord is my light and my salvation; whom shall I fear?", yet "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him."

However paradoxical these statements of the Biblical message may seem to be, we are under commission to utter them; for they may possibly be the foolishness of preaching through which it shall please God to save the world.

O Lord, who never failest to help and govern those whom thou dost bring up in thy steadfast fear of love; keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name; through Jesus Christ our Lord. Amen.

CAMPUS CHRISTIAN OR RESPONSIBLE LAYMAN?

W. Robert Mill, V.T.S. '54

Chaplain to Episcopal Students at Georgia Tech, Agnes Scott College and the Atlanta Division of the University of Georgia

During recent years the Episcopal Church has placed increased emphasis on college work, both with students and with faculty members. Many have recognized the great opportunity which awaits the Church in this area. It is largely an "unchurched" area, and therefore a missionary field. And there is every indication that the need for a ministry directed to students and to faculty will increase, because of the rapid growth both in population and in college enrollment. Many colleges expect an increase of at least 50% in enrollment within twenty years.

What is to be our approach to college work in areas where new work is being undertaken? How can we most effectively reach students, and help them to find an understanding of the Christian faith which will have meaning for a lifetime? This is the question which all those involved in this field are continually asking. And there is real evidence that a basic approach to the question is evolving out of the attempts to carry out a college ministry.

Much of the early college work often centered entirely on the campus, without any formal connection with a local parish. The total program for students was often campus-centered, and was directed primarily at the student's experiences during four years in an academic community. However, there were dangers in a campus-centered ministry. The faith of a man could become tied to his limited experience in college, if it focalized on questions which were primarily of concern during years of training in college. A creature known as the "campus Christian" could often be found, who saw the meaning of the Christian faith in relation to his experience in college, rather than as an answer to basic questions which would concern him throughout his life. Young men and women whose Christianity had previously reached the level of the last Sunday School class before Confirmation took a "small giant step" forward, but often failed to take the "big giant step" into a deep and abiding Christian faith which would have meaning for the rest of their lives.

College campuses also reflect the deep lack of community which is so characteristic of our own times. We speak of colleges as "academic communities", but the real sense of building together which characterizes a community is lacking. There is seldom a basic belief which underlies and unifies the various departments of a college or university. Furthermore, campus life has taken on the pattern of conformism — a kind of leaderless surge in first one direction, and then another. Most students are living without any sense of direction, with little or no sense of belonging to a community which has defined purposes and goals. Students may find common ground in white bucks, ducktail haircuts, or campus jargon, but this often reflects a deeper lack of a basis for communication among them.

The needs which students are expressing are the needs of all people, not solely the needs of students. For this reason, more and more attention is being centered in college work upon a parish-based program, where through the redemptive life of the parish fellowship, we are attempting to reach students who are searching for community and for a faith which will have meaning for a lifetime. The parish-based program is aimed at meeting the needs of students *as people;* not as types who happen to populate a college campus. There *are* specific ways in which students as a group express their needs, but they reflect deeper needs which are basic for all human beings. Furthermore, by ministering to students within the life of a parish, both through a program aimed directly at students, and by encouraging their participation in total life of the parish, we are seeking to train responsible laymen, rather than campus Christians.

How does such a program work out on the parish level? In a typical parish situation there is a definite attempt to involve students as fully as possible in the normal life of the parish community. Students may teach Church School, serve as acolytes, assist in ushering. Other students train as lay readers, and work with lay readers from the parish who are responsible for missions. Students participate in the Every-Member Canvass, and assume some financial responsibility in the life of the parish. There is also a ministry directed to students as a group, through a Canterbury program which may meet in the parish or on campus. From this group, representatives sit on the Parish Council, and occasionally on the Vestry, to assist in planning the total program of the parish. Parishioners play a vital part in this program. Members of the Woman's Auxiliary often assist in serving meals for meetings of Canterbury; families in the parish share their homes with students by inviting them to share their Sunday dinner with them. Each part of this total program is aimed at bringing students into the parish fellowship where they may find the answers which they as children of God are seeking. Furthermore, by participating in the life of a parish and by assuming genuine responsibilities within this fellowship, they become trained to assume responsibility as Christian laymen in parishes when they finish their academic training.

Are there dangers in this approach to college work? There is a possible danger, which confronts every parish. Such a program could lead to a kind of parochialism in which the student's religious experience becomes so centered in the parish that he fails to see the implications of his parish experience for his everyday life. His Christian experience can become so identified with a parish that this will limit his concept of Christianity, just as a program directed solely at his concerns as a student can do. However, if we are really doing our jobs in confronting parishioners with their missionary responsibility, we can meet this danger and overcome it. If our students become aware of their responsibility to go out from the fellowship of the parish to share their experience of the Christian faith with all men, they will go from parishes to their campuses seeking to be missionaries who will bring others to share in the fellowship of the Body of Christ. A sound parish-based program can prepare them for their major Christian responsibility — to be missionaries in the name of our Lord, wherever their daily lives may lead them.

EASTER

ALMIGHTY and everlasting God, who on Easter Day didst turn the despair of the disciples into triumph by the resurrection of Christ who had been crucified, give us faith to believe that every good which has seemed to be overcome by evil, and every love which has seemed to be buried in darkness and in death, shall rise again to life immortal; through the same Jesus Christ, who lives with Thee for evermore. AMEN

— W. Russell Bowie in LIFT UP YOUR HEARTS

TOWARD THE REVITALIZATION OF A PARISH

At the request of Dean Kloman, one of Virginia Seminary's Alumni submits his observations on rebuilding the life of two run-down parishes. The first is a small parish in the Midwest which had been closed and without services for more than a year because of internal splits and conflicts; the second, a large parish in the East which had become neglected and all but deserted by the laity in their rebellion against extreme "churchmanship" with its authoritarianism and innovations. In each case, it must be admitted the Church suffered losses which can never be regained, but in each case, complete recovery of the Christian spirit seemed evident at the end of three years. People who have been deeply hurt, openly hostile, distrustful or indifferent, are still capable of responding to outreaching love, especially if that love has within it something of the quality of the love of God.

