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THE DEAN'S REPORT

Through the action of the Board of Trustees, the Dean attended the General Convention in Honolulu in September, stopping on the way out to meet with alumni in San Francisco, and on the way back with alumni in Los Angeles.

The gathering of some 300 Virginia alumni and friends at the dinner in Honolulu was made memorable by the splendid meal planned by *Bob Jones* ('52), the Hawaiian singing and dancing by the parishioners of *Bill Grosh* ('50), and the addresses, printed in this issue of *The Journal*, given by *Bishop Yashiro* and *Millard West*.

The Seminary opened in September with 186 resident students and 9 part-time non-resident ones. The single students number 98, the married 87. However, we have 103 students living on the campus as 5 married students are here without their families. Our Ecumenical Exchange student is from Norway. Fifty Dioceses are represented in the student body. Overseas students come from Brazil, Japan, China and Hawaii. Two thirds of the new students have had business and/or military experience. The average age is 28.

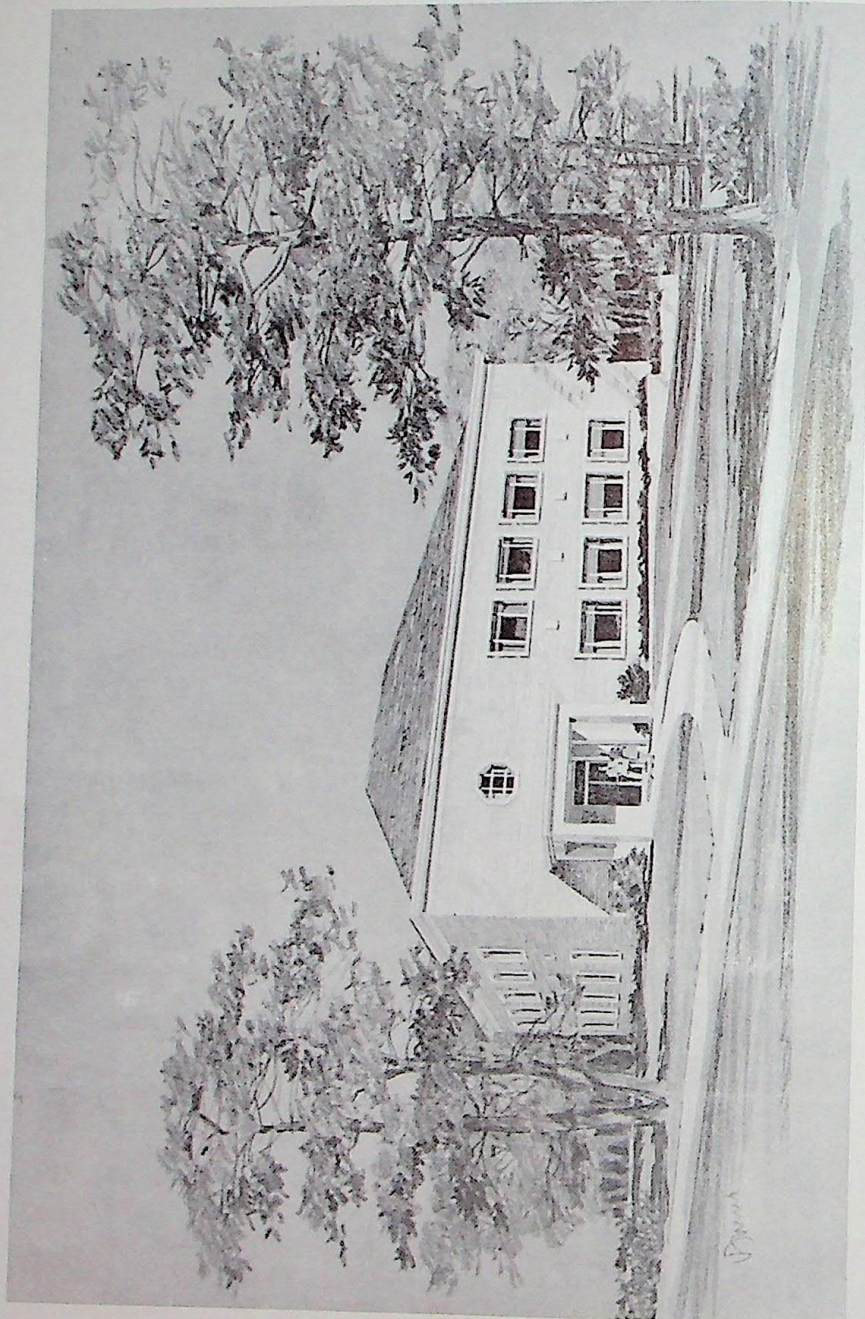
John C. Fletcher, a married student of the Diocese of Alabama is President of the Student Council. *Patterson Keller*, a single student from the Diocese of Easton, is President of the Senior Class. *Thomas Bowers* from the Diocese of Southern Virginia, a single student, is President of the Missionary Society. *Mrs. Llewellyn W. Wells, Jr.* of the Diocese of West Virginia, is President of the Wives Group. *Carlton Schaller, Jr.* of the Diocese of New York, a married student, is President of the Middle Class, and *John Hartley Jordan, Jr.*, a single student from the Diocese of Virginia, is President of the Junior Class.

