

# *The* **SEMINARY JOURNAL**

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**MARCH, 1960**

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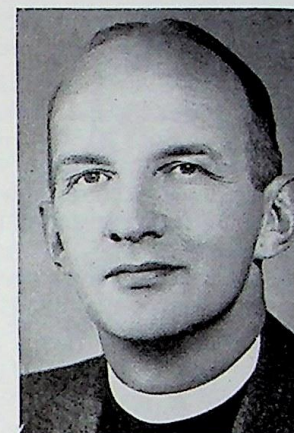
from the

## DEANS DESK

JESSE M. TROTTER, Dean

The Virginia Seminary will seek to adopt and rehabilitate a theological seminary in Africa as a memorial to Henry St. George Tucker whose foremost concern in the years of his long ministry was for the mission of the Church.

The history of the Seminary records many examples of missionary initiative in new areas and today circumstances summon the Virginia Seminary once again to take the initiative. During recent years bishops and clergy of the Church of England visiting the Seminary have spoken with considerable urgency of the need for theological education of native clergy in jurisdictions which for so long have been the responsibilities of the Church of England, namely, in Africa, in India and in Southeast Asia. The Missionary Societies of the Church of England are no longer able to provide either sufficient personnel or funds to meet their inherited responsibilities. Surely the Virginia Seminary has the competence and the resources to make a contribution to the Anglican Communion in the sphere of its own accumulated experience in theological education by contributing men and spirit to a seminary overseas.



Moreover, there is currently a remarkable and very genuine revival of missionary interest in our student body and among some of our ablest men. Three of them have dual interests; missionary work and seminary teaching. They have volunteered for life in the service of some seminary overseas. They have a profound realization that they cannot make the contribution needed unless they go for life, study and learn the culture which surrounds them and tailor their efforts to meet the particular needs of the younger church they will serve. Authorities of the Church of England have suggested that these men be initially placed in three separate seminaries in three different areas of Africa. After a two-year period in which they will study Africa and its problems as well as the existing seminaries as they find them, they will pool their efforts in a single institution.

The three middle-year students who have offered themselves for this enterprise and have already applied to the Overseas Department for assignment are Charles W. Tait, Todd H. Trefts and Philip W. Turner. Mr. Tait is from the Diocese of Washington, is married and has three children. He is thirty-six years of age and a native of Boston. He was educated at the Boston Latin School and was graduated magna cum laude from Harvard College in 1947. He served in the Counter-Intelligence Corps of the

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United States Army during World War II. Beginning in 1950 he was in the Department of State, serving in the Division of Research for U.S.S.R. and Eastern Europe. In 1951 he became a Country Unit Supervisor for Czechoslovakia and in 1957 became the principal assistant to the Chief of Branch on East European Affairs.

Todd H. Trefts is from the Diocese of Western New York, is married and has two children. He is twenty-seven years of age and is a native of Buffalo, New York. He is a graduate of Trinity College where he majored in philosophy. From 1953 to 1955 he served in the United States Army. During the coming summer he plans to enroll in a special course of African Studies at the University of London.

Philip W. Turner is from the Diocese of Washington, is married and has one child. He is a native of Winchester, Virginia, and received his education at St. Alban's School in Washington and from Washington and Lee University. In college he majored in philosophy and was elected to the honorary society of Phi Eta Sigma. His special interest is now in New Testament Studies and the members of our New Testament Department believe that he shows very real promise as a teacher of New Testament.

After Henry St. George Tucker, the late Presiding Bishop and Chairman of the Seminary's Board of Trustees for so many years, died in August 1959, it seemed altogether fitting that the Seminary should establish a memorial in his name. We did not feel right in considering a memorial that would primarily benefit the Virginia Seminary and its work. We wanted to do something in his name and memory along the lines of his central interest, the mission of the Church. We realized that the memorial should serve to meet the greatest need made so clear to us in recent years, the need for theological education abroad.

The Board of Trustees at their meeting in November endorsed the project and instructed the Dean to continue his correspondence and negotiations with the authorities of the Church of England as well as with the Overseas Department of our National Council. Bishops Lichtenberger, Bayne, Bentley, Stephen Neill, were informed and their favorable reactions and advice received. Information was also helpfully given by Canon Max Warren of the Church Missionary Society of the Church of England, by Mr. Charles Ranson of The Theological Education Fund, and by our alumni-missionaries in various parts of the world.

The first principle in all of our thinking related to this endeavor is that we must at every step work through our own Overseas Department of the National Council. Bishop Bentley visited this seminary and went over the whole matter with us. He was favorably impressed by the men who wish to be missionary-teachers. These alumni will go overseas as regular appointees of our Overseas Department, having been duly screened and endorsed by them. We have no intention that they shall go as freelance individuals from the Virginia Seminary.

Alumni bishops have been invited to the Seminary shortly after Easter to work out with us ways and means of supporting this work which of course is not carried in the budget of the National Council. The amount needed will be \$50,000 a year and we should have this amount in sight

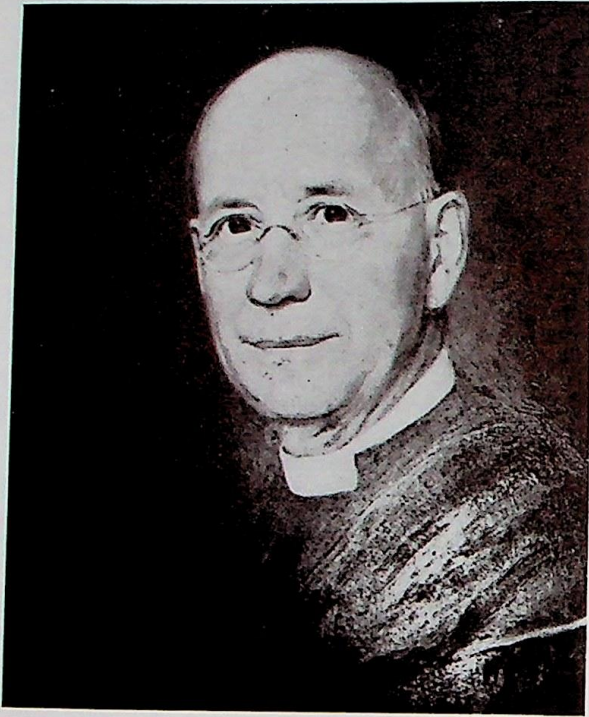
for a minimum of four years. There are also parishes which are alive with missionary concern and which have indicated a willingness to share in this endeavor. St. Andrew's Church, Wellesley, Massachusetts, generously contributed \$1,500 to cover the initial expenses involved in the planning of this memorial.

In addition to the present middle-year students interested in this project there are three alumni who have been out of seminary two or three years who have also requested an opportunity to join forces with our present students.

The history of the Virginia Seminary reveals that after every international war there is a heightening of world consciousness among both students and faculty accompanied by increased missionary interest. This was very marked after the Spanish-American War, World War I and World War II. In those periods many able graduates offered themselves for service overseas. By contrast the post-Civil War years, riveting attention at home, show a paucity of men going overseas. Henry St. George Tucker was among those who first offered himself to his country to serve where needed in the Spanish-American War. Immediately thereafter he offered himself to his Church to serve where needed. Due to the chronic uncertainties of the international situation in these years a heightened world consciousness has extended into the present and may well mark our lives for years to come. It is altogether necessary that missionary interest form and shape this concern for the world at large.



## In Memoriam



**Wallace Eugene Rollins**

*Born:* Marshall, North Carolina, January 26, 1870.

*Died:* Sweet Briar, Virginia, December, 1959.

*Education:* University of North Carolina, B.A. 1892, B.D. 1935; Yale Divinity School, B.D. 1895; Virginia Theological Seminary, D.D. 1915.

*Church History:* Rector Emmanuel Church, Covington, Va., 1897-1904. Rector St. Thomas' Church, Christiansburg, Va., 1906-08. Professor of Religion and Chaplain, Sweet Briar College, 1908-1913; Professor Church History, Va. Theological Seminary, 1913-1931; Dean, Va. Theological Seminary, 1931-1940. Dean Emeritus, 1940-1959.

*Requiescat in Pacem.*

## "BLESSED IS THE MAN"

By THE REV. CLIFFORD L. STANLEY

*The following is a sermon delivered at Sweet Briar College on January 26, 1960 by the Rev. Clifford L. Stanley at a Memorial Service for Dr. Rollins.*

When Marc Antony, in Shakespeare's play "Julius Caesar," began his funeral oration by saying, "I came to bury Caesar, not to praise him," he was making a statement that was not quite honest. He could not be honest, for he was surrounded by envious men, men who were angry at the deceased. And justifiably so, because what he had they lost, whether of power or substance or glory.

How different is our situation today! We can truthfully say just the opposite: "We came not to bury Wallace Rollins but to praise him." For he was a peaceable man. And what he had no one lost. What he had everyone could have. He desired everyone to have what he had, and when anyone did so he was pleased. There is no envy. We dare to be honest.

### I

During the greatest part of his career our subject was a teacher.

He had several parishes; he was Chaplain of the College as your President has just reminded you. Classroom teaching at the Virginia Seminary, however, possessed the lion's share of his working years.

He was part of a legendary group which began to break up in 1931 and was largely gone by 1933. The group constituted a teaching generation such as schools know from time to time, if they are fortunate.

The group was interested in an interpretation of Christian truth, and especially Scripture, in a manner consonant with the life of the age. It was a self-conscious group and self-consciously they possessed themselves of the academic provinces. If the term academic piracy is too strong, at any rate the group was wise in its generation.

In the group, Dr. Rollins held an equal, hard-won place. He had the first requirement of the teacher: passion, enthusiasm. No one in his classes can ever forget how his eyes would shine as an idea took hold of him.

He was the kind of teacher who is decisive. He could make up his mind. When he reached a position which he could defend and recommend he would say, "We'll put a peg there."

His field was Church History. When he dealt with some historic figure of whom he approved he would say, "I'd like to take a walk with him." I do not know what he would say in these walkless times, perhaps "I'd like to take a ride with him." The figures who elicited the warmest invitations for a walk were his favorites, Clement of Alexandria and St. Francis. When he disapproved, his "I would not like to take a walk with him" was the doom of judgment, outer darkness, weeping, wailing and gnashing of teeth.

The paper that he assigned on "The Life of Christ" was the most notable single element for most students in their seminary career. In after years they could detect the amount and direction of movement of their thought by looking at their Life of Christ paper.