In the rebuilding of the distressed parish, both Rector and people must recognize the need for action. They must also recognize that if anything is to be accomplished, it must be as the gift of God to them. Then begins a ministry of healing old wounds and of reconciliation of forces before the corporate fellowship can regain strength and press forward with renewed strength and vigor. Once Rector and people become inspired by a clear vision of God's will for them and for their parish, then, with God's help, they will take courageous steps to accomplish what had seemed impossible. Once such a vision is shared, it seems that the more desperate the previous condition of the parish, the more quickly its resurgence and recovery can come about. Sometimes a parish, like an alcoholic, has to hit bottom before it can bounce back. Like the Prodical Son, it has to "come to itself" before it turns back to accept the Father's love.

It is a mistake, however, to think that because a parish has had difficult and unhappy times in the past, it will readily consent to any changes suggested by the advent of a new Rector. He may have to wait months or years for the parish to accept him and to trust him. Meanwhile, he should press only for those changes which cannot be postponed, meeting opposition with gentle patience and encouraging frank discussion. The distressed parish can be led to see the necessity of changing its old ways, but it is not likely to offer its clergy a "carte blanche." Distressed parishes are bound to be storm centers and any new Rector will have to be on his knees in prayer many times for the waves to break over his head.

To revitalize a parish requires that we put "first things first." At the top of the list is the Church's primary responsibility to provide adequate

corporate worship. Television has rendered a great service in offering better entertainment than any church. Now the Church must face up to its basic task of helping people worship the True and Living God. We will have gone a long way toward the revival of any parish if we make its corporate worship consistently as meaningful and as compelling as possible, unencumbered by meaningless ritual and straightforward in its presentation of the Christian Gospel, inspired and inspiring. With the Bible, Prayer Book, Hymnal and the Church Year to help us, opportunity unlimited lies before us even under the most adverse circumstances.

Next in importance is the pastoral ministry. This is no great problem in the small parish where communicants are easily known and easily reached. But in a large parish of five hundred or more communicants, the question of how to deal pastorally with so many becomes a bit of a puzzle. Again to put first things first, our first responsibility is to the sick, the dying, the bereaved and to those in urgent trouble or need. Without showing favoritism, the pastor must deal selectively where the need is obviously the greatest. Secondary pastoral contact with those who cannot be reached by regular personal visits will have to be made through preaching, teaching, by the use of the telephone, radio, newspaper mimeographed parish "newsletters". A group of trained parish visitors can be an invaluable aid in any parish.

Bills have to be paid and parish finances cannot be neglected. In a small parish where people are easily reached, the Every-Member Canvass is relatively simple. In a large parish where people are not so well known to each other and not so easily reached, serious problems arise. If there has been a history of no successful canvasses in years past, if the laity are apathetic or indifferent to do anything about raising the budget from its depression level of the 30's, then there is much to be said for securing outside help. Reputable professional fund raisers can be employed to make a complete visitation of the parish and lay the needs of the Church squarely before the people. Very often they will not only obtain cash and pledges for delayed maintenance and increased operating costs, but they will also gather valuable information for the Rector and for the parish records. The added blessing is that they can restore confidence and self respect to a parish by proving something of its real financial potential. The following year, the laymen of the parish will have had the incentive to go out and do the same thing themselves.

Every parish has within it people who are willing and able to work for the Church if they are asked. We need to learn who these people are, what they like to do and when they are available. By calling upon them to assist as they are able, we can give them a sense of being needed

and belonging which they might not otherwise enjoy. Also, we need to show people how to serve the Lord through the fellowship of the Church; how to act redemptively; how to deal lovingly with the unlovable. Whenever a parish becomes aware of what Dr. John Heuss describes as "the true function of a parish"—by losing itself in the worship of God and in unselfish service to others, then it awakens to see that its own salvation is near at hand. It is in giving that we receive and in losing our lives that we find life.

Some years ago Bishop Sherrill told a group of nurses that the secret of caring for the sick was to care for the sick. The secret of caring for Christ's flock is to care about the flock and to feed His sheep.

In every part of the country there can be found scattered, discouraged, spiritually starved congregations. They need faithful pastors. They need to be led beyond themselves and their petty grievances and into experiences of joyful worship and unselfish service. However necessary and attractive it may be in our growing Church to blaze new trails and construct new buildings, the real "building program" of the Church is still to be done within the hearts and lives of men and women, especially as we find great numbers of them in distressed parishes.

WITH THE STUDENTS

EDWIN M. WARD, *President of the Student Body*

Every educational institution seems to have a rhythm of its own: a recurring pattern which more or less repeats itself from year to year. Though it is true that every student is unique in what he experiences, the student body as a whole seems to react in much the same way to what it is exposed to here from one year to the next. In this respect, the student body of the academic year 1954-55 is not greatly different from those in other recent years.

During this period of the year, *the minds of the Seniors* are filled with concern for canonical exams, questions about where they will be sent to begin their ministries. Most of them if they face the questions of their ministries honestly are experiencing some qualms about their ability to do the work which they have spent the last three years training to do. But this is happily tempered with a certain expectation and eagerness to try their wings, to put themselves and their training to the test at last. Like the soldier who is nearing the end of his basic training, and is moving out into the field, they are at one and the same time eager and fearful.

The Middlers, a little awed by the tremendous amount of content material that is their lot in the second year, are beginning to formulate their plans for the summer. All of them will undertake some sort of field work to give life and reality to the content of their courses. Many of them have some choice as to where they will get this experience. *Three of them, Tom Bowers, Bob Steilberg, and Don Winslow are organizing the second Virginia Seminary mission team,* and will hold missions in four parishes during the month of June. Others will join parish training programs. Some might go abroad and to mission fields to work in parishes there. But the great majority of them will return to their respective dioceses where they will assist in parishes and missions throughout the summer.

Juniors are eagerly awaiting their clinical training assignments which is required of them here at Virginia. Each of them will work with patients and inmates in mental hospitals, prisons, and general hospitals. Here they will observe and study in an intense way human need in crisis situations. These assignments will take them all over the country and will occupy them for almost three months of the summer.