The Rev. William A. Clebsch ('46), Assistant Professor in Church History, who has been on the faculty since 1950 has resigned to take effect February 1, 1956. Mr. Clebsch is going to teach on the faculty at the Seminary of the Southwest in Austin, Texas. As an exceedingly able historian and teacher, he will greatly strengthen the faculty of that young and vigorous seminary. He will be missed by his colleagues on the faculty here and by the students.

The Rev. Leon Wright, Ph.D., of Howard University who has been Visiting Instructor in Greek New Testament, resigned in September to go with the State Department as Cultural Attaché in Burma. Dr. Wright was a valuable member of our teaching staff and a helpful colleague. We wish him well in his new work.

Over the summer months *the Chapel* was redecorated and the side balconies removed. The removal of the balconies has opened up the Chapel in a remarkable way. It is now a much more worshipful place than ever before. The changes are greatly appreciated by faculty and students. And also by those alumni who have visited the Hill recently!

By action of the Board of Trustees at their November meeting *the new library* plans and location were approved. It is hoped to break ground for the new building shortly after the first of the year.



THE NEW LIBRARY
ARCHITECT'S DRAWING — J. RUSSELL BAILEY, A. I. A.

In November the Board of Trustees also approved a seminary for the next three years of approximately 180 students with around 60 students in each entering class. They also voted additional faculty members to bring the student-faculty ratio nearer to the traditional 1 to 10. In the next issue of *The Journal* I will hope to be in a position to tell you more about these plans.

A retired Bishop has written thanking us for the *Seminary Journal* and also for the student publication "From the Hill." He rejoices in all the Seminary is doing, but he goes on to say, with just a touch of regret, that so many changes are taking place on the Hill, that he wonders if he would feel at home here now. I wrote him that though we have new buildings, have remodeled the Chapel, are building a new library, have new faculty members, and over our quota of students, I did believe he would be perfectly at home in the Seminary as it is today. Knowing him as I do, I am sure that he would! The Spirit here is the same as in his day. We still, with Dr. Sparrow, "seek the truth, come whence it may, cost what it will." Part of that cost comes as we let God's Holy Spirit guide us in new ways!

Discoveries in the realm of atomic energy and photosynthesis remind us that we live in an open-ended universe, in which God is still at work. Jesus Christ reminds us that as God's children, we have a place in the Universe, and work to do for Him. If we are to remain true to the spirit that has enabled this Seminary to serve the mission of the Church in the past, we will not be afraid to adjust our curriculum and our life here to meet the new insights of this age. As we, Board, Faculty and Alumni continue to discharge our responsibility for training men for the ministry of this Church, our progress will be measured as Bishop Stephen Neill has said in his book, *Fulfill Thy Ministry*, "by an increasing sense of the terrifyingness of what we have to do, and our own utter incapacity to do it well." Let us go forward, then, as men of godly fear, putting our dependence upon God alone.

E. FELIX KLOMAN, *Dean*

REPORT ON JAPAN

An Address Given at the Virginia Seminary Dinner in Honolulu

THE MOST REV. MICHAEL HINSUKE YASHIRO, D.D., S.T.D.

Presiding Bishop of the Nippon Seikokwai

It is an honor and a privilege to be with you this evening to tell you something of the Church's work in my Province, which is being so greatly stimulated by a number of fine missionaries from your Seminary. After the war, I was greatly surprised over the fact that your Seminary produced so many fine and vigorous young missionaries for my country.

I am particularly happy because of the attitude of your young men. They are not bureaucratic. They have no hesitation in talking of their problems with the Japanese bishops, and even sometimes argue with us over various points. We have sent several Japanese students to your Seminary and this year my own son, James, who graduated from Kenyon College, has been accepted as a student. When I saw him last year, he

told me of his desire to enter Virginia Seminary because the training there in pastoral theology connected with hospitals is especially good.

As you know, this year Japan had the great privilege of welcoming many distinguished doctors from abroad. There were many big meetings in Kyoto for a week, and in every hospital patients found it difficult to get the attention of their doctors because of these great gatherings. One of the foreign doctors quite frankly pointed to the weakness in the medical field in Japan. He said that in Japan there are many fine doctors, and they are very skillful in performing any kind of operation, but that the nurses and young doctors sometimes do not know how to deal properly with the patients, and they consequently often cause them considerable mental unhappiness. Besides, there are very few hospitals in Japan which can be called proper hospitals. Even in the well-known hospitals, they often found the patient in bed, surrounded by many guests, all talking loudly, and the relatives of the patient must offer tea and cakes to the guests, the tea, as well as other cooking, being made on a charcoal brazier by the side of the bed, and the necessary implements for this sort of "light housekeeping" being kept under the bed.

Their statement is a great warning to us. In addition, as Chairman of the Board of Trustees of St. Luke's International Hospital, I was given very interesting statistics regarding our country. We now have a population of over 85 million, and among every 21 persons, one is a patient. If we look at the figures in the Japanese manner, with the family system still prevailing, One family out of every four has a sick member.

Again, the statistics tell us that most Japanese people rely on medicines which they buy at the drug stores as doctors and hospitals are beyond the reach of the vast majority of the ordinary people. As a matter of fact, one-third of the cities, towns and villages in Japan, have no drug store. Herein lies the opportunity for many of the so-called fringe religions, such as the dancing sects and the massage religions.

Now in your country there is a new field called Psychosomatic Medicine, and we really want missionaries and clergy in Japan who have mastered the technique of pastoral theology in this field.