Like any teacher Dr. Rollins occasions a number of personal legends. There was a student of limited gifts who produced a noteworthy "Life of Christ." As Dr. Rollins read it he was impressed, then more impressed. Then he thought he recognized some of the material. When he had confirmed the supposition he called the student in. He readily acknowledged the borrowing. "It is in quotations," he said. Examination was made, and there at the beginning were quotations marks, at the end another set. The student said that he was a draftsman and only knew how to copy things. Shortly after, he was returned to the calling of which he was an ornament and removed from the work for which he was so little fitted.

Dr. Rollins, too, was famous for his demanding examination. First question, outline the course. Question two, fill in the details of your outline.

## II

Behind every teacher there is a man, or a woman, though students may be surprised to hear that such is the case. The student thinks of the teacher as a kind of scholastic vending machine who produces material at the time and place required.

Under this head, Dr. Rollins the man, I could speak of many things, of his business ability, of his imaginative generosity, which helped more than one to a fuller life. I could speak of his rugged directness of manner which we associate more with crisp New England than with the gentle South. Perhaps he picked it up when he was a student at the Yale Divinity School.

I will speak instead of the testing he came to and how he met it. His wife became sick with the illness that attacks the citadel of the personality. It shadowed it for a time and then destroyed it.

During the great block of the middle years, when he should have known the comradeship and support of a good woman and when he should have seen his children playing at his feet, he knew agony, horror, hopelessness, despair.

Circumstances are one, but the responses of men to them are manifold. In his case, through his passion he won his manhood and his soul. When I knew him the victory was mainly won. There was no bitterness or railing: he had learned patience and the ability to suffer.

The conflict did not leave him without marks. He was austere. He was abstracted. He was too sober. This may have been a blessing in disguise, for when something pleased him or his humor was stimulated his lighting face was like a sunrise.

I could not leave the story if I did not say "how it all came out." For once the divine justice was the same as poetic justice. As through a woman anguish came to him, so through a woman happy companionship came to him, and tender care. The years that the locust had eaten were restored, more too. The day was dark but the Scripture was fulfilled which said, "In the evening there shall be light."

## III

The teacher was also a man, but the man was also a saint.

What is sanctity? A thing is usually defined in terms of something else. Such a definition of sanctity was in something Saint George Tucker wrote to me after another significant death — a saint, he said, makes it easier for other people to be good. That is the closest you can come to sanctity in terms of anything else.

Sanctity, in the end, must be defined by itself. It is just sanctity. If a man associates closely with something, is it a wonder if something of it, like a scent, clings to him? Indeed sanctity has been thought of as a scent. It was spoken of as the odor of sanctity. When a man is much with God, there is the suggestion of Godliness about him. My favorite clue to sanctity is not scent but coolness, the coolness that revives when a day is hot. Kierkegaard, in his journal, speaks of the touch of the holy in terms of coolness. He writes, "There is an *indescribable* joy which glows through us . . . a joy which cools and refreshes like a breeze, a gust of the trade wind which blows from the grove of Mamre to the eternal mansions."

But why should I labor the point about sanctity? He was here. You saw him. You knew him. You appreciated him. Here my praise of him widens to include you. What is it, if something is manifested, if it is not recognized? You knew that development of surpassing importance was unfolding before your eyes. For once something was recognized in its true importance while it was happening. It was not left as unfinished business for the time to come.

Jesus spoke of those who gathered and those who scattered. There are many who gather. One man gathers precious scientific truth. Another gathers humanitarian service. The greatest gathering is accomplished by the saint. In him are gathered and conserved the deepest and widest energies of the world. He is the spring, the breaking-out place of the worth and joy of living. It is not too much to say that the saint is the chief guardian of the human enterprise.

Cosby Bell, one of the legendary group of teachers to which Dr. Rollins belonged, was dying in a Washington hospital. The attending physician, Dr. Earl Clark, said to the nurses on the floor, "The greatest thing is happening down the hall that you will ever see." It may be that the most significant thing about your life will be the fact that you lived at the same time and place as a saint. Guard well the memory. You may not see his like again.

## WITH GREAT JOY

### *A Memorial of Wallace E. Rollins*

By THE REV. ALBERT T. MOLLEGEN

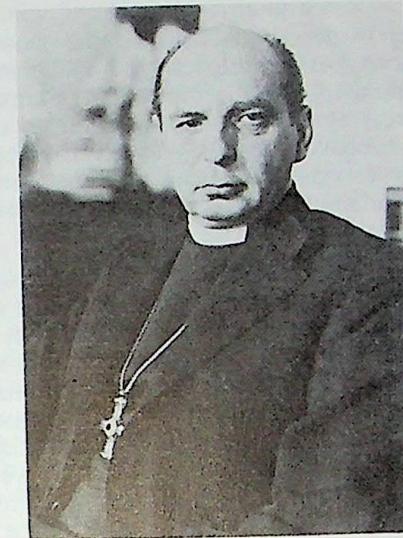
*This Memorial was written at the request of Dean Trotter by the Rev. Albert T. Mollegen, who, along with Dr. Stanley, was a student under Dean Rollins.*

"With great joy," St. Luke writes, the disciples returned to Jerusalem having seen the Ascension. "Dr. Rollins" was among us always as having freshly come from seeing our Lord Ascended. It was not that he knew no sorrow, his own and ours and, most of all, the all-including sorrow of "The Man of Sorrows." He did. It was that he knew his Lord who "went not up to joy but first he suffered pain, and entered not into glory before he was crucified." But the joy and the glory were the final facts. He was never more at home and more radiant than when he was lecturing on the Transfiguration and the Resurrection, and he unveiled the Lord's transfiguration of all the saints in Church history. I think I shall always see St. Francis through Wallace Rollins and I know I have never reflected upon the one without the other also appearing. They were so much akin because they belonged in such a similar way to the same Lord. Theirs was not an unearthly joy for they knew that the poor needed bread and young seminary instructors salaries. There was always a surprising practicality and a welcomed thoughtfulness in Wallace's ministry. He saw the Creation as a seer whose life was hid with Christ in God, he saw it through the Cross, yet he saw and loved its good earthliness. His great joy, therefore, was not above but included merriment — plain, human, innocent fun. And he was fun to be with. On a walk through the Hill's grove and beyond, at dinner with congenial folk, in the classroom, speaking at Faculty Meeting, he was a merry companion. But the merriment could go, replaced with serious talk in the woods or by the fireside after the meal. And the laughter in classroom or Prayer Hall could be stilled by the deep chords of the Gospel. But there still was the joy. Perhaps he was once "surprised by joy" but that would have been before I knew him. From my first knowledge of him, he expected joy but as a gift from the Lord and not as a wage earned. He simply knew that it always came. And it did.

His death was appropriately almost a translation. His vital powers had waned but the quietude of age was often quickened by the joy and fifty years would fall away for a span. Now all the weight of the years have finally fallen away and he has left us his joy and added a new note of joy to the heavenly joy, a note which only Wallace Rollins could sound.

## ZABRISKIE LECTURES

April 25 - 26



*The Most Rev. Joost de Blank*

The Seminary is most fortunate in having the Most Rev. Joost de Blank, Archbishop of Capetown, South Africa, as the Zabriskie lecturer this year. Little needs to be said about the impact of his life, thought and action upon the culture in which he lives. He is well known in this country as lecturer, preacher and Christian prophet.

Following is the schedule for the Zabriskie lectures and the subjects:

### **Monday, April 25 —**

9:30 — The Call to Mission.

11:30 — Methods of Mission.

7:30 — The Local Expression of Mission.

### **Tuesday, April 26 —**

11:30 — The World Church and Mission.

If you plan to attend, as we hope you will, please let us know by April 20 when you plan to arrive, whether you plan to spend the night and what meals you plan to have at the Seminary.

# *Is the Church in the South Asleep?*

By THE REV. JOHN N. McCORMICK, V.T.S. '50

There is increasing evidence that one of the most serious problems facing our Church today is the scarcity of qualified Negroes offering themselves for the ministry of the Episcopal Church. Every diocese (especially in the South) is crying for men willing to make the necessary sacrifices to minister effectively not only to the Episcopalians but also to large numbers of Negroes whose exposure to Christianity has been limited to various types of fundamentalist sects. There are only 26 Negro men now studying in the eleven seminaries of the Church.

As a young Negro man grows up in the South he looks upon the sad state of the Church among his people and there is little wonder that almost every other profession looks more promising than the ordained ministry. As the secular education of the Negro is becoming more and more a matter of concern in the South, except in certain isolated instances, the Church seems to him to be irrational, irrelevant and hopelessly mired down in emotionalism and medievalism. As he looks at the typical southern Negro minister he sees very little hope of the Church ever having any great effect upon the culture in which he lives. For various reasons well known to everyone, the Negro clergyman in the South cannot afford to be very vocal in community relations, or be very outspoken on social issues of our time. It is not simply a matter of risking the security and well-being of his family at the hand of hostile Whites. There is also a sizable number of people of his own race who prefer silence to risking what little security they now enjoy.

It seems clear that the profession of the ordained ministry seems such a hopeless cause in the South today that the very men who should be considering it feel that they can make a greater impression upon their society in some profession other than the Church.

The time has come for the Church to face this situation realistically. Southern dioceses need to consider substantial subsidies to raise the economic level of its Negro priests. They need to provide better housing, more adequate buildings for worship and education. The southern Negro needs to know that the Church is behind him in his struggle for independence and educational and economic equality. Undoubtedly, there will be some young men who will catch the vision and be willing to make the necessary sacrifices to minister in the conditions which I have described, but they will be so few and far between that it will be many years before the mission of the Church in the South will show any sizable gains.

Another serious matter is that many southern Negro clergy have turned their backs upon a ministry in their native state and have gone North. The opportunities above the Mason and Dixon Line undoubtedly far exceed anything they can find at home. It is not that they are unwilling to sacrifice. Rather, they feel so limited in what they can do, they are little more than chaplains to their own people. The prophetic ministry in the South is

largely dead. In the North, a clergyman can still speak out with some degree of freedom, and exercise a relatively full ministry.