MISSIONARY SOCIETY

But the students have not been occupied entirely this year with thoughts of what will happen to them in June. There has been throughout the year, in addition to academic responsibilities, a great deal of activity in extracurricular affairs. *The Missionary Society, under the able guidance of President Tom Schmidt, from York, Pa., has carried through its work with inspiration and efficiency.* One of its finest achievements has been its additions to the Society's files on conditions in the church overseas. Acting on the belief that the students have far too little understanding of what the real situation is in the missionary districts, President Schmidt and his council sent out questionnaires to missionaries in all the foreign fields requesting information as to their life there. Information on everything from an evaluation of the opportunity in these fields to the climate and living conditions was asked for. Some of the returns have been posted from time to time to be read by all the students. The result is a far more realistic understanding on the part of the student body as to just what the needs and challenge in this work are.

In addition to this, the Missionary Society has continued its prayers in the chapel services for our overseas missionaries and Chaplains in the Armed Forces. Further, it has sponsored several speakers representing missionary and ecumenical work at Faculty Meetings. One of these was Dr. George McLeod of the Iona Community who has been visiting in this country. The big task facing the Society in the coming months is determining its appropriations for next year. It operates on a $3,500-$4,000 budget coming from student and faculty contributions. The problem is to apply this sum most effectively in the foreign fields where the needs, of course, are much greater than available funds. Another speaker was Chaplain Mize of the Army.

To date, two men and their wives have definitely offered themselves as missionaries next year: *Tom and Lucy Schmidt will be going to Bogata or Cali, Colombia, and Al and Helen Krader and Sam Van Culin will be returning to the missionary district of Honolulu* where they were resident before entering seminary. Several men have signed up to be Chaplains in the Navy.

The student body also includes six other men from other parts of the world who are taking their seminary training or special work here. These men are: *Sam Dennis from Liberia, Stephen Trapnell of Bristol, England, George Hayashi and Dick Aiken from Honolulu, Allen Stuhl of the Canal Zone, and Joshua Iida from Japan.*

ECUMENICAL AFFAIRS

Largely as a result of the Evanston Assembly this past summer, there has been *an increasing interest on the Hill in ecumenical affairs.* As a follow-up to the Assembly, *Dr. Mollegen, Dr. Zabriskie ,and John Turnbull,* a special student who worked with the World Council of Churches before coming to Virginia, led a panel discussion on the ecumenical movement. Last November the Interseminary Movement held a conference at Howard School of Theology which was attended by sixteen representatives of Virginia. The regional conference of the Movement will be held at Crozier Seminary in Chester, Pa., where it is hoped that Virginia will be well represented. *Weaver Stevens, delegate to the Interseminary Movement,* has also announced plans for a panel discussion on Evangelism this spring to be based on D. T. Niles's address on this subject at the Evanston meetings.

The seminary's delegates to *the Anglican Seminary Movement, Mike Hamilton and Jim Trimble,* along with four other students, attended its annual conference at Yale Divinity School last December. Here, led by Langmead-Casserly and Paul Moore, they considered the problems facing our church in ministering to the depressed urban areas in this country.

One of the most interesting ecumenical projects undertaken by the students in recent years is *the program of cooperation in field work with Howard Theology students in Washington.* This work is both interracial and interdenominational. The plan is to send Virginia men into Negro churches in Washington where they will work along with students from Howard. The plan has gotten underway in a small but perhaps significant way this year. *Bob Carlson, a Middler from Arlington, Massachusetts, is at present working at Shiloh Baptist Church in downtown Washington.* This is a large (3,000 members) Negro church located in the heart of the Negro residential section of Washington. Along with four students from Howard, Bob is teaching Sunday School, assisting in services, calling, and leading adult study groups. It is hoped that the number of Virginia students participating in this work will grow in years to come and that the Methodist Westminister School of Theology will be drawn into the work thus broadening its ecumenical base.

Another such project has been undertaken by *Weaver Stevens, a senior from the diocese of Los Angeles, who is working in a Chinese Community Church in Washington.* This is an interdenominational group serving the Chinese population of Washington. Weaver has been leading a young adult discussion group in the church this year.

OTHER ACTIVITIES

On Feb. 18, 19, and 20, *the 1955 College Conference* on the Ministry was held here on the Hill. These conferences have been held ever since World War II to give college men who are considering the ministry an opportunity to meet together in a seminary to discuss their vocations. This is done under the guidance of students and faculty of the seminary as well as clergymen from elsewhere who are invited to speak. This year's conference, under the direction of a student committee led by Al Livesay from East Carolina was one of the most successful ever. The principal speaker was *Dean James Pike,* dean of the Cathedral of St. John the Divine in New York City. Other speakers included *Chaplain Cal Elliot,* USN and the *Rev. Edward Bush,* both graduates of Virginia. A capacity number of 90 students and 11 college chaplains attended the conference.

The seminary set its sights high for Theological Education Sunday this year, by establishing as its goal, $95,000. As in years past, a large majority of the student body went out to parishes all over the East in an attempt to create and sustain interest on the part of the parishes in the seminaries. At this writing, all the contributions are not yet in, but there is already good reason to hope that the goal will be reached.

Socially, the Hill has not been idle. The year opened with a dance by the Senior class. The Juniors held forth with their skit in November which, it is generally agreed was one of the most polished and well-done yet. Bill Grady, president of the Junior class, Bob Zinkhon, Harry Hoffman, Bill Thomas, and Walt Smith were responsible for much of the success of the show. Other recreational activities have included the annual Dean's Dinner and Carol Service, an informal dance, an open-house at the Deanery every month and gatherings of the wives of students and faculty sponsored by their own group.

STUDIES, ACTIVITIES, OR BOTH?

And so, the whirl of activity goes on. All educational institutions face a serious problem in maintaining the balance between the time given to one's academic responsibilities and to extra-curricular affairs. And Virginia is no exception. The seminarian, of all students, needs to be constantly relating his studies to the life situation. Aside from this, it is important that the student while he is in seminary learn to work in many different areas at one time since this is so necessary to an effective parish ministry. And yet, it is true that the main reason for being in seminary is to develop one's self and mind through constant attention to one's studies. Do these two sides of seminary life—the extra-curricular and the academic—complement each other, or are they antagonistic one to another? This is the question that the student body as a whole seems to be facing now as perhaps never before in this seminary.