Being the Presiding Bishop of a Younger Church, it is my duty and desire to appeal to you to send us more new missionaries. In saying this, however, I must explain a few things for you.

First of all, I should like to explain what sort of work a new missionary can do. It has been argued that a missionary cannot accept the responsibility of being rector of a Japanese congregation. This has been proven wrong in my own experience in dealing with Bob Coleman, a graduate of your Seminary. I was asked by the congregation where he was working as a curate, to appoint him the rector of the church, and he has carried this responsibility splendidly. I am convinced that a missionary can be a rector in Japan, provided that he has a good Japanese helper. In doing this, the missionary can enjoy the glorious experience of converting Japanese, and at the same time he can do a lot to further the education of his Japanese assistant.

Secondly, I should like the young missionary to teach in our Seminaries. We have the Central Theological College in Tokyo which will accept only college graduates. Then we have special Departments in Christianity in

St. Paul's University, and in two of our junior colleges. There are approximately fifty students in those four colleges, and the graduates average about fourteen each year.

Some people think that we have too many clergy and Bible women in the Seikokai compared with the size of the Church and the numbers in the congregations. However, if we had a strong pension system in the Nippon Seikokai, such as you have, about one-third of these workers should be retired. For instance, in Kobe Diocese, before the war I had 38 workers, now I have 54 altogether. But still, owing to the shortage of able clergy, I cannot man all the churches. Many of these workers are too old or ill, and consequently often on Sunday a number of the churches are without priests. Besides, giving instruction to inquirers is a time-consuming and very tiresome task, although it is glorious work for us. So, I am confident that emphasis on theological education is of the utmost importance in the Younger Churches.

Thirdly, some of our missionaries hesitate to suggest new movements or new methods because they do not know how to carry out such work in the totally different environment of the mission field. In adapting the new method or movement into the Younger Church, there are two ways. One is for it to be controlled by the missionary. As you know, however, this is not a good way because now the Seikokai is, so to speak, an indigenous Church, and work that has been controlled entirely by the missionary cannot be continued when he has to leave it.

The second and better way is to educate the Japanese clergy and laity to understand the new movement or new method of evangelism so that they and the missionaries can work together. I have recently become acquainted through Beverly Tucker with the excellent work of your Girls Friendly Society which is so strong in your country. We are trying to follow this second method in establishing the work of the GFS in Japan, and are planning to have a national headquarters with Japanese leadership, and hope to establish many branches.

One of the happiest things in my life as a Bishop is our work camp. Immediately after the end of the war, the National Christian Council in Japan was formed by your young people that they would help us by sending leaders or organize work camps in Japan. I was invited to one of these camps, and received a beautiful invitation which was exactly like a bulletin of our Tourist Bureau. The members of the camp were to pay their own expenses for food and travel, consequently, only boys and girls from well-to-do families could take part in such camps. I adapted the idea in a Japanese way and to the circumstances of the young people in my Church, with the help of John Lloyd. We raised a fund to cover expenses, and with the help of the work camp we built churches, and houses in several places.

You have many new ideas and methods of religious work in your country. I do hope sincerely that such missionaries as may come to us will tell us their vision and their ideas of the new movements without hesitation.

LIBRARY NOTE

The Seminary Library needs more copies of "The Soteriology of the New Testament" by W. P. DuBose. This book is out of print. It is used a good deal by students. If any alumnus has a copy he can spare, the Library will be very glad either to receive it as a gift or to buy it.

The Library also can use additional copies of other books by Dr. DuBose, if alumni want to donate them. The Library would also like an additional copy of some books by F. D. Maurice, which are out of print, especially "The Kingdom of Christ," "The Prayer Book and the Lord's Prayer," "The Doctrine of Sacrifice," "Theological Essays."

FIGURES ARE INTERESTING

An Address Given at the Virginia Seminary Dinner in Honolulu

MILLARD F. WEST, JR.

Trustee-At-Large of The Virginia Seminary

It is a distinct privilege for a layman to be elected as a Deputy to a General Convention—need I say, even to one held in Honolulu. It is a particular privilege to meet with you of the Virginia Seminary who, without doubt, provide the most dynamic spiritual leadership in our Church today. If I weren't a member of your Board, I'd feel something like the Chinese mother and her boys who were introduced to the Joint Session yesterday. I am not an alumnus, not a minister and not even a citizen of the great State of Virginia. In spite of this, I hope I can be understood.

I have heard that freshman deputies at a General Convention are to be seen and not heard. Except for Fred Bush's invitation to speak to you briefly on the financial structure of the Seminary, this is a rule I will have little trouble in observing.

Figures are interesting to me. They tell a story the same as pictures or music. Yet I have not as yet heard the man who could glamorize that story to such an extent that his listeners were not bored. To-night I can assure you of only one thing—the boredom will not last long.

What is the story the figures tell about the Virginia Seminary? I have had the privilege of knowing the Seminary for but a few years. I didn't know it when it was a much smaller school, when I understand the income from its endowment funds was sufficient to cover all expenses, when income from its Educational Fund could even be used to help students buy books! Today such is not the case. Even in a brief five year period, during which time the number of students has remained approximately the same, the costs of providing a sound theological education have increased 30%. The glamorous part of the story is told in the way this increase in expenses has been met through an increase in income. It reflects to the credit of the alumni and to the tradition of the School established by past administrations and being maintained by the present one under the leadership of Bishop Goodwin and Dean Kloman.