Having said all that, remember that these are sweeping generalizations, and that there are many fine Negro clergy in the South doing the best they can under circumstances that would defeat any lesser people. Many of them have done tremendous jobs in holding down racial unrest, attempting to exercise a ministry of reconciliation. It is a severe judgment upon the South that, except in isolated cases racial unrest has been initiated by Whites. The Negro has suffered indignities that few Whites would bear. It is a tribute to the dignity of the Negro race that there have not been more incidents of terrorism, violence and open rebellion.

I cannot believe that the Church is facing the recruiting problem realistically. The need for Negro church leadership is desperate. One step forward we hope is being made here at the Seminary. The Rev. John C. Davis, new rector of Meade Memorial Church in Alexandria, has been asked by the Seminary to form a committee of concerned Negro clergymen whose job it will be to direct their energies in this direction. A first meeting of the Committee was held in connection with the Annual College Conference on the Ministry late in February. Dr. Davis will work in cooperation with the Rev. Tollie L. Caution, Executive Secretary of the Division of Racial Minorities of the Home Department of the National Council, and the Rev. Ellsworth Koonz, Executive Secretary of the Unit of Church Vocations, both of whom participated in the Conference. The following clergy have agreed to serve and were present at the meeting: The Rev. Messrs. Odell Harris, Fort Valley, Georgia; E. Deedom Alston, Louisville, Kentucky; William D. Turner, Philadelphia, Pennsylvania; Alexander Easley, Lawrenceville, Virginia; John Walker, Concord, New Hampshire; Vernon Jones, Tuskegee, Alabama and Joseph Green, Raleigh, North Carolina.

It is hoped that an over-all strategy can be developed which will bear fruit for the Church in the South in the years to come. The magnitude of the job is unbelievable, but it is one that needs the thoughtful and prayerful consideration of the Church at large.



# NATIONAL COUNCIL

## Visits The Hill

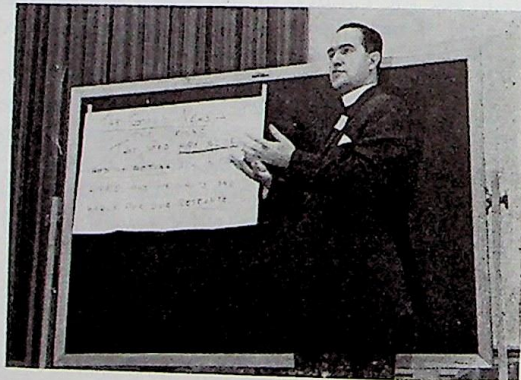
Reported by WILLIAM D. VAN CAMP, '61

Statements that the church is only one generation away from extinction and that this decade is the church's period of greatest opportunity were mixed with practical advice when the Executive Officers of the National Council visited V.T.S. January 13-14.

Led by the Presiding Bishop, the Council spent two days lecturing on the National Council's functions at home and abroad. The presentation was primarily aimed at the problems the church is experiencing on both local and national levels.

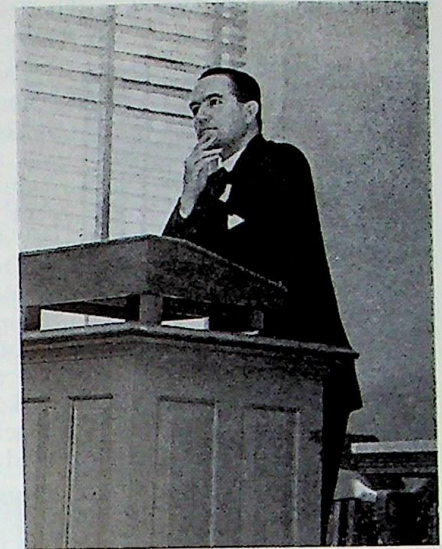
The revolutionary changes taking place here and overseas formed the background for the Council's thinking. The Rev. Clifford Samuelson of in Town and Country Division pointed to the great challenge of our changing society in the U.S.A. He pointed out that the Episcopal Church, in number of parishes, is primarily a Town and Country Church. But 75-78% of the Church's members live in cities. The divergence of needs in both the changing rural and urban parishes creates many problems. The Home Department is trying to meet some of these needs through its Student Field Training Programs and Regional Institutes.

The basic statement of the Seabury Series that "The Good News of the Gospel is that God has acted and is acting in people's lives, and He waits and works for our responses," stirred up a lively theological debate among the seminarians. Some felt that this was an inadequate statement of the Good News. Others objected that it wasn't Christian enough. The Rev. David R. Hunter, Director of the Department of Christian Education, maintained that the task of Christian education was not to change the faith but to communicate it — to re-articulate it. "It is the task of religious education," he said, "to relate the church's faith and heritage to our daily lives in the Holy Fellowship where the Holy Spirit dwells, and to prepare laborers to be sent into the world."

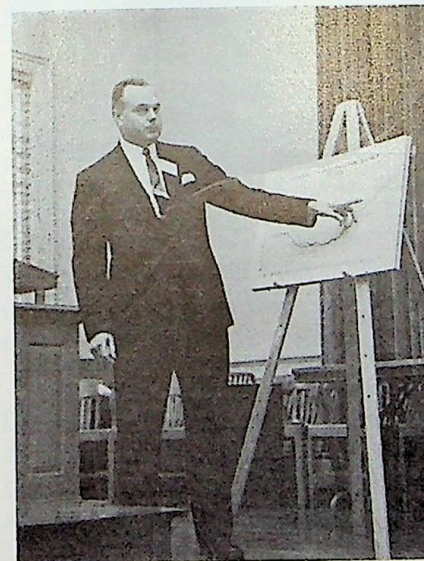


At last the word "Triune" was inserted in the statement to the satisfaction of some of the Seabury program opponents. But the opposition stirred again over how this statement of purpose was to be implemented. The discussion revolved around whether *religious issues* or *subject matter* was to be the center of the curriculum. Hunter maintained that a good teacher, even though she may be using a Subject-Matter-centered system, always automatically switches from Subject Matter to Religious Issues when they arise.

Dr. Hunter laid down some basic rules for a clergyman to follow in building a good church school. He said that motivational preparation is probably the most important thing for the minister to do. When a man asks after a Parish Life Conference, "What can



I do?", the minister should have an answer. He then should help the new teacher in procedural matters. The clergyman should be aware of what tools are available in the local church and from the National or Diocesan Councils. He also appealed to the seminarians not to start a new teacher and then to forget about him. "No teacher should just be let loose in a class," he said. "The minister should try to arrange for weekly consultations with his new teachers." Dr Hunter closed his stimulating presentation by saying that it might be a good idea if the priest read the study book himself.



Throughout the two-day presentation, heavy emphasis was laid upon the ministry of the laity and the clergyman's relationship to them. The Treasurer of the National Council, Mr. Lindley Franklin, called the Rector the Chairman of a Corporate Board of Directors. He said that laymen expect their priest to know something about administration and finance. "Even though the

layman may be an expert in this field himself," Franklin maintained, "he still expects to be led by the Rector."



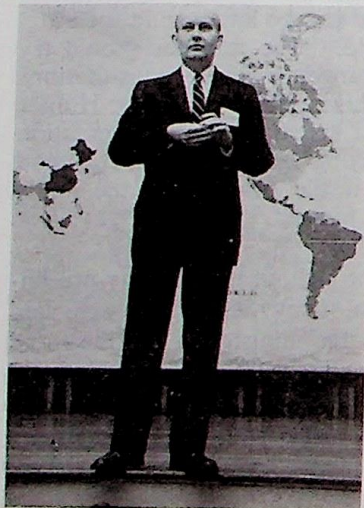
Miss Francis Young, new to the National Council staff in December, is now Executive Director of Women's Work. In a good-natured way she chided the seminarians to treat women as people. She said that women are no longer just an Auxiliary to the Church. Women want to be treated as wives, teachers, professionals and not just cooks! "It's time for women to stop selling cakes to one another and assume their role as part of the active lay ministry," she asserted.

The Director of Laymen's Work, Dr. Howard Harper, spoke along these same lines. He said that laymen are wrong to accept a second-class citizenship in the Kingdom of God. He made it clear that he wasn't talking about a Men's Club approach to the lay ministry.

He stated, "the average life of a Men's Club is one year: six months to write a constitution and six months to die." "The laity," he believes, "has a ministry outside the church just as the priest has a ministry inside the church. That ministry involves service, forgiveness, witness and listening in their places of work and social life. This is a ministry over and above financial stewardship." Harper said that Stewardship was a word that was "born a doctrine and died a euphemism." Harper appealed to the young clergy to find ways of helping the laymen in the parish assume this kind of vital ministry.



The two day program was introduced and co-ordinated by Mr. John W. Reinhardt of the Department of Promotion. In his closing remarks Mr. Reinhardt said that the whole task of the National Council is missionary. "In this missionary enterprise," he said, "it is his department's duty to help keep the Church informed and to go behind the doors normally closed to the church through radio, T.V. and publications. This service department is at the call of all the missionary departments — Overseas, Home, Educational or



Financial. It is the department's aim to help every priest in every situation to tell the story of the Episcopal Church."

As the program progressed it became evident that the Council's activity and interest is universal — from the smallest parish to the largest Ecumenical gathering. Mr. Warren Turner, Administrative Assistant to the



Presiding Bishop and Vice-President of the Council, moved in his presentation from the discussion of a projected Church Worker's file for the use of local parishes, to the great world-wide movements within the Church. He said he feels that the Church is filled with healthy signs. "The new missionary concern," he stated, "comes from the Church's intensive thinking on education during the past twelve years. The Church today, has magnificent opportunities in the Pan Anglican movement." He pointed out that the Episcopal Church is the first great church to grow out of the English missionary movement in the 18th Century — and now we have the opportunity and responsibility for the

present day missionary enterprise. He concluded, "this activity will carry us deeper and deeper into the Ecumenical movement where Anglicanism will perhaps face its greatest challenge and task."

The National Council, as a representation of the whole Church, is faced with immense problems and solemn decisions of priority. The Student Body of Virginia Seminary has had a wonderful opportunity through this visit to gain an over-all view of what the church today faces and where it may be going.

Other executives who spoke to the students included Bishop John Bentley of the Overseas Department; the Rev. Almon Pepper, Director of the Christian Social Relations Department; the Rev. Dr. Joseph Moore, Director of Research and Field Study; and the editor of the new Church magazine, *The Episcopalian*.