WITH THE ALUMNI

FREDERIC F. BUSH, JR. (V.T.S. '36)

President, Alumni Association

With the vast increase in the enrollment at the Seminary during recent years as compared with what it used to be, the number of living alumni has also grown by leaps and bounds. Including the almuni of the Bishop Payne Divinity School (now consolidated with VTS), but not including an undetermined number of honorary alumni, there are at this time approximately 1200-? of us. The importance of this large group of concerned men to the well-being of the Seminary can hardly be over-estimated. This is probably demonstrated most concretely in the large amount of money contributed for the Seminary through the special offerings on Theological Education Sunday. The other seminaries lag far behind us in this respect.

Between annual meetings of the Alumni Association, the work of the Association is carried on by the Executive Committee which meets in October, January, and April. It is the thinking of the committee and of the Dean that it is high time for the Association to make itself even more vitally valuable to the Seminary in terms of helping the Trustees, Dean and Faculty solve some of the problems brought on by growth and change.

One thing which handicaps the Alumni Association as presently constituted is the annual meeting itself. For many of us, it is a frustrating experience. Sandwiched in between the commencement program in the chapel and the luncheon get-together at the refectory, there is little inclination and less time to explore any of the possibilities for alumni projects, no opportunity to hear from the Dean about what's going on and why, and no time to thrash out some of the questions in the minds of the alumni. There are many questions of policy about which the Dean would like to get an expression of opinion from the alumni.

It is my feeling that the meeting would be much more effective, although perhaps less well attended, if it were held at a different time. And so, *unless there is a veritable storm of protest, the meeting this year will be held after the luncheon get-together.* The luncheon will be moved up to 12 o'clock, and the Alumni Association meeting will begin at 2 o'clock. Many of us believe this will work out better. Perhaps we are wrong, but how can we know for sure until we try it?

The Association is further handicapped by limited funds. The dues have been one dollar per year as far back as anyone can remember. This has been the subject of considerable discussion in Executive Committee

meetings, with the result that *a proposal to increase the dues from $1.00 to $3.00 will be made at the annual meeting in June.* If a large percentage of the alumni will cooperate by paying their dues, this will give us funds to undertake one or two really worth while projects. A couple have been suggested. One is that we underwrite the expenses of providing living quarters in one of the new dormitories for the use, from time to time, of an alumnus while he does advanced study. Another is that we make it possible for military chaplains to come to the Seminary for a period of study—either during their military service or immediately after release to inactive duty.

It has also been suggested that a part of the increased dues be devoted to a subscription to this Journal, which from now on, as you can see from this sample, will be a much more useful publication, and more expensive, than ever before.

A new policy with regard to the admission of honorary alumni was adopted at last year's Association meeting. In order that there be no misunderstanding, let me restate it here. The new rule is that *all nominations for honorary alumni must be submitted in writing to the Executive Committee.* The Committee will in turn consider the nominations and make recommendations at the annual meeting. Generally speaking, only those who have no other Seminary affiliation and have demonstrated an interest in our Seminary will be considered favorably.

You may wonder what ever happened to the proposal that the Alumni Association sponsor and secure financial backing for a film on the ministry to be made in Hollywood by Cathedral Films. Well, it was a good idea, but it got nowhere because the hoped-for financial backing did not materialize. Since then, we have learned that "281" is to make a film on the same general subject, and therefore our plans have been tabled —at least for the time being.

Criticisms and suggestions from alumni are always welcome. If you have any, let us know. Meanwhile, we ask your continued support and look forward to seeing many of you at finals in June.

WITH THE FACULTY

Dr. Howe and his family are back on the Hill after a refreshing and enlightening Sabbatical semester spent in England where Dr. Howe taught at St. Augustine's College, and Mrs. Howe and the children shopped and went to school "English fashion".

Dr. Stanley is off on his Sabbatical semester. He will be back on the job again when the new academic year begins in September of this year.

Mr. Trotter will be given leave for the next academic year. He will begin study looking toward his Doctor's degree in Apologetics.

Mr. Lloyd, who has been in the Pastoral Theology Department since September 1950 as Instructor and now as Assistant Professor, looks forward to going into parish work after June 1956. He is taking this step with approval of the Faculty and Board in order that he may get the experience of parish work that is so essential for one teaching in the Pastoral Theology field. We hope he may some day return to teaching. During his time here he has been invaluable in the assistance he has given to Dr. Howe and to the Dean. In the time available to him in the summers he has qualified under the Council for Clinical Training as a Chaplain Supervisor and served as Adviser to the New England Parish Training Program. In these ways he has greatly enhanced his usefulness to the Seminary.

The Rev. John E. Soleau (V.T.S. '52) will come on the Faculty in September as an Instructor in the Pastoral Theology Department. Since graduation Mr. Soleau has been assistant to the Rev. Cornelius P. Trowbridge (V.T.S. '24) at St. Peter's Church, Morristown. Coming on the Faculty while Mr. Lloyd is still here will enable him to swing into the work in a most advantageous way. With Mr. Trotter away he will give us the extra man we need as an Adviser for students.

Dr. Bowie retires this June as Howard Chandler Robbins Professor of Homiletics. A committee of the Faculty is surveying the field with the hope of making a nomination to the Board of Trustees at their meeting in June. Dr. Bowie will be a hard man to replace. He has brought to his teaching here not only a wealth of experience as a preacher and teacher, but also a real love for this Seminary and all that it has stood for and can be through its Alumni today.

The Rev. John J. Hamel (V.T.S. '51) who came on the Faculty for a one-year appointment as Instructor in both Theology and Pastoral Theology, will be returning to parish work in June. Mr. Hamel has demonstrated in his brief time on the faculty his very real gifts as a

teacher and pastor. We are grateful to him for the unselfish way he has given of himself to his alma mater.

Under the will of the late *Dr. Howard Chandler Robbins,* a Director of Union Seminary from 1922 to 1930, a fund has been created "to provide scholarships or training at recognized medical schools or other institutions in psychiatry for students or graduates of the Episcopal Theological School, the Union Theological Seminary, New York, New York, and the Virginia Theological Seminary, Alexandria, Virginia, and that the recipients be selected by agreement of the Deans of said institutions, or in the event of disagreement, then in rotation among said institutions in the order named. Applications for scholarship aid for such training are to be received each year before March 1st from students or graduates of each of the three Schools by the Deans of each. No restrictions are imposed as to the number of recipients of this aid or the amounts to be granted them, or the place of their study. In each year the Deans of the three Schools will try to carry out as best they are able the express wishes of the Donor. Applications for scholarship aid may be filed with the Dean.