During this five year period, income from students has remained substantially the same, and amounts to about one third of operating

expenses. Income from investments has increased and will continue to increase because of the generous gifts and bequests of individuals made over a period of years and inspired by alumni and some of your long-time Board members. Even so, this income provides but a third of total operating expenses with the final third coming from the T.E.O. offering. This latter figure will no doubt set a new record in 1955. This record is because of the interest and enthusiasm of alumni scattered throughout the country and overseas.

What are the pitfalls to the present financial structure? Is it possible to take a satisfied look at the record and say "well done", with a feeling that future income will continue to meet future expenses? I think not. Costs are likely to increase rather than decrease. Historically over many, many years the purchasing power of the dollar has declined. The inflation we have felt and heard so much about in recent years is not a new phenomenon in this country, and not one that is likely to change.

It is essential, therefore, that bequests continue to be sought for the Endowment Fund so that income from this source not sink below its present per cent of operating expenses, and if possible increase. I sincerely hope the Board of Trustees can tell all alumni within a year of a new way of attracting substantial gifts similar to that now used at the Princeton Theological Seminary. The idea would basically provide for the donor to continue to receive income from the gift during his or her life, with the funds then going to the Seminary outright. As you know, student fees were increased slightly last June (about 10%). Nobody likes to see this done, but student fees as recently as 1951-52 amounted to 40% of operating expenses and now amount to only approximately one third. In my experience this is low, but it is obviously not possible to increase fees often or by a large per cent, so if expenses continue to increase, additional income from investments or T.E.O. or Friends of the Seminary are necessary. T.E.O. has been a blessing. As you know, in 1944 total contributions to all seminaries were only \$51,000. This year Virginia alone will probably receive just under \$100,000 plus an additional \$10,000 from Friends. The response has been tremendous, and the Virginia Seminary, thanks to each of you, has fared extremely well. More parishes contribute more money to Virginia than any other Seminary. I noted that a resolution was passed by both houses at this Convention which calls upon every parish and mission of the Church to observe T.E.O. Sunday, as well as to take an offering on that day, or a day locally designated as an alternate day, for the support of the seminaries of the Church. As passed, is this a directive? And if so, does this carry an implication that at some future date the funds received might be divided proportionately? Let's hope not, for such action would drastically reduce the funds received by the Virginia Seminary. In the meantime, every effort must be made to increase funds from this source.

Finances today at the Virginia Seminary are in a reasonably healthy condition. I would be loath to say of Virginia there is "a continued crucial need for financial support" as reported by the Joint Commission on Theological Education in referring to seminaries in general, but such a condition will exist if T.E.O. is not actively sponsored currently and if bequests are not obtained for the future. It is well to remember that business conditions are good today. We need not, I believe, have serious

depressions again, but we will continue to have setbacks in our economy when money is not as available for contributions, even for God's work, as it is today.

The Seminary has been most fortunate in obtaining funds for capital improvements but, outside of the funds for the new Library, there are precious few dollars available with which to plan any future major undertakings.

The work of Mr. Philip Noland was most helpful and encouraging last year. We would be fortunate indeed to obtain the devoted services of a comparable individual to continue a guided search for capital funds. Mr. Ben Boogher is a keen watchdog and able bursar for the Seminary.

Finally, I would like to assure you that your Committee on Investments meets regularly and closely scrutinizes all investments, and I believe you can assure anyone contemplating a bequest or gift to the Seminary that sound principles are followed to maintain a generous and, we believe, stable income. The stringent requirements that apply and should apply to the investments of the Church Pension Fund are not applicable here, and between forty and fifty percent of the total investment portfolio is in stocks, which has been most fortunate in recent years.

THE DEAD SEA SCROLLS AND BIBLICAL THEOLOGY

MURRAY NEWMAN

Assistant Professor of Old Testament

In 1947 a Palestinian Bedouin stumbled into a cave on the north-eastern shore of the Dead Sea. Inside the cave he found a few broken jars and some old manuscripts. These manuscripts, now known as the Dead Sea Scrolls, proved to have come from a Jewish religious community which flourished in the area immediately adjacent to the Dead Sea from 100 B.C. to 70 A.D. Thus it was active during the life of Christ.

It will probably require decades of intense work by scholars before the full significance of this discovery for biblical studies can adequately be determined, but already some have spoken of them as being revolutionary. Perhaps such terminology is somewhat too enthusiastic, but their importance for the Bible can scarcely be denied. This is especially true for the New Testament. It is becoming increasingly evident that there was some definite relation between this Jewish sect and John the Baptist, the early Christian community, and perhaps even Jesus himself.

Accompanying the rejoicing of biblical scholars at the discovery of the Dead Sea Scrolls, however, has been a certain uneasiness and even fearfulness on the part of some Christians. This concern has been intensified by the writings of a French scholar, A. Dupont-Sommer, whose ideas have been popularized in America by the journalist of *The New Yorker* magazine, Edmund Wilson. It seems that there was a teacher in the early development of this sect whose career and teachings anticipated at certain points that of Jesus. This fact Wilson particularly regards as bringing into serious question Christ's absolute significance.

Of course there is not the least cause for alarm concerning these Dead Sea Scrolls if the true nature of biblical revelation is understood. And

anyone who feels the least apprehensive might do well to read a good book on biblical theology in order to focus on that which is central about the Bible.