### HOOPSTERS UNDEFEATED

The Seminary basketball team is riding the crest of a five-game winning streak. They now boast wins over Wesley Seminary of Washington, Episcopal High School, two over Union Presbyterian Seminary of Richmond and one over General Seminary of New York. The latter game was played at General and the score was 107 to 84. Bill Swing, the Student Body president-elect for next year, a Middler from the diocese of West Virginia, was high-point man for the night with 37 points. The four other starters all broke into the double figures. Dick Baker (President of the Missionary Society, Senior from North Carolina) came through with 18; Stu Tuller (a Senior from Western Massachusetts) scored 15; Bob Armstrong (Middler from Virginia) made 17; and Jack Smith (a Junior from West Virginia) bagged 16.

One game remains on the schedule: with Philadelphia Divinity School, on March 18.

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## Bishop Lichtenberger Speaks

By WILLIAM D. VAN CAMP, '61

On the eve of his first anniversary as Presiding Bishop, the Most Rev. Arthur Lichtenberger addressed the faculty and student body. He traced the development and duties of the post of Presiding Bishop from its beginnings in 1804 to the present time.



His address was a feature of the two day visit of the Executive Officers of the National Council, in which he described his many duties and relationships within the structure of the Church. He pointed out that the theological justification for the National Council is that through this body the church might be continually renewed.

Bishop Lichtenberger said that although he enjoyed his new job he still felt uncomfortable in the role of spokesman for the Church. While he is not the official spokesman he must make clear what the church is saying. "I try not to be too stupid!", he remarked with humor.

In an interview following his address, he was asked "What are the greatest needs of the church from your vantage point?"

"The greatest need is for vocation," he replied. One of the more hopeful signs he sees is the growing interest in the ordained ministry among older professional men. "But at the same time," he states, "the Seminaries have often been unable to provide, in a practical way, for the training of men with large families." The Bishop sees this as a continuing problem for the Church. During the interview he discussed the possibility of ordaining men to the priesthood who would have a special ministry while remaining in their secular jobs.

"Because of the shortage of men," he said, "the Church cannot afford the luxury of placing men, after graduation from Seminary, under the direction of parish priests. The young men are needed in vacant parishes and missions." Bishop Lichtenberger feels this is still one very weak point in the Church's present structure. In the future the Bishop hopes to see in the Church's seminaries more correlation between academic departments; greater understanding between the various disciplines. He congratulated Virginia on its use of the term *Pastoral* Theology as opposed to the old phrase *Practical* Theology. He said that a theological approach to all aspects of the minister's activity is needed. And he hopes to see in the future one great missionary emphasis run throughout the curriculum and consequently throughout parish life in the Church.

# *National Council Visit, January 1960*



Bishop Lichtenberger discusses a problem with  
The Reverend Walter Russell Bowie.



The Reverend Joseph Moore.



The Reverend C. Rankin Barns.



Bishop Lichtenberger at Hall Prayers.



Bishop Bentley, Chairman of the Overseas Department,  
speaks on the Church's Mission to the World.



Hall Prayers.

## THE SECOND MILE . . .

### *For Support of Theological Education*

By THE REV. JOHN N. McCORMICK

Many of our alumni have expressed a desire to know more about how they might benefit the Seminary in ways other than through the annual promotion of T.E.O. Sunday. While they know that the support of Theological Education is one of the Church's primary responsibilities, it seems to many of them that the laymen of the Church would respond more generously if they knew more about the entire subject — not only what the Seminary is and does, but also the various ways in which people of some means can assist the Seminary financially.

I have been dealing with this problem now for three years in one way or another. We have approached directly and indirectly both corporations and foundations for support. The large foundations (Rockefeller, Carnegie, Ford, Danforth, etc.) which would be in a position to help considerably, are loath to give to any one denomination because this results in ill-will on the part of the many and goodwill among only a few. Moreover corporations tend to concern themselves primarily with local needs and are reluctant to donate to any one church.

To try to meet these objections, there have been a number of experiments across the country. In Pennsylvania, Ohio, Illinois, Protestant seminaries have banded together to form corporations for the express purpose of raising money from corporations and foundations. These experiments are too young to tell conclusively what the results will be, but this Seminary thought well enough of the idea to follow their lead. We now are part of a corporation including all fully accredited seminaries (a Congregational, a Methodist, a Presbyterian, and Episcopal) in Virginia, Washington, Maryland, Delaware and West Virginia. We are now chartered to receive funds from individuals, corporations and foundations who want to give money to an interdenominational Protestant group.

So far, the objection has been that we do not include Roman Catholic or Jewish seminaries. Of all money received, the first 40% is to be divided equally between the four seminaries and the remainder on the basis of Seminary enrollments in the year in which the grant is made. Prospects are none too bright at this time for the success of this project, though we are still hopeful that good may come of it.

At the recent meeting of the Joint Commission on Theological Education the Deans of all the seminaries reported plans to raise within the next five years a total of \$21,000,000 for the capital needs of the eleven seminaries! Judging from this, it will not be long before the Church will be deluged by capital funds drives in the name of Theological Education. This Seminary is fortunate in that it now has a fine campus with adequate dormitories, classroom and library space.

Our urgent need is not for additional buildings but for substantially more endowment. Only 32% of our annual operating budget is covered by income from endowment. This is too slim a margin for the effective operation and financial health of this Seminary. We need to consider raising faculty salaries, assisting the increasing number of married students, adding substantially to our collection of books in the library, and a number of other specific projects which are being held up for lack of funds.

In short, what we *do* need is the hardest money to come by; namely, funds for endowment and operation. If, for instance, we could endow a professorial chair, this would release between twelve and thirteen thousand dollars a year from the regular operating budget. The capital cost of endowing a chair at the present time is more than a quarter of a million dollars. There must be people in the Episcopal Church who could be prevailed upon to leave such a sum to the Seminary in their wills or who could make outright grants. Our difficulty has been in locating prospects. This is one way our alumni can be of great service to us — by opening channels of communication between us and people of means in their parishes.

The Seminary Finance Committee is spending considerable time going over a number of possible plans for long-range financing. Of one thing they are certain: that they want to do nothing to disturb the annual Theological Education Offering which has so greatly benefited the Seminary in the last decade. In 1959, the Seminary received just over \$130,000 from the offering. This is an equivalent of the income from a \$3,000,000 endowment fund at the current rate of return. It needs to be pointed out, however, that last year's offering was still \$12,000 short of the goal for the year, and were it not for several unexpected windfalls received, the Seminary would have operated at a deficit.

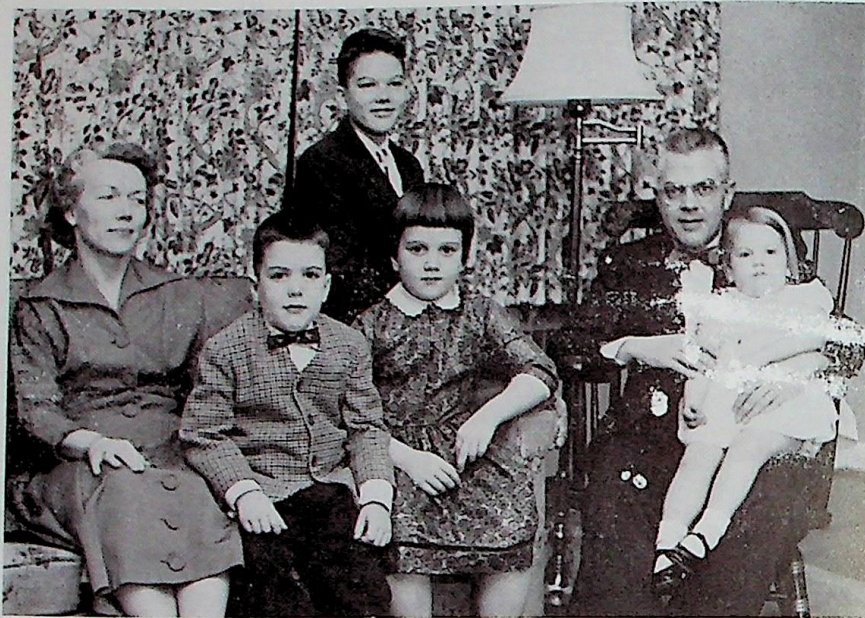
It also raises a more serious question: What would happen to our operating budget if ever there was a serious recession in the national economy? Were that to happen, we might find ourselves having to reduce faculty salaries and otherwise curtail operations.

In short, we must continue to seek ways of adding to our regular endowment funds against the unpleasant possibility of a depression.

We must seek to interest people in remembering us in their wills. We must be ready to demonstrate the many tax benefits which such gifts afford, but even more important, the great personal satisfaction which comes to people from knowing that their money is being used to further the work of Christ's Church.

We would be pleased to receive any suggestions from among the alumni body as to ways of meeting these very perplexing problems. Your loyalty to this Seminary has been demonstrated time and again in the past. We are now running slightly ahead of last year in the T.E.O. picture. We could not operate at all from year to year without such devotion on your part. May we hear from you?

## Dr. Graham Honored



The Rev. Charles L. Taylor, Executive Director of the American Association of Theological Schools has announced recently that the Rev. Holt Graham, Professor of New Testament here, has been awarded a Faculty Fellowship of the A.A.T.S. for graduate study abroad. Dr. Graham will leave the Seminary for his Sabbatical the last week in May for graduate work at Heidelberg, Germany. This is the second consecutive year in which a member of our faculty has been so honored. The Rev. Murray L. Newman spent eight months last year pursuing his Old Testament studies in Germany.

Dr. Graham will take his entire family abroad and plans to return to his post on the Hill at the beginning of the second semester in February of 1961. Working under the direction of Günther Bornkamm and Hans von Campenhausen of Heidelberg he will center his attention upon advanced Biblical studies and early Church history.

Dr. Graham has also been invited to lecture at the Central Theological College in Canterbury, England, August 8-20. He will lead a corporate Bible study on the subject, "The Church and the World."

This Seminary is grateful to the A.A.T.S. for making these opportunities available to our faculty members, whose teaching ministries are greatly benefited by the opportunity for study abroad.

## Words from the Past

EDITOR'S NOTE: The following letter, written by the late W. Cosby Bell, Professor of this seminary, on January 24, 1927, has recently come to light. The occasion for it was the birth of a son to the Rev. and Mrs. Moultrie Guerry on January 7th of that year. Dr. Guerry's son, William Moultrie, is a fine Christian layman, living in Norfolk, Virginia, an active communicant in Old St. Paul's Church.

January 24, 1927

To: . . .