The Faculty met with representatives from Boards of Examining Chaplains from 43 of the 57 Dioceses and Missionary Districts having students at this Seminary. The conference was held from noon February 2 to the afternoon of February 4. Both Chaplains and Faculty found it most helpful to talk together of their common problems. The findings of the conference have been sent to all Bishops and to the General Convention Joint Commission on Theological Education.

A NOTE ON THE LIBRARY

For good learning to flourish and abound requires not only the encounter of students with competent and inspiring teachers, but also access to the testimony of a greater cloud of witnesses. A seminary library exists that our future ministers may come to know the whole length and breadth and depth of the Christian tradition.

To select and collect and make available the books which record that tradition is the arduous task of the Seminary Library. It is constantly alert to the flood of contemporary publications, and seeks not to neglect the expansion of its holdings among writings which are already hallowed by time. The task requires not only the cooperation of every teacher and student, and the full attention of our competent Librarian, Mr. Jack H. Goodwin, and his staff, but also the interest of alumni and friends of the Seminary.

The Board of Trustees and Administration are moving rapidly to provide mode adequate library facilities for today's enlarged Seminary. A significant building program is being planned for the near future.

The Librarian reports having made arrangements with the Library of the Washington Cathedral which will allow full and convenient use of that fine collection by Seminary students and faculty through the gradual recording of their holdings in the catalogue of the Seminary Library.

Alumni and friends will be interested to know that procedures have been established whereby gifts of private collections in the general fields of theological study, however large or small, can be received and incorporated into the Seminary's collection. Much of the valuable material in the Library has been accumulated over the years through such gifts. We confess that for the past few years, partly due to the crowded conditions of the present building, such gifts have not been solicited. With the expectation of expanded quarters in the near future, and with the establishment of convenient means by which such gifts can be handled and selectively incorporated into our collection, the situation is very different. Such contributions (deductible, incidentally, at face value for income-tax purposes) are sorely needed both to replace some of the books which wear out through heavy use (many actually do!) and to improve the quality and extent of our collection.

W.A.C.

BOOK REVIEWS

The Parables of Jesus. By Joachim Jeremias. Translated by S. H. Hooke. London: S.C.M. Press, 1954. Pp. 185. 21s.

This is a superb book. It continues the work of C. H. Dodd in *The Parables of the Kingdom* (London, 1935) and has the additional inclusiveness of B.T.D. Smith's *The Parables of the Synoptic Gospels* (Cambridge, 1937). It is done with a meticulous scholarship, a clarity of exposition and a brilliant historical imagination which matches the two English writers. Unlike Smith, Jeremias reconstructs the original historical situation of every parable. In each case he makes incisive judgments. But his views of Jesus' eschatology is different from that of Dodd's "realized eschatology" at the time of *The Parables.* Dodd recently seems to have changed or, at least, to have clarified an ambiguity in his earlier position. He "likes" Jeremias' phrase "sich realisierende Eschatalogie" but cannot translate it. Hooke gives an excellent rendition of the phrase, "an eschatology that is in process of realization" (p. 159). Virginia Theological Seminary alumni will be at home with this view because of the work and teaching of Stanley Brown-Serman, normative figure for the New Testament Department since the early thirties. It is also the considered view of Wallace and Marion Rollins in their new book *Jesus and His Ministry.* It might be called "arrabon-Eschatology," "first-installment-Eschatology."

Jeremias carefully sifts through each version of each synoptic parable, appreciating and removing each adaptation of the original to a new life-situation. General principles of the Church's adaptation emerge from the study. The parables have been elaborated; some have been redirected to the primitive Church when they were originally aimed at Jesus' historic opponents; a hortatory emphasis substitutes itself for an original eschatological emphasis; allegorical exposition developed to aid the hortatory purpose. In short, "The primitive Church related the parables to its own actual situation, characterized by the Gentile environment, the Gentile Mission, and the delay of the *Parousia*" (p. 88). The parables, in this process, were often given a new setting and a generalized meaning.

Jeremias has by no means abandoned the task of an accurate reconstruction of "the historical Jesus." The above cited principles, he writes, "will help us to lift in some measure here and there the veil, sometimes thin, sometimes almost impenetrable, which has fallen upon the parables of Jesus. Our task is a return to the actual living voice of Jesus. How great the gain if we succeed in rediscovering here and there behind the veil the features of the Son of Man! To meet with him can alone give power to our preaching" (p. 88).

Sometimes Jeremias' work but reproduces, confirms and renders more concrete what has been done before. For instance he sees the parable of Dives and Lazarus as a specific denial of the Sadducees' demand for a sign. "He who will not submit to the Word of God, will not be converted by a miracle." In other places, his conclusions will seeem revolutionary to American readers. "Do not be anxious about your life" (Matt. 6:25 ff. and par) really means, "Don't work" and is spoken to the disciples on their urgent missionary journeys.

A reader who intends to get the most from this book must be prepared to work through it carefully with a New Testament close at hand. The Greek New Testament is better but not necessary to understanding the book. The labor is more than worth the effort for the chapter called "The Message of the Parables of Jesus" gives one of the best portraits of Jesus this reviewer knows. Jeremias summarizes his work with a quotation from Maurer, "Jesus not only utters the message of the Kingdom of God, he himself is the message" (p. 158).

This book is highly recommended to seminary and college teachers, to clergymen and to the educated laity.

A. T. MOLLEGEN.

Preach The Word of God. By Frederick M. Morris. New York: Morehouse-Gorham Company, 1954. $2.50. Pp. 157.