As a matter of fact, there are four recently published books which could prove valuable in this respect. Two have been written by New Testament scholars, one by an Old Testament scholar, and the fourth by a systematic theologian. Although in details the four books vary considerably, they are united in their basic approach to the biblical faith. They view the Bible as the record of God's redemptive dealings in history with sinful and needful man. From the call of Abraham to the advent of Christ God was active for the salvation of mankind. This interpretation of the Bible, then, views the events of history in which men were encountered redemptively by God as being determinative for understanding it. When such an approach to the biblical literature is adopted, a discovery like the Dead Sea Scrolls could not be regarded with suspicion but must be welcomed. Since the means of the divine revelation are the biblical events of history, anything which will help to illuminate those events cannot possibly be feared. Furthermore, since the foundation of the Christian faith is the climatic event of Christ in which men of faith were (and in the Church continue to be) encountered by the living God himself for their salvation, any parallels which might be found between Christ and the teachings of a Jewish sect could not possibly undermine his uniqueness.

One of these books which views the Bible in such a way is John Wick Bowman's *Prophetic Realism and the Gospel* (Philadelphia: The Westminster Press, 1955. 288 pp., \$4.75). Originally presented as the James Sprunt Lectures at Union Theological Seminary in Virginia, this work represents a provocative probing into problems of biblical theology. Bowman begins by rejecting what he terms "Humanistic Optimism" and "Apocalyptic Pessimism" as proper positions for interpreting the Bible. He thinks that "Prophetic Realism" is most adequate. If his categories are a bit too neat, what he calls "Prophetic Realism" can be quite valuable for understanding the Bible's unity and significance. By the expression he means the dialogue between God and man in the historical events recorded in the Scripture. This is revelational theology; it is the Gospel.

In *Interpreting Paul's Gospel* (Philadelphia: The Westminster Press, 1955, 144 pp., \$2.50) Archibald M. Hunter treats a somewhat narrower phase of biblical theology, but it is equally perceptive. Like Bowman's volume, this one had its genesis in the James Sprunt Lectures. Hunter is always a lucid and thoughtful writer, and this volume is no exception. Although the scope of the study is limited to Paul, this is really no limitation at all; for to consider Paul is to consider every facet of biblical theology. In the first section of his book the author analyzes Paul's conception of salvation: as past event, as present experience, as future hope. Then, accepting Karl Barth's assertion that "Paul veritably speaks to all men of every age", Hunter continues in the second part by interpreting the relevance of this gospel of salvation for modern man. This is the kind of book to which the serious student of Pauline thought will find himself returning with great frequency.

H. H. Rowley, the author of *The Unity of the Bible* (Philadelphia: The Westminster Press, 1955. 201 pp., \$3.50), is one of the world's foremost Old Testament scholars. He is an indefatigable student of the Bible and any of his writings must be taken seriously. His work in the fields of biblical history and archaeology, however, are somewhat superior to that in biblical theology, with which this volume is concerned. In any event, the writer's treatment of such topics as the unity in the diversity of the Bible, the biblical fulfilment of promise, the cross, and the Christian sacraments are stimulating if at times controversial.

The last of these four books, *The Bible Speaks to You* (Philadelphia: The Westminster Press, 1955. 320 pp., \$3.00) by Robert McAfee Brown, should prove to be the most useful in the average parish. Brown is Auburn Associate Professor of Systematic Theology at Union Theological Seminary in New York City and a gifted writer. That he has had various articles published in *The New Yorker* attests to his literary talent and his position on the faculty of Union is pretty good evidence of his theological acumen. This book confirms both. Written for laymen, it is an introduction to the biblical faith and its relevance. If any minister is looking for a first-rate book to recommend to his parishioners for understanding the total significance of the Bible, this is it. It has good theology and a scintillating style. After reading this work, one can tackle the Dead Sea Scrolls with a sort of gay abandon.

BOOK REVIEWS

How Christian Parents Face Family Problems. By John Charles Wynn. Philadelphia: Westminster Press, 1955. Pp. 144. \$2.50.

Here is an honest and unpretentious book that is full of practical and wise help for parents who take seriously their family life. The author is director of the Christian Family Program of the Presbyterian Board of Christian Education. More importantly even, he is the father of three young children whose existence, he admits, makes an ivory tower approach to his subject impossible.

The relevance of this book to family life is seen in its subject matter. The author begins with the affirmation that perfect parents just don't exist. In Part I, he deals with some of the day-by-day concerns of Christian family living. He describes with understanding some of the family conflicts and how to cope with them. In this section, as in the others, there is a helpful blending of psychological and theological insights. There is a very practical and profound chapter on discipline and another on family finances. The final two chapters in the first part of the book discuss family worship and parental patience and energy. With an eye to the effects of modern life on family living, Dr. Wynn makes some workable suggestions about the nature of family worship, its relation to pre-school and grade school children and young people.

In Part II, the special problems of interpreting sex to children, mixed religious marriage, families where there is only one parent, and facing the world with a handicapped child, are dealt with. In all of these chapters the problems are considered realistically and the suggestions are wise and helpful.

The book abounds in illustrations and references to the thought and writings of the authorities in the fields discussed. At the end of the book there is a complete reference list which will guide the reader in further study. This volume will be most useful not only to parents but to teachers and clergy. The latter will most surely want it for their church libraries.