William Moultrie Guerry (born January 7)

My dear Sir:

You will pardon this note from a total stranger when I tell you that your father and mother are very dear friends of mine. It is my affection for them that emboldens me to intrude upon you my felicitations upon your safe arrival into life-in-this-world. And I really think you are to be congratulated, in spite of the fact that the life with which we humans are concerned is not all beer and skittles. You will have already found that it involves a certain amount of that curious exercise called crying, and some have even been misled into calling it a vale of tears. It is not really that and nearly everybody had rather be alive than not, - living is so extremely interesting. Even when one is crying, a bird--as you will find--sings in a tree outside or a queer pattern of sunlight appears on the window curtain or a mother does something comical with her face and one forgets to cry in sheer interest in what is going on. And this sort of thing continues pretty well through life. So I am sure that you are going to like it and we all very much hope you are going to like us. Do try not to be overcritical of our race; it is on the whole doing the best it can. And you should inherit from your father a very kindly attitude towards us. He likes us all, even the lame and ugly ones, and is thus enabled to help us all along in the business of living. And you, I've no doubt, will be a chip off the old block. You have already shown - for one so young - great skill and wisdom in your choice of parents and this argues well for your future.

This business of living, which now immediately confronts you, is not always a perfectly clear enterprise. You will find that we are all of us in the rather curious position of living a life that we only partly understand and working at tasks the full outcome of which we can only very imperfectly guess. We live rather in a region of half-lights and do but touch the skirts of the garments of things that tower immeasurably beyond us. The reason seems to be that we keep on passing through the experience which you have just undergone - we keep on being born. You just now find yourself in a puzzling sort of world as the result of this experience. It seems warm and on the whole pleasant; kindly faces bend above you; you are given food upon call; and you hear all around you the sounds of conversations the meaning of which must be, I fear, to you often something less than clear. Much of all this, indeed, explains itself in time - is even now more or less clear to us who are older. But the curious thing is - as you will find - that as we grow up we seem to come into much the same situation again. Things enlarge around us - from a room to a house - and - yard, to an horizon circle, to a world, finally to a universe. And this universe seems rather to take care of us

and be interested in us; and faces vaguely appear in it and seem to smile at us; and we faintly catch the sound of great doings all about that we do not clearly comprehend. And it does look as if we were being kind of born again - there is a lot of talk in our literature about it - into a somewhat wider world but were not quite grown up in it yet. This, if it were pondered, explains much, and may at times save you from mental distress and enable you to go forward with an high heart, confident that having found yourself at home in one world, you will eventually find yourself at home in the wider one.

May I give you now this good wish - that you may hereafter accomplish all necessary births as successfully as you have this one and so continue indefinitely to explore the possibilities of life.

Convey my love to your Mother and Father together with my congratulations upon their joint achievement - yourself.

Faithfully yours,

W. Cosby Bell

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## RELIGIOUS RECORD REVIEWS

*Editor's Note: This Review Article appeared in a recent issue of "The Witness" and was written by Middler Lewis M. Kirby, Jr., editor of our Religious Record Review section.*

By LEWIS M. KIRBY, JR.

*Liturgical Jazz:* Composed by Edgar Summerlin; read by the Rev. Roger Ortmyer; jazz group conducted by Mr. Summerlin. Ecclesia ER-101 \$4.95.

I have just received a new record entitled *Liturgical Jazz*. What it turns out to be is a setting of "The Sunday Service of Methodists in North America" the service recommended for use by John Wesley. In essence, it is the Order of Morning Prayer of the Book of Common Prayer.

Quite a stir was created in the Church with the advent of the Rev. Geoffrey Beaumont's *Twentieth Century Folk Mass*. This setting of Morning Prayer will, I am sure, also evoke considerable discussion among those interested in the music of the Church and, indeed, among all who take the worship of the Church seriously. The Folk Mass was not essentially folk music as most people think of it. A better name for it might have been the Mass in Swing, for the music composed by Beaumont was of Swing Era vintage in its idiom. It is the contention of the reader of the present disc, the Rev. Roger Ortmyer, that Jazz is the true folk music of America. The Rev. Alvin Kershaw is the spokesman for this point of view in the Episcopal Church. While decrying pseudo-jazz such as that of the Folk Mass, he believes true jazz to be the foremost expression of American musical creation. Jazz is America's primary contribution to the world of music. If, then, jazz is the folk music of the twentieth century American, it behooves the Church to utilize it in its worship just as the Church utilizes other secular disciplines in its work. It would seem that the question posed to the Christian is this — Is there a basic difference between sacred and secular. The Rev. Mr. Ortmyer puts it this way:

"The liturgist should realize that the representation of the drama of salvation, which is the liturgy of the Church, must put on the flesh of each new generation. Otherwise it is irrelevant as far as the culture is concerned. It is silly to protest that jazz is too much 'of this world.' There is no music in existence except music 'of this world.'

"The test comes at the point of whether or not jazz is to be taken seriously as one of the significant music developments of the twentieth century. If it is, if it has the strength some claim for it, then it must submit itself to liturgical testing.

"This setting of the traditional service of Morning Prayer to jazz is just such an attempt. We want to see if the old bones of the liturgy can take on the flesh of the twentieth century."

I, in no way, presume to be competent to judge the contents of this record as a jazz critic. Suffice it to say that the jazz lover's bible, *Downbeat* magazine, rates it with 4½ stars out a possible 5. I can say, though, that this is jazz of the modern or progressive school. It is composed jazz. In other words, it is not completely improvisatory. Yet, much of the freedom of improvisatory jazz is present. Structurally, it utilizes much of the classical theory of composition.

The Folk Mass is, in the strict sense, more truly a setting of the liturgy. The music on this disc, on the other hand, serves more as background to the spoken liturgy. Except for the hymns, the entire service is said by minister and congregation. The attempt is to use the jazz to heighten the drama and enhance the words. Thus, for example, a gradual increase in volume of the band at the Versicles and Responses literally forces the people assembled to shout, "Praise Ye the Lord." Similarly, the General Confession is repeated over a background of a quiet, but intense, "running beat," played by drums and bass viol.

### Some Questions

I feel compelled to raise questions with regard to this whole area of jazz and liturgy. Admittedly, this and other attempts are serious in intention and unashamedly experiments. These questions may not be new ones at all. First, does jazz adequately convey the full meaning of worship? Is not jazz preponderately the expression of the "natural man?" This is not, of course, to say that this is bad, for this is not the Christian interpretation of man. Rather, it is to say that the emphasis is too much on the fleshly aspects of man's nature. In jazz, the emotions are primary — the "beat" for instance. Is this not, though, the error of saying that religion is essentially the religious feeling of the individual?

Second, is jazz really the folk music of America? Put another way, this question asks whether the average American can make contact with jazz — at least of the modern variety — any more than he can make contact with the music of Bach, Palestrina, or Vaughan Williams. I beg the forgiveness of the jazz enthusiasts for what I am about to say. It seems to me that modern or progressive jazz appeals to only a relatively few in society as a whole. Jazz devotees are, I am afraid, often just as guilty of musical snobbery as are the followers of the "three B's." It is, thus, that I have to say that a setting such as this one would have to be used with extreme care.

Yet, when all this is said, there is a place for experimentation. Without it all of us tend to become lax about the music of the Church. The Folk Mass, this setting of Morning Prayer, and the experiments of the future, at the very least, force the Church into discussion and a reconsideration of its music.

Ecclesia Records, a new label, has provided fine sound for this first release.

HANDEL: *Messiah*: Jennifer Vyvyan, soprano; Monica Sinclair, contralto; John Vickers, tenor; Giorgio Tozzi, bass; The Royal Philharmonic Orchestra and Chorus; Sir Thomas Beecham, conductor.

4 — RCA Victor LD 6409 \$21.98  
Stereo 4 — RCA Victor LDS 6409 \$25.98

Recorded versions of the Handel masterpiece abound. There is the Scherchen, baroque style on Westminster. Columbia issues two sets — the greatly abridged Mormon Tabernacle-Philadelphia Orchestra performance and the abridged and "new arrangement" by Bernstein. The traditional English version appears on the Angel label with the Huddersfield Choral Society under Sargent. Sir Adrian Boult conducts on London. Finally, we have this brand new recording by Sir Thomas and the Royal Philharmonic.

First of all, a description of the album itself. This is one of the new Soria Series on RCA. Dorle and Dario Soria will be remembered for their part in bringing the Italian opera discs, Cetra, to this country. After this venture, they introduced American record collectors to Angel records, since purchased by Capitol. Their peculiar talent was, and still is, in the field of design and packaging. This album is a beautiful example of their work. It is bound in red cloth. The spine, which is designed like a fine book, is lettered in gold. Instead of the usual book of texts, this album contains an Art Book designed and printed by Albert Skira. It contains nine color plates of paintings illustrating the text, as well as the text itself, an essay on *Messiah* by the conductor and documentary material on the composer and his times.

As I mentioned in the last issue of the *Journal*, there has been an increasingly vocal dispute between those who advocate performance of *Messiah* with the original scoring and those who believe that the old horse has to be revitalized and refreshed for present day audiences. Sir Thomas takes his stand with this recording in the latter camp. He sees the general lack of interest in Handel's music for the last fifty years as the indirect result of the modern orchestra. We have, he says, become so accustomed to the opulent sound of the large symphony orchestra that we find it difficult to listen to the meagre forces of 18th century ensembles. As Beecham says,

"The original Handelian orchestra was composed of a handful of strings and about a dozen reed wind instruments, mainly oboes and bassoons, with an occasional reinforcement of horns, trumpets and drums, restricted by necessity to the somewhat monotonous repetition of tonic and dominant. This makes hard going for any audi-

ence asked to listen to it with the opulent sound of a latter-day orchestra well in its ears. Although I am well opposed to any return to the use of enormous vocal forces, I do seriously consider that if Handel is to be brought back into popular favour some reasonable compromise must be effected between the excessive grossness and exaggerated leanness of effect, and this is what has been aimed at in the present recording."

It seems to me, however, that Sir Thomas has gone overboard in his modernization. He has not, it is true, employed a 1000 voice chorus. What he has done is almost completely to reorchestrate the score (although no mention of it is made in the notes, the orchestration was done by Eugene Goossens). Missing is the harpsichord; in its place are a harp, triangles, and symbols. Many more brass instruments are utilized. To this writer, this is not a moderate performance at all. Rather it is a radical departure from all that we have come to expect and to love. Just how far can we go in this modernization process? Do we, for example, doctor up the paintings of Giotto so that they might appeal to today's art lovers? I would hate to think what the result would be. For a truly moderate version, listen to the Boult recording on London.