It is good to know that in the pulpit of St. Thomas' Church in New York the preacher from this time forth will be the author of this book, Frederick M. Morris, recently Dean of St. Mark's Cathedral, Minneapolis, and now the newly elected rector of St. Thomas. The book was written primarily for preachers, since the contents were first fashioned as lectures given at Seabury-Western Seminary; but as the preface states, "It is for laymen as well as for clergy". When the congregation of St. Thomas' Church read it they will know that they have in their rector a man of warm spirit, of fine understanding, and of high ideals not only to be held up generally in academic advice to preachers but instinctively to be required of himself. The best part of the book is the conception of the preacher's opportunity and obligation which it conveys. Preaching is rightly exalted in importance. The man who is to preach is reminded that those who listen have a right to expect of him genuine devotion to his task and unremitting hard work. Meanwhile, he is helped to recognize perils he must avoid: a trust in what may be an easy glibness of speech, vanity, the seductive desire to please everybody, or, on the other hand, the arrogance which thinks it can issue pontifical pronouncements to people who must sit and listen whether what the preacher says is reasonable or not.

Furthermore the book is deeply grounded in theological convictions. It is the gospel of Jesus Christ incarnate, crucified, risen and redeeming which Dr. Morris is preaching.

One could wish that the original form of the lectures had been somewhat further revised. Having been written for an Episcopal seminary, their phrasing and their references are usually related most directly to this Church of ours; and the book may therefore not reach as fully as it might otherwise have done the greater number of Christians less familiar with the Prayer Book and with its credal formularies. It is a curious fact also that to this reviewer's best remembrance and review the book nowhere contains either the word "Bible" or "biblical". On some pages there are rich quotations from the Scriptures to illustrate the faith and the theological assurances upon which Dr. Morris so truly builds; but the fact that there is no direct treatment of biblical exposition as such and no mention of the Old Testament seems an odd omission in a book entitled PREACH THE WORD OF GOD.

What book however would be likely to include everything? What *is* included in this book is enough to kindle eagerness for the Christian gospel both in those who preach it and in those who listen to it.

WALTER RUSSELL BOWIE.

Prisoner For God. By Dietrich Bonhoeffer. New York: Macmillian, 1954. $2.50 Pp. 190.

The Bishop of Chichester says of Dietrich Bonhoeffer that "he was crystal clear in his convictions; and young as he was, and humble-minded as he was, he saw the truth, and spoke it with a complete absence of fear". For his words and deeds, Bonhoeffer paid with his life. He was an active and daring leader in the Confessional Church's resistance to Nazism, and was finally condemned with the others who were involved in the attempted assassination of Hitler. Bonhoeffer

was hanged by special order of Heinrich Himmler on April 9, 1945 at Flossenburg, a few days before that concentration camp was liberated by the Allies. His last words were a message to the Bishop of Chichester which he entrusted to a Britisher and fellow prisoner. Dietrich Bonhoeffer's brother and the husbands of his two sisters were also executed by the Nazis.

Prisoner For God is a collection of letters and papers which, with one or two exceptions, were written in the various prisons where he was held.

The letters were written to relatives and very close friends. His words to his father and mother revealed a devoted, grateful, and sensitive son whose chief concern was that his parents be not anxious. A very rare combination of strength and tenderness is found in his many reassurances to them.

In the letters to his friends and in the papers and poetry we encounter Bonhoeffer the theologian. In his early adult years he had moved forward along the well-trodden paths of liberal theology with understanding and appreciation. In those years Harnack, Seeberg, and Lietzmann considered him a most promising theologian. But Bonhoeffer responded more and more to the teachings of Karl Barth and boldly pressed "on to orthodoxy." In 1930 the author of this book spent a year at Union Seminary in New York and, coming under the influence of Reinhold and Richard Niebuhr, he was enabled to embrace, hold together, and closely relate orthodoxy and the liberal's concern for this world. "It was the weak point of liberal theology," he writes, "that it allowed the world to assign Christ his place in that world . . . It was the strong point of [liberal theology] that it did not seek to put back the clock." "The world must not be prematurely written off." In his mature, last years Bonhoeffer belonged with equal passion to Christ and to the modern world. His love of the world, as he believed God loved the world, led him in Christ's name to take his bold and desperate steps against Hitler's regime.

Time may prove that Bonhoeffer points a prophetic finger in the direction theology will take in the years to come. The radical nature of his theological criticism is indicated by his belief that Barth, Bultmann, and Tillich "were all unintentionally sailing in the channel of liberal theology" which had not yet been truly "overcome." Barth, he said, "is still dominated by it, though negatively" and Barthianism is essentially a new "law of faith." Bultmann, he reclared, "goes off into the typical liberal reduction process (the 'mythological' elements of Christianity are dropped and christianity is reduced to its 'essence')." "Bultmann's approach is really at bottom the liberal one (i.e. abridging the Gospel)." His very brief but direct criticism of Tillich must be read in context to be evaluated.

Readers of this book may wish to lay their hands on Bonhoeffer's other writings. All are recommended to the person for his devotional reading and serious theological ponderings in Lent. Equally valuable are his *Life Together* (Harper, 1954, $1.75) and his *Cost of Discipleship* (Macmillan, third printing 1953, $2.75).

JESSE M. TROTTER.

The Evolution of the Christian Year. By A. Allan McArthur. London: SCM Press, Greenwich: Seabury Press, 1953. $3.00. Pp. 192.

Books of any quality about the Christian Year are rare enough. A book on the subject written with Dr. McArthur's careful scholarship deserves the attention of any churchman. Dr. McArthur is a member of the Church of Scotland, and reflects his church's growing interest in a revival of the Liturgical Year; however his study is not directed to any special circumstance.

The plan of the book is simple, clear and excellently carried out. The basis of the Christian Year is Sunday, the first festival of the Church. Three special festivals appeared by the beginning of the third century, Epiphany, Pascha and Pentecost, each of which celebrated double themes: respectively, the Incarnation and the Baptism; the Passion and the Resurrection; and the Ascension and the Giving of the Holy Spirit. Dr. McArthur seeks to show (and he does it convincingly) how, when and why these "unitive" commemorations separated into the distinct parts that form the Christian Year as we know it. His research leads him into subjects related to his main theme; the discussions of the place of the Jerusalem Church in the development of the Liturgical Calendar, and of St. John's chronology of Passion Week as against that of the Synoptic Gospels are especially interesting.