REUEL L. HOWE

Biblical Religion and the Search for Ultimate Reality. By Paul Tillich. Chicago: The University of Chicago Press, 1955. \$2.25.

Before his coming to America, to Union Seminary, in 1934, the work of Paul Tillich was all but unknown in this country. His work was represented by only

one volume, *The Religious Situation*, translated by H. Richard Niebuhr. The reviewer recalls that the book was called to his attention by Dean Wallace Rollins.

The influence of Professor Tillich has grown rapidly and he has become a figure to be reckoned with. Many people are concerned with this enlarging influence. It is known that he is a "philosophical Theologian" and that he values philosophy highly. Is he only a philosopher posing as a theologian, a modern Gnostic? Does he know what Biblical religion is, does he care about it?

The present volume is Tillich's *Apologia pro sua Vita*. It is of special interest to the reviewer because he was Tillich's first American scholar for the doctorate, because he has been closer in thought to Tillich's position than to any other current theological alternative and because he has tried steadily over the years to extend Tillich's reputation and influence.

In the book the writer describes the philosopher's quest, first, generally and then in a number of special aspects. The same is done for Biblical religion. Even one who would reject all the rest of the argument must cry out in admiration at these Biblical summaries.

Is Tillich aware of any tension between the Biblical and the philosophical? Does he minimize difference, gloss it over where it is present? The answer is that he points out the tension in general and then spells it out in specific areas (on pp. 27-8, 33-4, 37, 39, 41, 46, 49, 52, 54). Archbishop William Temple said that in a theological difference one should state his opponent's position better than the opponent himself can do it. So Tillich grasps the nettle, showing the difficulties of a philosophical theology better than his most anti-philosophical opponent can do it.

How does he meet the difficulties, does he meet them? When a reviewer deals with a novel or a mystery story he does not reveal the plot. If he does so he is a bore at the very least. So with a book like the present one. The idea is to whet the appetite.

The book is small, eighty-five pages. It is almost miraculous how much has been crammed into a volume so small. The reader who likes to mark his book will need plenty of pencils.

CLIFFORD L. STANLEY

The Bent World. By J. V. Langmead Casserley. New York: Oxford University Press, 1955. 286 pp. \$4.00.

This book is sub-titled, "A Christian Examination of East-West Tensions." It is in fact, however, not so much that as an examination from a Christian perspective of certain aspects of Western civilization whose problematic character is emphasized by, but by no means stems solely from, present "East-West tensions." There is a brief analysis of Marxism, as it was taught by Marx himself, as it is propagated by Soviet Russia, and as it appeals to certain groups in the West. (I hope it is clear that "East" and "West" are used in their current political, and not in their geographical sense; they mean the communist and non-communist worlds respectively.)

The bulk of the book is an analysis of certain tendencies in our own Western civilization which threaten its disintegration, and which would threaten it even in the absence of any external communist challenge. These tendencies are various manifestations of Western "secularity" (for those who like nice verbal distinctions, doubtless a better word than "secularism," since, as Dr. Casserley points out, we know it not as a monolithic "ism" but as "a somewhat untidy phenomenon," consisting of "a number of conflicting but converging doctrines") — evidences of the measures of the West's estrangement from its Christian foundations. The only cure for this group of varied but nevertheless related ills lies in a conscious return to "the central tradition of Western civilization," i.e., Christianity understood as neither "a heart-warming emotion, nor a noble, if somewhat impracticable, ethical aspiration, but a dogma and a gospel."

It may occur to the reader that this is not a strikingly original thesis, and he may suspect that he is hearing only a slightly sophisticated version of that favorite shibboleth of so many preachers who mount their pulpits Sunday after Sunday and earnestly recommend Christianity as the solution to all the world's ills from ulcers to biological warfare. He may also see in Dr. Casserley's enumeration of the chief internal threats to Western civilization — our "deification of democracy," our "obsession with technics," our preoccupation with work as gainful economic activity,

our unwillingness to deal with economic issues pragmatically rather than dogmatically, our nationalism, and the instability of our family life — some of the favorite bogeymen of these same preachers. The impression is perhaps correct, insofar as it may be said that Dr. Casserley does not do much except set his Christianity over against the problems with which he deals, and fails to give us much concrete help in finding our way through the political, economic, and social alternatives which confront us both in day-to-day decisions and in the formation of longer-range policies. But it certainly cannot be said that the author is a vender of panaceas. He wants tough-minded thinking both about the specifics of these problems and about their Christian interpretation.

There are in the book enough new ideas to get that thinking started, and many old ideas freshly stated. The writing is marked on the whole, perhaps deceptively, by ease and economy of style, and the book could serve well, I should think, as a guide for a serious study group which was interested in the exploration of the issues with which it deals. Some of the chapters are, strangely enough, better than others; I found the one on "The Deification of Democracy" particularly suggestive. I was especially disappointed by the one on marriage and family life, mainly because I could not make out precisely what the author was trying to say about the problem of divorce, which loomed so large in his discussion.

JOHN W. TURNBULL

The Early Church and the Coming Great Church. By John Knox. Abingdon Press, 1955. Pp. 160. \$2.50.

Perhaps it is not too much to hope that this book is a sign of the times, of a period wherein the patient decades of careful literary and historical study will bear their proper fruit in an understanding of Scripture truly edifying to the Church. In this book we find solid historical scholarship made integral to the theological concern in an exciting way.