Notwithstanding the questionability of Goossens' score, this is a powerful performance. The chorus, soloists and orchestra are brilliant. There are moments of exquisite beauty in both choral and solo passages. The Victor engineers have provided some of the best sound I have heard in some time on this label.

A Richard Purvis Organ Recital, Vol. 1: Contents: Trumpet Tune, Purcell; Arioso, Bach; Greensleeves, Purvis; Processional, Shaw; Supplication, Purvis; Pavanne, Elmore; Capriccio on the Notes of the Cuckoo, Purvis; Toccata from Fifth Symphony, Widor. HiFirecord R-703 \$4.98

A Richard Purvis Organ Recital, Vol. 2: Contents: Marche Grotesque, Purvis; Sheep May Safely Graze, Bach; Piece Heroique, Franck; Cortege et Litanie, Dupre; Nocturne, Purvis; Les Petites Cloches, Purvis; Adagissimo, Dupre; Toccata Festiva, Purvis. HiFirecord R-704 \$4.98

Mr. Purvis is Organist and Choirmaster of Grace Cathedral, San Francisco. The organ is a 5794 pipe, four manual, Aelian-Skinner.

These two discs contain representative ex-

amples of the standard organ repertory. The Purcell Trumpet Tune is almost as well known as the same composer's Trumpet Voluntary. Bach is represented by two of his best known and loved pieces. Mr. Purvis shows himself to be a versatile composer as well as performer.

The spaciousness of the Cathedral is well captured on these records. On the whole, the technical quality is excellent. There is, however, an audible tape noise in the first volume.

**BUXTEHUDE: Nine Works for Organ:** Hans Heintze, organ; Lisa Schwarzweller, soprano. Decca ARC-3115 \$5.95

Increasingly, the name of Dietrich Buxtehude is being recognized as one of great stature. Born in 1637, he was organist of the Church of St. Mary in Lubeck. He died in 1707.

Listening to this disc makes it clear why his music is having such a great revival. The composer was highly skilled in the art of counterpoint. His originality is unmistakable. Speaking of the Prelude and Fugue in F sharp minor Spitta says: "The complete correlation of ideas and design, the carefully considered progressive change of moods, the great contrapuntal skill, the brilliant technique which uses an organ's entire range of musical effects, make this composition a true masterpiece of German organ music."

Of interest, also, is the inclusion of the *Trauermusik*, funeral music which was composed at the death of the composer's father. Miss Schwarzweller sings the chorale melody with ease and style.

The complete contents of this album are: Prelude and Fugue in F sharp minor, Canonetta in G major, Fantasy "Wie schon leuchtet der Morgenstern", Magnificat Primi Toni, Passacaglia in D minor, Trauermusik auf den Tod des Vaters, Two Chorale Preludes, and Toccata in F major.

Performance and recording — tops!

**MOZART: Sacred Music:** Strasbourg Cathedral Choir; Chamber Orchestra of Radio-Strasbourg; Alphonse Hoch, conductor. London 5367 \$4.98

Other than the Alleluia from the motet "Exultate Jubilate" and the motet Ave Verum Corpus, this disc contains little known church music by the giant of 18th century music, Wolfgang Amadeus Mozart. Most of the selec-

tions are based on liturgical texts — *Te Deum Laudamus*, *Benedictus Sit Deus*, *Kyrie Eleison* from the "Missa Brevis in D," and *Jubilate Deo*. Another motet, a psalm, and an aria for soprano fill out the recording.

Mr. Hoch's choir is a well trained group. The singing is sonorous, as is the sound.

**HAYDN: The Seasons:** Elsie Morison, soprano; Alexander Young, tenor; Michael Langdon, bass; The Beecham Choral Society; The Royal Philharmonic Orchestra; Sir Thomas Beecham, conductor.

2 — Capitol GCR 7184 \$4.98  
Stereo 2 — Capitol SGCR 7184 \$5.98

The secular oratorio *The Seasons* was first performed in 1801, some eleven months after Haydn had begun work on the score. The text is by the Scottish poet James Thomson, arranged into a libretto by Haydn's patron Baron Gottfried Van Swieten. At the time of its writing, *The Seasons* was as well liked as the composer's earlier *Creation*. Haydn, himself, never thought as highly of it, and although he must have been pleased with its success, he could say, "all must feel, as I feel myself, that it is not a *Creation*, for the following reason. In *The Creation* the characters are angels, in this they are peasants."

Today, we do not hear many performances of this work. I would suspect that the reason for this lies more in the fact that the oratorio form is practically lost. What we do hear are sacred oratorios in Churches and, perhaps, *Messiah* at Christmas and Easter. In the case of *The Seasons*, the loss is great. This is a masterful composition. Above all, it is melodious. The dull spots are very few indeed.

The soloists are excellent. I was especially impressed by Mr. Langdon's work. The skill and ease with which he manages Haydn's florid passages are a revelation of his musicianship. The chorus is well blended. The care bestowed on this music by Sir Thomas betrays his deep love for it.

Good sound.

## Briefly Noted:

From MGM comes *Bible Stories for Children* (Lion L70101, \$1.98). Arlene Francis reads the 24th and 100th psalms, the Ten Commandments, and the familiar stories of Noah, Abraham, Joseph, David, and Moses. Unfortunately, the musical accompaniment gives a soap opera atmosphere.

Another MGM disc (MGM E3620 ARC, \$5.95) features a reading of the works of

Jonathan Swift. In addition to selections from *Gulliver's Travels*, Mr. Alec Guinness reads *A Meditation Upon a Broomstick*, *Resolutions*, *When I Come to Be Old*, *A Modest Proposal*, etc.

RCA VICTOR sends an exciting performance by Rubenstein and the RCA Victor Symphony of Brahms' *Concerto No. 2* (LM-2296, \$4.98). William Walton's *Facade* and Lecocq's *Mamzelle Angot* are performed with appropriate good humor by the Royal Opera House Orchestra under Anatole Fistoulari on another disc (LM-2285, \$4.98). An outstanding, young violinist, Jaime Laredo, makes his American recording debut on the Victor label (LM-2373, \$4.98). He performs Vivaldi's *Sonata in A*, Bach's *Air on the G String*, and other concert

pieces by Falla, Wieniawski, Paganini, Debussy, and Sarasate. The Robert Shaw Chorale is represented by a *Stephen Foster Song Book* (LM-2295, \$4.98). This album of spirited singing of familiar and unfamiliar Foster songs comes complete with a book of simple piano and vocal arrangements.

DECCA has issued a collection of Bach Arias sung by the Bach Aria Group of New York (DL 9405, \$4.98). Some of the performers are well known to concert goers — Jan Peerce, Norman Farrow, Eileen Farrell. Fans of Elizabethan and Jacobean music will like Elizabethan and Jacobean Ayres, *Madrigals and Dances*, another in the New York Pro Musica's Decca series (DL 9406, \$4.98).

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# BOOK REVIEWS

THE LETTER TO THE ROMANS: A COMMENTARY. Emil Brunner. Philadelphia: The Westminster Press, 1959. pp. 168. \$3.50.

This translation of a book published in German in 1938 provides English readers with an excellent theological exposition of the Epistle to the Romans. Brunner deals clearly and simply with the major theological questions raised by the Epistle, natural revelation, the nature of sin, justification by faith, predestination. He never makes the mistake of imposing later theological formulations on Paul but always sees him in a Biblical context. For example, he does not equate Paul's statement about Adam's sin in chapter 5 with the Church's later formulation of the doctrine of original sin. On page 46 he says, "Nowhere does Paul trace the sin of men back to a hereditary disease. But, of course—and this is the Biblical alternative to the teaching of Pelagius—he teaches here as everywhere else that since Adam, 'death' in the life of every man is a ruling, insuperable power from which the individual person, apart from Jesus Christ, seeks in vain to disentangle himself and which becomes sin in his own acting and willing."

Despite the title, the book is not a commentary in the usual sense of that word. The author seldom deals with basic exegetical problems and spends no time at all on the literary problems in the Epistle. He accepts chapter 16 as an integral part of the letter but does not discuss his reasons for doing so. To say that the book is not a commentary, however, in no way diminishes its value, for the author succeeds very well in doing what he sets out to do, namely expounding the theological argument of the Epistle.

The great weakness in the book is that Brunner almost entirely neglects the eschatological nature of Paul's thought. He does not comment on Paul's doctrine of the two ages. As a result he is inclined to interpret the words, "the whole creation" in 8:19 as referring solely to human nature although he recognizes the possibility that they may refer to all creation both human and non-human. The latter interpretation seems to me to be far more likely to be the correct one.

In addition to the exposition of Romans the book also contains an appendix in which several important

Pauline words are discussed. This section of the book is very helpful because it gives the author a chance to go beyond the limits of one epistle. The words chosen are all important ones like resurrection, grace, sanctification, love. His discussion of them provides valuable insights into Pauline theology.

The non-technical nature of this book makes it useful for one whose primary interest is preaching from the Epistle. It could also be read with profit by a layman with some background in Biblical and theological studies.

RICHARD REID

*The Christology of the New Testament.*

By Oscar Cullmann. Translated by Shirley C. Guthrie and Charles A. M. Hall. Philadelphia: The Westminster Press, 1959, pp. 342. \$6.50.

This essay consists of an examination of Christological titles in the New Testament according to the following classification: 1. Titles which refer to the earthly work of Jesus (Prophet, Suffering Servant of God, High Priest); 2. Titles which refer to the future work of Jesus (Jesus the Messiah, Jesus the Son of Man); 3. Titles which refer to the present work of Jesus (Lord, Saviour); 4. Titles which refer to the pre-existence of Jesus (Word, Son of God). Other titles are subsumed under these; and it is pointed out that some of the titles refer to two or more of the aspects of Christ's work, and that there has been a mutual assimilation of titles and functions.

Each title is discussed as it appears throughout the New Testament books, and in connection with each Cullmann discusses the Jewish background and (if relevant) the meaning in Hellenism, if and in what sense Jesus applied the title to himself, and how it was understood by the New Testament writers. The organization is a model of clarity, and the positions taken are summarized conveniently and frequently as the essay proceeds. One would have surmised even if the author had not explicitly mentioned it that the book was "taught over" many times (over the course of twenty years, in fact) before this writing.