Perhaps the most valuable contribution of this book is its insistence that to understand the meaning of the Church Year, we must understand the spirit of primitive Christianity, its life and history. "Liturgical study induces the firm conviction that the essential conservatism of Christian worship will make it most unlikely that important developments will originate in a region or period which . . . is a liturgical vacuum." Those of us who are concerned for the relevance of the Prayer Book to contemporary life might take to heart Dr. McArthur's example in searching out the real significance of this part of our liturgical tradition, rather than following those who were criticized by the fifth century historian, Socrates: "some assign one reason for it and others another, according to their several fancies."

The book concludes with suggestions for the revision of the Calendar toward a nearer approximation of its primitive original. This, like the rest of the book, ought to be of interest to churchmen.

ROBERT E. COX.

Evanston: An Interpretation. By James H. Nichols. New York: Harper, 1954. $2.00. Pp. 155.

More publicity was given to the Second General Assembly of the World Council of Churches than has ever been accorded to any other event in the American Midwest except the 1952 Democratic and Republican conventions combined. What happened there? Who were there and whom did they represent? These are queries Dr. Nichols tries to answer.

He answers them very competently, using quotations from speeches and from conversations, and giving his own impressions. He helps readers understand the issues discussed, the areas of agreement and disagreement, the pressure of work on the delegates, the roles of some particular individuals, the undertakings of World Council agencies, like the Department of Inter-Church Aid and Service to Refugees. Though I was at Evanston and have even made addresses about it, I learned much from this book, and I am sure it will enlighten any readers who were not there. Its weakest chapter seemed to me the one entitled "The Worship of the Assembly".

Evanston: An Interpretation is important for all who are interested in the Ecumenical Movement, both its hearty supporters and its opponents, open and covert. For all of us face two questions: (1) What is its significance? Is God through it summoning the world-wide denominations to what Wedel called "The Coming Great Church" and away from denominational imperialism? (2) What is the Church's mission in the world?

The goal of the Ecumenical Movement is not federation or ecclesiastical colonialism. I am convinced that the World Council, indispensable an agent as it is at present, can be a serious obstacle to the purpose of God unless the member Churches

truly repent of the divisions of Christendom and their own responsibility for this state of affairs, and *intend* to lose their own separate identities in the one Church of Jesus Christ. "A genuinely ecumenical enterprise is precisely one where no one feels at home, where all are challenged, threatened, embarrassed, and yet remain in conversation," Nichols declares.

The great denominational families (like the Anglican, Presbyterian, Methodist, etc.) are the groups most in danger of exalting the treasures which God has committed to them to the status of absolutes, whereas the *only* absolute is God as revealed in Jesus Christ. In his last years, it seems to me, Archbishop Temple faced the problem of whether his final loyalty under Christ was to the Church of England or to "The Coming Great Church." I suspect that many people will face a comparable choice in the decades and even centuries ahead. So far as I can see, God is calling us to move beyond Anglicanism or Methodism or Orthodoxy to Ecumenicity. The task of the Church is to die that the Church may appear in articulated form on earth.

All agree that the Church has a mission, and Evanston gave much thought to defining the nature of that mission. No more notable sentence was uttered than that of the Methodist leader from Ceylon, D. T. Niles: "The task of the Church is not to offer Christian solutions to specific problems but to incarnate the Word in every human situation."

A. C. ZABRISKIE.

Psychotherapy and the Christian Message. By Albert C. Outler. New York: Harper, 1954. $3.50. Pp. 262.

Dr. Outler has presented us with a volume which must be considered a major contribution in the field of theology and psychiatry. The literature in this field, oddly enough, is particularly barren. There are many articles which state that religion must pay attention to psychiatry or, conversely, that psychiatry is an ominous danger to religion. For the most part these are uncreative, vain, and repetitious. There are many side comments by both theologians and psychiatrists in works dealing with other matters which are provocative but of little real help. There are many popular books which have a superficial outlook all around. Finally, the serious works, which are few indeed, come from people well trained in one discipline but whose writing soon betrays a fatal lack of depth in their understanding of the other. One or two have shown promise but ended in confusion resulting from a failure to face difficult issues frankly.

This invaluable contribution of Dr. Outler's has ended such vague sparring very abruptly. He brings to his work a sound background in both fields as a glance at the "notes" will quickly show (why must notes be placed in the back of more and more books?). One suspects that this is also supported by wide practical experience. He approaches his task with wisdom, common sense, and humility. The book does not set out to answer all the problems with some grand synthesis but only "to extend the discussion and, I hope, to stimulate further ferment among all the people who are interested, or ought to be, in the *rapprochement* of the most important of the modern sciences of man and what I believe is the truest wisdom about the nature and destiny of man." From a position clearly and forthrightly within the Christian faith, it is not too much to say that Dr. Outler has really got the discussions going fruitfully and on the right road.

The argument follows one consistent pattern. The insights of psychotherapy in its various schools are set out with implications drawn where psychiatry is helpfully critical of faith, or more exactly, misrepresentations of faith. Next the unconscious or semi-conscious philosophical and theological assumptions of the psy-

chological theorist are clearly pointed out. Finally these assumptions of humanistic naturalism are exposed to the full impact of Christian revelation which confronts them not as science versus religion, but as a rival and incompatible faith. The major thesis is that the insights of psychotherapy are not dependent on the underlying humanist faith and that they can be consistent with and, indeed, helpful to the Christian convictions. This pattern is first carried out generally to state the problem and give it some historical context. Then it is carried through the central issues where the rival faiths confront each other most clearly. There is a discussion of the human self, the human "quandary" (sin), the human "possibility" (salvation), and the "ordering of life" (ethics). The final chapter is a discussion of the possible synthesis between the two fields which asks "that psychotherapy make room in its *practical* wisdoms for the *first principles* of the Christian message and that Christianity, for its part, should make an ample place in its wisdom-about-life for the clinical truth and effective service proffered by psychotherapy." It is a solution which points to "a division of labor — and a synthesis of goals."

This is not a truce but a working relationship. The relationship keeps the realms of concern perfectly clear but allows room for "discrimination between penultimate and ultimate truth" which is "notoriously difficult." The relationship is not contained in the formula but in the attitude and judgment behind it as the real issues are dealt with. It is a solution which makes proximate judgments possible as we work at life's concrete problems but which holds to the ultimate truth as Christians believe it. This is perhaps familiar. It has the virtue of being made explicit in the realm of personal life as it has been previously done by theologians working with secular humanist challenges in the realm of social, economic, and historical realities. The latter theologians, by the way, tend to react negatively in this personal realm because they are naive, sentimental, or unthinking when dealing with personal realities. The realm of personality and selfhood is perhaps more complex in its probabilities and more hopeful in its possibilities than any social realm, but a humanist challenge from this direction is to be regarded in the same manner as the others, both positively and negatively.