The earliest period of the church's life was unique in its closeness to the event Christ Jesus, the coming of the Spirit, but as Dr. Knox shows, it was, like every other period, characterized by division and diversity. The processes of selection that resulted in a Canon has obscured the evidence, but it is there: documents reflecting different local usage, pleas for unity (implying the lack thereof) and specific references to envy, rivalry and faction.

In the midst of this diversity we do find, to be sure, a unity. It consists of a shared life as the church emerges with the event and develops with it. There is the common memory of the event Christ Jesus, and the common experience of the Spirit as a self-evidencing datum to which appeal can be made, "the very love of God poured out in Christ and uniting those who received it with one another because it united them also with him" (p. 62). There is also a common faith, a solid core of Christological belief, which is rightly understood as reflecting belief about the community itself and so rooted in the common memory and experience. The basic structure of this common faith is made clear when one considers the beliefs it forbade the church to entertain. The one life and one faith expressed themselves in church order also, again as a unity in diversity, a single authority emerging from place to place at different times and in different ways.

The growing unity of the church is indicated by the process of (or towards) canonization — the collection of Paul's letters, the displacement of local or regional accounts by the Four Gospels. It is evident also in the catholicizing movement represented variously by the *apologia* of Luke-Acts, the emphasis on order in the Pastorals, the very existence of Catholic Epistles, the plea of Revelation for unity as well as for loyalty. These and other "pointers" in the New Testament and outside (I Clement, Ignatius, Polycarp) carry the eye forward to the consolidation in the next two centuries most clearly expressed in creed, canon and episcopate. "Catholicism . . . was the outworking of tendencies present from the beginning. Distortions occurred, to be sure, but Catholicism as such was not a distortion. It was a fulfillment, even if only proximate and quite imperfect, of hopes as old as the church itself. It was the institutional embodying of a corporate consciousness and memory, both innate and essential. It was the culmination of a gradual effort to realize and to express in appropriate forms of polity and cult the unity that belongs to the very nature of the Church" (p. 129).

In the concluding chapter Dr. Knox raises the question about the authority of the early church. Are the early centuries normative, and in what way? The very

churches who will acknowledge only Scripture as normative do in fact implicitly affirm the authority of the early church by their acceptance of canon and (whether formally or not) of creed. Dr. Knox argues that the same logic that leads to accepting canon and creed leads to the acceptance of episcopacy. He argues that the forms of the coming great church will be historic forms, if for no other reason than that man is a creature of history who cannot really and permanently break with his past, and that the church is essentially a historic community. He proceeds then (pursuant to the purposes of the William Henry Hoover Lectureship on Church Unity, in which series several of the chapters of this book were given) to make some trenchant and illuminating observations on the prospects and hopes for church unity.

At a number of points this work builds upon the author's trilogy on Christ and upon his *Criticism and Faith*, but I should judge that his usage of phrases like "the event Christ Jesus" and others is sufficiently clear taking this book by itself. Certainly it is skilfully wrought and finely written (random sample: "The united church will not be a new church; a 'new church' could only be a new denomination. It will be the historic church, purified, renewed, and fulfilled. The 'hand' of the past is not 'dead.' If we are held inert and helpless in its grasp, it is because we are dead, not because the past is."). I recommend it most highly as a work of constructive analysis of the New Testament; and I should think anyone would find it stimulating theology.

HOLT GRAHAM

BOOK NOTES

WALTER RUSSELL BOWIE (V.T.S., '08, professor of homiletics 1950-55) has written a valuable companion to his *Story of the Bible* entitled *The Story of the Church* (New York: Abingdon, 1955, \$2.95); it even surpasses the expectations previously noted in these columns. . . . Yet another publication by an alumnus is *The Historic Principle of the Indissolubility of Marriage* by Edward B. Guerry ('32), with a foreword by Henry St. George Tucker ('99) (Sewanee: University of the South Press, 1953, \$1.50). . . . Jaroslav Pelikan protests the theological danger of turning God into a value—the Good, the Beautiful, the True—in a winsome argument based upon Kierkegaard, St. Paul, Dostoevsky, Luther, Nietzsche and Bach, appropriately called *Fools for Christ* (Philadelphia: Muhlenberg, 1955, \$3.00). . . . Two volumes of sermons from eminent theologians appeared recently: those of the late David E. Roberts are introduced in a brief essay by Paul Tillich under the title *The Grandeur and Misery of Man* (New York, Oxford, 1955, \$3.00); and *The Great Invitation and Other Sermons* by Emil Brunner have been translated by Harold Knight for publication by Westminster Press in Philadelphia (1955, \$3.00). Often theologians "come across" to the general reader best through sermons, as has Paul Tillich in *The Shaking of the Foundations* and *The New Being* (Scribners, 1948 and 1955, \$2.75 each). . . . Another approach to a theologian who was pre-eminently a religious teacher is taken in T. H. Croxall's collection and translation of some of the highest devotional passages from the writings of the great Dane, called *Meditations from Kierkegaard* (Westminster, 1955, \$3.00). . . . A brief treatment of the ethical life under the law and under the gospel is to be found in George W. Forrell's *Ethics of Decision: An Introduction to Christian Ethics* (Muhlenberg, 1955, \$2.50). . . . Raymond Phineas Stearns of the faculty the most interesting English-American Puritans, called *The Strenuous Puritan, Hugh Peter 1598-1660* (Urbana: University of Illinois, 1954, pp. 463, \$7.50). . . . That the fundamental principles of American political and personal and institutional liberties are rooted in the thought of John Calvin is the argument of A. Mervyn Davies in *Foundation of American Freedom* (Abingdon, 1955, \$3.50). . . . T. H. L. Parker's *Portrait of Calvin* (Westminster, 1954, \$2.00) is a brief and appreciative summary of that great reformer's thought and action, useful either as an introduction or a reminder. . . . Similar as a summary is Johannes Knudsen's study of N. F. S. Grundtvig entitled *Danish Rebel* (Muhlenberg, 1955, \$3.50). . . .