A word of caution that appears in the text and in a footnote on page 316 is worth quoting. The author appears to be sensitive to the charge of producing a too-easy synthesis, and in disclaiming

his intention to present one in the last few pages of his book he writes:

In reality the true synthesis we believe we have seen will be discovered only by him who has the patience to consider and investigate each of the New Testament Christological titles for its own sake (Footnote: Therefore I emphasize again that this book is not primarily intended to be a reference work on the "Christology of the New Testament." It should be used for reference only after it has first been carefully worked through as a whole.)

With this injunction we heartily concur, adding that one ought also first to have worked through his *Christ and Time*, for the conception of *Heilsgeschichte* there set forth dominates this essay throughout and in detail. "... all Christology is *Heilsgeschichte*, and all *Heilsgeschichte* is Christology." (p. 326). Hence the principle of organization adopted, hence the curious statement that "Christology itself was understood as an event" (p. 317), hence the comparative neglect of the historical circumstances of the NT writers (in the ordinary sense of historical!), hence the assertion that New Testament theology is Christocentric (rather than theocentric); and hence also the way in which one must understand Cullmann (on our view) when he says (p. xiv) "I emphasize here only that I know no other 'method' than the proven philological-historical one"—but "historical" more often than not means *heilsgeschichtlich*.

We should not deny for a moment that this is a very important book, well-written and clearly organized and assembling in one place a great deal of valuable material from Jewish and extra-New Testament sources. On the other hand, and quite apart from our vigorous dissent from the idea that the theology of the New Testament is Christocentric, there are grounds for dissatisfaction. The value of form-criticism is affirmed, but we fail to find any instance where Cullmann sets forth the grounds upon which he declares a given passage to represent just what Jesus thought or said other than that it fits his thesis to take it so. Indeed, when he says of a certain writer (on p. 68) that he "has attempted to prove by relevant texts" that such and such is so, he has described what often seems to be his method. Again, though he cites with approval the work of a writer who studies the Christological titles as they appear in each part of the New Testament, his own over-all method

leads him to overlook the distinctive point of view, say, St. Luke. Example: the *pais* Christology of the first half of Acts is blandly attributed to the primitive church; but it is just St. Luke who makes most use of Isaiah. Finally, there is rather too much of the technique of piling up hypotheses and deciding doubtful questions always in favor of the thesis. Examples: Peter did not write first Peter, but he knew how Peter habitually talked; the same Aramaic phrase could be translated "servant of God" and "lamb of God," therefore . . .; the Servant passages in Isaiah speak of *voluntary* atoning suffering (where?); wherever the idea of vicarious suffering can be found in a Pauline passage, the *ebed Yahweh* figure is in the background.

Let us then say it again: this is an important and stimulating book, containing a wealth of important material. But what it does is to take Cullmann's conception of *Heilsgeschichte* as the all-controlling hypothesis and show what can be done to produce a New Testament Christology in those terms. This means, if we may be permitted a caricature, the use of evidence according to the formula: eschatological biblical equals good and non-eschatological Hellenistic equals bad; and it means, as we have said, treating New Testament theology as Christocentric. Study the book, by all means, but handle with care.

HOLT GRAHAM

THE WORD INCARNATE. By W. Norman Pittenger. New York. Harper and Bros., 1959. \$7.50.

This is a book of highest distinction and of exciting interest. It is a product of wide-ranging scholarship, as is plain from the almost innumerable references to other writers in the field of the New Testament and of interpretation of Christ. It would be possible, however, for a book to be learned, and yet be also dull. But this book is different. When Professor Pittenger marshals his procession of scholarly witnesses, some as fortifying his opinion and some as foils against which his opinion stands, he is never giving a passive review. His own conception of Christ and of the truth about him rises clear, distinct, and vital; and what he has written will not only command the respect of the most highly informed New Testament students, but can win the grateful appreciation of readers in every rank who want to understand how Jesus could be the Incarnate Word.

In the Preface there is this sentence: "To see Jesus Christ, in the full integrity of his manhood, as the focus of all God-manward revelation and action, is to enter into the Christian experience and share the Christian life in faith by grace." And in the Conclusion one reads this: "How then can we best describe Jesus Christ? If the argument and discussion of this book is at all cogent, he is that One in whom God actualized in a living human personality the potential God-man relationship which is the divinely intended truth about every man." Through those words there sounds an unmistakable challenge to some of the principles that belong to neo-orthodoxy. The fundamental postulate of the neo-orthodox school is that there is an infinite and from our side absolutely impassable barrier between God and man, and that only decisive action by God can bring man to the knowledge of God or to any other sort of significantly saving relationship with him. And Professor Pittenger quotes from Emil Brunner: "The Word of God comes to us from the further side, from beyond the borderline which separates God and man; it is God's own Word about himself, his secret, based on the fact that he alone is God; it is something in which the world, man, and human reason have no part, that which is reserved to God himself, that which separates him, the Creator, from his creature. The Word of God, revelation, means the issuing forth of this hidden One from his concealment through God's incomprehensible self-communication." But, says Professor Pittenger, "This kind of doctrine of Christ seems to me to crystallize an irrational philosophy, a sceptical epistemology, and a dualistic theology. While it is true that the 'neo-orthodox' theology was valuable in emphasizing once again the great fact of God's transcendent majesty and glory, it has obtained its victory at the expense of destroying the significance of the world which God loved enough to 'enter' and redeem. It is a hard saying, but I believe that this theology is much farther from the Christian gospel than the liberal school which it so despises."

No brief review can adequately suggest the closely-reasoned yet swiftly moving argument in which Professor Pittenger sets forth his essential Christology which avoids both of what he calls "the over-sanguine optimism of the 'liberal' period . . . and the over-sour pessimism of the 'neo-orthodox' theology." But this reviewer makes bold to say that few books past or present have come so near

as this one to making the Christ of the creed of Chalcedon luminous and living: a Christ who came as the fully human Jesus, and through his humanity, and not in distinction from it, brought and brings God near.

W. R. BOWIE

#### SOURCES OF INDIAN TRADITION.

Compiled by Wm. Theodore de Bary, Stephen Hay, Royal Weiler, and Andrew Yarrow. Columbia University Press, New York, 1958, 962 pp., \$7.50.

Western man has almost no idea of the composite cultural complications of India until he begins to study about India's traditional past. One of the quickest ways to get a thorough view of this mysterious country's hexagonal religious past is to look into the contents of the remarkable volume, *Sources of Indian Tradition* compiled by William Theodore de Bary, director of the oriental studies program on Columbia College, Royal Weiler and Andrew Yarrow, and also Stephen Hay of the University of Chicago.

This composite volume contains a masterful outline of five milleniums of Indian tradition beginning with the dim pre-Aryan days of the Mohenjo Daro civilization which thrived c. 3,000 B.C. down to the great land reform movement which began in 1951 A.D. In this single volume is the historical, doctrinal, and philosophical development of Jainism, Buddhism, Hinduism, Sikhism, and Islam. Readings from the sacred scriptures of these religions have been selected from Indian sources, and most of them translated for this work. These portions deal with political, aesthetic, and economic questions as well as the numerous religious and philosophical speculations which have formed this great nation. Excellent introductory essays and thorough explanations of terms, persons, places and works are done for the most part by Indians themselves and assist those unfamiliar with the linguistic and thought patterns of the orient to understand the historical setting and significance of the works. At the beginning of each major section a calendar is arranged so that important persons and events are put in proper relationship. How ancient religious ideas have directly influenced India's people and political leadership is carefully noted.

The various movements, schisms and distinctions within Buddhism, Hinduism,

and Islam are traced. For instance, *Theravada* Buddhism is carefully distinguished from the later development of *Mahayana* Buddhism. The development of the Hindu pantheon and relationship of the deities with one another is discussed. Hinduism's four ends of man: Virtue, Material Gain, Love or Pleasure, and Spiritual Liberation are described and documented. Account is taken for the orthodoxy of Islam, Islamic mysticism, the duties of Muslim rulers, and the Muslim social order in India. Christianity from the time of the Ancient Syrian Communities is evaluated.

Literature of this quality about India is not too plentiful in the west. More and more is being written about India here as the world situation forces us to take a direct look at this great and ancient culture. I know of no other volume which does so thorough and concise a job of dealing with the mass of Indian scriptural material and shows the factors, quite clearly, that stir in the heart and mind of this great Eastern democracy. This volume must surely supplant some of the "old war-horses" and become a classical text for the study of the new India of the old tradition.

EDWIN H. HARVEY

UNDERSTANDING ROMAN CATHOLICISM. Winthrop S. Hudson. Philadelphia: The Westminster Press. \$3.00.

An important concern to many Christians today is the relation between the Roman Catholic Church and the rest of the Christian world. Winthrop S. Hudson, Seminary and College professor, Secretary of the American Society of Church History, and the President of the American Baptist Historical Society, has written a book that should be of great interest to anyone who wishes to be better informed on this subject.

The object of this book is to familiarize fellow Protestants with the basic Papal documents which constitute the official teaching of the Roman Church. To Dr. Hudson, the central problem is that of authority. Complete submission to the Papal office is seen as the foundation of the Roman Church. This submission extends "beyond religious issues to the fundamental issues of political, social, and economic life." The nature of Roman obedience is spelled out in chapter and verse. The foundation is the idea:

. . . that for Roman Catholics obedi-

ence to the constituted authority of the Church is the great virtue, and disobedience the great sin, for the Bishop of Rome holds upon earth the place of Almighty God, and to be obedient to him is to be obedient to God . . . nor is this obedience restricted to matters strictly religious.

The reader will be interested to see how the Roman idea of authority is essentially rooted in an Utopian view of the possibilities for unit and harmony in the social order. To Rome, such ordering is possible now because the truth is available in clear form, under the one true teacher.

Significant and disturbing to us is the Roman position on the nature and forms of democracy. The way in which the Roman Church deals with its laymen, has dealt with the Sillon, a Christian Democratic layman's group, and with civil rights in general, bodes ominously of totalitarianism and the Inquisition. In direct quotations the author shows us that in the official constitution of the Roman Church there is no room for tolerance except as an expedient measure. The Bill of Rights and the principle of the Sovereignty of the People are explicitly denied. As far as Rome is concerned, the rights of the individual are absolutely dependent upon the inalienable rights of the true, sole, pure, unerring, perfect society—the Roman Church. The Church is without error or fault and utterly independent of civil power, and disagreement with the Church is not liberty but license.