Critically I might make two remarks. Dr. Outler might have pressed his advantage apologetically to the point where the pretension of science in its idolatry of the human mind can be shown to ultimately destroy science itself. This would have sharpened his challenge to psychiatry. On the other hand, he might have been more articulate and creative in his theological statements which would help the psychiatrist see a more positive place for Christianity. These are minor improvements, however, in the presentation of a point of view which can be humble before just criticism from psychiatry but not let go of the ultimate challenge Christianity must make to it. All can profit from this discussion. Those who have been looking for some help in a synthesis, open but suspicious theologians, and interested but doubtful psychiatrists will all find help here. Psychiatrists connected with parishes, and there are many of them, should not be allowed to overlook this book.

JOHN JACOB HAMEL.

The Historic Episcopate in the Fullness of the Church. Seven essays by Priests of the Church of England. Ed. by Kenneth M. Carey. Westminster: Dacre Press, 1954. 8s.6d. Pp. 140.

Modern Anglican discussion of the place of the historic episcopate in the Church has raged between those who contend that it is for the well-being (*bene esse*) of the Church and those who argue that it is absolutely necessary to the existence of the Church (*esse*). "A plague on both your houses!" declares this remarkable collection of studies in the theological, biblical, patristic and modern

meaning of the historic episcopate. Its authors are "all in fact High Churchmen in the sense that we all hold a high doctrine of the Church and believe in the exercise of the apostolic ministry of the whole Church through the historic episcopate."

The central argument is that the *bene esse* school in its emphasis upon the kingdom of God (on earth) degrades the meaning of the Church and of the ministry. Conversely, the *esse* school degrades the meaning of the kingdom of God and of the Church by absolute emphasis upon episcopacy. The authors carve out a new position, *viz.*, "the historic episcopate is of the *plene esse* (full being) of the church." Correspondence of this view with biblical and patristic emphasis is brilliantly demonstrated. One essay shows that this was actually the view of the Caroline Divines of the 17th Century. Another traces how the 19th Century Anglicans forged the false choice between the "inadequate" *bene esse* and "erroneous" *esse* views.

The only weak link in the argument shows in Chapter VI, by H. W. Montefiore, in the tacit assumption that "historic episcopate" as re-defined in the previous essays is identifiable with the actual episcopal ministry of the Church of England.

But that weak link does not qualify the power and persuasiveness of the entire argument. Nor does it reduce the force of the plea that the Anglican Communion — specifically the Church of England in the 1955 Convocations of Canterbury and York — must "recognize the Church of South India as part of the true Catholic Church and therefore . . . enter into full communion with her." Any other path, so it is argued, is the way of voluntary schism.

WILLIAM A. CLEBSCH.

BOOK NOTES

Christians among all religious people are unique in the possession of great documents which have applied the meaning of the Faith to varying ages and cultures. No endeavor is more important for them than such application to their own age, and that endeavor rests in large part upon understanding the rich intellectual heritage in which they stand. Not even the most perennial of scholars can hope to master fully all of the writings of the classical Christian thinkers by recourse to critical texts in original tongues. Thus selection and translation are of the utmost importance. *The Library of Christian Classics* (Philadelphia: Westminster Press, $5 each) has called upon noted scholars to edit and translate into modern English many of the decisive writings of the Christian past. Already available are eight of twenty-six projected volumes (named with their editors): *Early Christian Fathers* (Cyril C. Richardson), *Alexandrian Christianity* (Henry Chadwick and J. E. L. Oulton), *Christology of the Later Fathers* (E. R. Hardy), *Augustine: Earlier Writings* (J. H. S. Burleigh), *Nature and Grace: Selections from the Summa Theologica of Thomas Aquinas* (A. M. Fairweather), *Advocates of Reform: From Wyclif to Erasmus* (Matthew Spinka), *Calvin: Theological Treatises* (J. K. S. Reid), and *Zwingli and Bullinger* (G. W. Bromiley). While, as might be expected, the translations are not all of equal value, all are valuable. Some are fresh, some first, translations into English from critical texts. The range of the series is from the earliest non-canonical writings through the Reformation, and among the volumes yet to appear are two more of Augustine (scheduled for Spring 1955), two of the scholastics, four of Luther, three of Calvin, one of English reformers.

The Purpose of Acts, originally given as Reinecker Lectures by the late Professor Burton Scott Easton at the Seminary forms the major part of a collection

of Dr. Easton's writings edited by Professor Frederick C. Grant under the title *Early Christianity* (Greenwich: Seabury Press, 1954, $3.50, pp. 158); also included are three articles by Dr. Easton which appeared in *The Anglican Theological Review*, and an assessment by the editor of Dr. Easton's contributions to biblical and early church studies.

Few modern books have done as much to combat growing ignorance of the content of the Bible as Professor Walter Russell Bowie's *The Story of the Bible* (New York: Abingdon, 1934, $3.95), still in constant demand. The forthcoming publication of his *The Story of the Church* (Abingdon) holds high promise of popular enlightenment in church history. The book in manuscript again reveals Dr. Bowie's amazing ability to combine sound scholarship with vivid presentation.

Other publications by faculty members have become available through the Seminary Book Service by arrangement with the "Christianity and Modern Man Committee." They include transcribed lecture courses: A. T. Mollegen, *The Faith of Christians* (1953), *Christianity and the Crisis of Secularism* (1950-51), *The Christian Movement in History* (1948-49); Clifford L. Stanley, *Jesus — Fact and Faith* (1953), *Christianity: Its Contemporary Meaning* (1949-50); Robert O. Kevin, Paul J. Tillich and Clifford L. Stanley, *The Religious Demand Upon Society: A Study of the Prophetic Tradition* (1950-51); and *Christianity and Psychoanalysis*, a 1952 symposium by A. T. Mollegen, Edith Weigert, Hans W. Loewald and Don C. Shaw.

W. A. C.