The diverse writings of the Roman Catholic lay philosopher Maritain are both significant and profuse; those who seek to know his thought at one of its profound and representative points will thank Joseph W. Evans and Leo R. Ward for their "Selected Readings" called *The Social and Political Philosophy of Jacques Maritain*

(New York: Scribners, 1955, \$5.00). . . . The Erlangen professor Ethelbert Stauffer has added to his *Theology of the New Testament* a very learned picture of Christianity and Roman Empire in *Christ and the Caesars* (Westminster, 1955, \$4.00), translated from the German by K. and R. Gregor Smith; the term "learned" must not be allowed to frighten away non-scholarly readers, who can make full use of this book. . . . Four of the new series of books designed to "present fundamental Christian beliefs in the language of the average layman," called "World Christian Books" have appeared in their American edition from Association Press. Bishop Stephen Neill, general editor of the series, has written on *The Christian Character*, George Appleton on *John's Witness to Jesus*, Daniel T. Niles on *Reading the Bible Today*, and John C. Bennett on *The Christian as Citizen*. Each is priced at \$1.25, in paper covers. The entire series, to judge from this beginning, deserves wide attention. . . . *Changing Conceptions of Original Sin* is the title of a brilliant "study in American theology since 1750" by Professor H. Shelton Smith (New York: Scribners, 1955, \$3.50); the doctrine of man has been a great theme of the churches in the U. S. A. for generations, and this book is invaluable for an understanding of the history of American Christianity. . . . Two books on Christianity's ethical dimension have recently appeared, a comprehensive one by Professor George Thomas of Princeton called *Christian Ethics and Moral Philosophy*, and the more elementary *Guide to the Good Life*, designed for laymen, by William A. Spurrier (both New York: Scribners, 1955, respectively \$5.75 and \$3.50). . . . The extensive biography of Luther by Rudolf Thiel has appeared in translation under the title *Luther* (Philadelphia, Muhlenberg, 1955, \$5.00). . . .

Books received include:

- Burt, E. A. (ed.), *The Teachings of the Compassionate Buddha*, New York: Mentor Books, 1955, pp. 240, \$5.00.
Hartt, Julian N., *Toward a Theology of Evangelism*, New York: Abingdon, 1955, pp. 123, \$2.00.
Légaut, Marcel, *Meditations of a Believer*, New York: Alfred A. Knopf, 1955, pp. x + 277, \$3.75.
Berdyaev, Nicolas, *Christianity and Anti-Semitism*, New York: Philosophical Library, 1954, pp. 58, \$2.75.
Hayes, Carlton J. H., *Christianity and Western Civilization*, Stanford (Calif.): University Press, 1954, pp. vii + 63, \$2.50.
Garnett, A. Campbell, *The Moral Nature of Man A Critical Evaluation of Ethical Principles*, New York: Ronald Press, 1952, pp. viii + 278, \$3.75.
Skoglund, John E., *They Reach for Life*, New York: Friendship Press, 1955, pp. 160, \$3.00.
Gibson, W. Bolte, and Beck, Henry C., *Clerical Errors* (a book of ecclesiastical cartoons), New York: Gilbert Press, 1955, not paged, \$1.95.
Shergold, William J., *A Devotional Commentary on the Bible With Special Reference to the Shorter Oxford Bible*, New York: Oxford, 1955, pp. 285, \$3.50.
Eastman, Max, *Reflections on the Failure of Socialism*, New York: Devin-Adair, 1955, pp. 127, \$2.75.
Micklem, Nathaniel, *A Gallimaufry*, Nashville: Parthenon Press, 1954, pp. 63, paper, \$1.00.
Jones, E. Stanley, *Mastery The Art of Mastering Life*, New York: Abingdon, 1955, pp. xv + 364, \$1.75.
Schacklock, Floyd, *This Revolutionary Faith*, New York: Friendship Press, 1955, pp. xiii + 176, paper \$1.25, cloth \$2.00.
Felton, Ralph A., *Hope Rises from the Land*, New York: Friendship Press, 1955, pp. viii + 136, paper \$1.50, cloth \$2.50.
Hamilton, Mrs. Clarence H., *Your Rewarding Years: New Meaning, Purpose and Happiness From the Middle Years On*, Indianapolis: Bobbs-Merrill, 1955, pp. 219, \$2.75.
Berstl, Julius, *The Cross and the Eagle A Novel Based on the Life of St. Paul*, Philadelphia: Muhlenberg Press, 1955, pp. 319, \$3.50.
Barrett, George W., and Casserley, J. V. L., *Dialogue on Destiny*, Greenwich: Seabury Press, 1955, pp. 96, \$2.25.
Ashby, Philip H., *The Conflict of Religions*, New York: Scribners, 1955, pp. xiii + 225, \$3.50.

— WILLIAM A. CLEBSCH

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