A careful reading of the documents gives us a good picture of the Papal position. Civil liberties are seen as "pernicious notions." The State and the Priesthood are seen to be in their only true relationship when they are one. The Reformation is considered to have been a "rage for innovation."

According to the author almost every basic democratic doctrine is effectively eliminated or condemned by papal doctrine. "To base democratic liberties only on the fatherly indulgence of the Bishop of Rome is to provide these liberties with what can only be regarded as a highly precarious foundation."

Dr. Hudson is helpful in clarifying some of the semantic difficulties. Rome has domesticated certain words such as "Democracy" and "Liberty," and in re-defining them has bypassed the philosophical and philological meanings.

Democracy means, not social democracy but a "benevolent and Christian movement in behalf of the people," not necessarily of or by them. Liberty signifies the moral duties, as defined by the Church, of the individual. Therefore, as the Church defends her special privileges and prerogatives, at the expense of the rights of others, she is to be regarded as the defender of "the true liberty." Equality means the acceptance, by everyone, of the dispositions of Providence, and the acceptance of the inequalities of their social stations as God given. Absolutism is to be regarded as a disregard for the peculiar rights of the Roman Church. The hierarchical principle of the Roman Church is affirmed by such semantic devices, and is considered to be "true democracy."

Lay thinking and opinion is subject to absolute papal authority and "correction." For Rome, free thought remains the "Fountainhead of Evil."

The denial of submission offers convincing proof that the criterion that laymen, who thus speak and act, are not guided by the Holy Spirit of God and Christ. It is not possible to deviate even a hairsbreadth from the inflexible lines of Christian principle which are the bases of political and social life.

This book is clearly an undisguised polemic attempting to reveal the crucial issues which divide Rome from Protestant Christianity. It does not attempt to consider Rome in terms of mutual interests, enrichments, or agreements. In this election year, when there is so much concern over Catholic candidates, it is important to try to be objective and to avoid prejudice or sentimental soft soap. We need to know the issues. In view of the obscure nature of Roman tactics in disguising, or holding back her authority for reasons of political expediency, the nature of the full obedience which she ultimately requires of any faithful communicant makes it essential that we should know where a Roman Catholic stands and what we may expect of him.

A disturbing but enlightening dialectic can be enjoyed by studying S. Kierkegaard's ideas of truth as "subjectivity" in *Postscripts*, and Paul Tillich's *The Protestant Era*, while also reading the various Papal documents. In Rome there is no acceptance of the partiality of revelation, of the perversion of self-interest, of the ambiguities of human knowledge, of the imperfections of the interpreters of truth, nor of the proximity of justice.

Particularly disturbing to most Americans are the statements of the Roman Church in regard to the tolerance enjoyed in this country by men of various faiths, from which they admit having benefitted, but which, nevertheless, they explicitly refute as a policy.

The claims that the book is a constructive aid to Protestant thinking need to be qualified. The questions we must ask are: What has Roman Catholicism to say to Protestantism? How much truth is there in the anti-Protestant assertions of Rome? What can Protestantism offer in place of the Thomistic world view besides condemnation or polite "live and let live." I fear that this book alone, as a study of Rome, provides grounds for affront, but no insight into the positive values and the internal movements within Rome which bode well for our relations. Nor does this book enter into the "raison d'être" of the Roman Catholic Church. Unfortunately, this may be said of many of the current writings on this question with at least one notable exception, (Dr. Pelikan's *The Riddle of Roman Catholicism*.)

Finally, one can hope that this book does not carry the last word about the Roman Church. I would hope that, as was indicated by John C. Bennet of the editorial board of *Christianity and Crisis* in the December 14th issue of last year, that "there are strong reasons both for recognizing a change of attitude and policy in Russia in spite of the ideology, and that there are also strong reasons for recognizing a change in the Roman Catholic view of religious liberty in spite of the traditional teachings of the Church." A careful reader of Dr. Hudson's book would find little basis for such a hope. That there can ever be a doctrinal agreement between Rome and Canterbury seems very doubtful. In the tracing of the Papal decrees in this book, one can understand why this is so.

SCOTT IRVIN

ILLUSTRATIONS FROM BIBLICAL ARCHAEOLOGY by D. J. Wiseman. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich., 1958. 112 pp., \$3.50.

Dr. Wiseman is the Assistant Keeper, Department of Western Asiatic Antiquities, The British Museum. He also edits *Iraq*, the journal of the British School of Archaeology in Iraq. He has written this small and well planned book to give illustrations from Biblical archaeology as

the name implies. The writing in the book has that concise British clarity with which many Englishmen are gifted. The book is profusely illustrated with excellent photographs and plates covering the formation of ancient scripts as well as important artifacts and locations in the field of Biblical archaeology.

The book is divided into eight parts: "The Dawn of Civilization," "The Patriarchal Age," "Egypt and the Exodus," "In the Days of the Kings," "The Exile and After," "In New Testament Times," and "Methods and Results." In addition there is an excellent seven page bibliography arranged according to the types of material on Biblical archaeology and also according to the chapters. This encourages the reader to turn to more detailed and authoritative works.

Two serious omissions occur in this work. One is the omitting of material on the period from the Exodus to the Kings. This whole period of invasion and settlement under the judges is most inadequately treated (although it is well covered in the bibliography). Secondly, the important periods between the Exile and the time of Herod the Great are completely slighted.

The good part about this work is that it does not even pretend to be a monumental work on Biblical archaeology. Its cost is not so great that persons interested in the field will find it an uneconomical source book. The bibliography alone is almost worth the price.

EDWIN H. HARVEY

LET US PRAY. London. Oxford University Press. Pp. 95. \$2.00.

This is a book of prayers for use in family worship, in Church Schools, and Communion, as well as occasional prayers—for a birthday, for a marriage, for one leaving home, for travellers, for holidays. There are also in this section prayers for the seasons of the Christian Year, and for the hallowing of a house or a manse.

Section II contains school services and prayers, designed to be used by the Headmaster or the Chaplain, or by a teacher in a classroom. Prayers of such people as Thomas a Kempis, St. Augustine, Erasmus, Ignatius Loyola are included. There is a long and a short form for a weekly service in a school. Services to be used before Christmas and before Easter, as well as at the end of the school year, are included. There is also a serv-

ice for the dedication of a school.

Section III has prayers and services for Youth Fellowships or Clubs, and for Youth Conferences. These should be helpful to those working with young people in the Church.

As a clergyman in a Church secondary school, I have found this book helpful in our daily chapel services. It is a useful supplement to the Book of Common Prayer and to standard school collections of prayers and services.

in Christian Fellowships. The book has been prepared by the Committee on Public Worship and Aids to Devotion of the General Assembly of The Church of Scotland.

Foster Franklin, Convener of the General Assembly, says in the Preface: "There are . . . many occasions when two or three, or larger groups of people, are drawn by the spirit of worship, when not in Church, to unite in prayer. To assist devotions at such times the General Assembly's Committee . . . have prepared LET US PRAY . . . It is prayerfully hoped that ministers will find this book suitable for the purposes for which it is intended, and will recommend it to parents, leaders, and teachers in their congregations."

The book is divided into three sections.

Section I is family prayers. Here are found morning and evening prayers for each day in the week. These prayers have been carefully chosen and are well worded. They include such terse invocations as: "Have pity on the indifferent and on all who try to live their lives without Thee"; "Enable the severed branches of Thy Church to grow together in unity, in answer to the prayer of Thy blessed Son"; "Help us when we are weary of our work and think it fruitless, and when duty is irksome because we cannot see its usefulness."

This section also contains prayers for use before and after Baptism and Holy

Some of the services, especially in Section III, seem too long and complicated. There are several references to Queen Elizabeth and the Royal Family. These are the main inadequacies for American P.E. Church use.

The outstanding qualities of the book are its wide range of carefully selected, relevant prayers for many occasions, and its use of several excellent prayers and services in litany form.

BERT N. HONEA, JR.

THE WORLD'S LIVING RELIGIONS.  
Robert E. Hume. New York:  
Charles Scribner's Sons, 1959, 317  
pp. \$3.50.

A revised edition of a work first published in 1924 giving a brief survey of the eleven "living" religions of the world, their origin, sacred scripture, history and "chief value."

F. S.

THE NOTEBOOK OF A COLONIAL  
CLERGYMAN. Henry M. Muhlen-  
berg, edited by T. Tappert and J.  
Doberstein; Philadelphia: Muhlen-  
berg Press, 1959, 245 pp. \$3.50.

During his forty-five year ministry among German immigrants in America (1742-1787), Henry M. Muhlenberg kept a record of his activities and the events of the day. Since he was the outstanding leader of the German Lutherans, acquainted with many of the political and religious leaders of the day, his journal provides valuable insights into the revolutionary period of American history. Like all journals, this one is filled with commonplaces which will be of interest principally for the specialized student of history, but it will be rewarding to the general reader as well in acquainting him with a profoundly religious man who played an important part in the history of this nation.

F. S.

## Books Received

SANDALS AT THE MOSQUE. Ken-  
neth Cragg. New York: Oxford Uni-  
versity Press. 160 pp. \$2.75.

PHILOSOPHICAL DIARY. Leonardo  
da Vinci. New York: Philosophical  
Library. 87 pp. \$2.75.

THE DYING AND LIVING LORD.  
Helmut Gollwitzer. Philadelphia:  
Muhlenberg Press. 123 pp. \$1.25.

THE NEED TO BELIEVE. Murdo E.  
MacDonald. New York: Charles  
Scribner's Sons. 128 pp. \$2.95.

IF I BELIEVE. Donald J. Campbell.  
Philadelphia: The Westminster Press.  
157 pp. \$2.50.

SPECULATION AND REVELATION  
IN THE AGE OF CHRISTIAN  
PHILOSOPHY. Richard Kroner.  
Philadelphia: The Westminster Press.  
269 pp. \$6.00.

A CHRISTIAN COMMENTARY ON  
COMMUNISM. Edward Rogers, Na-  
perville, Ill.: Alec R. Allenson, Inc.  
223 pp. \$.85.

THE WORD FOR THIS CENTURY.  
Merrill C. Tenney (ed.). New York:  
Oxford University Press. 184 pp.  
\$4.00.

THE FREEDOM OF THE WILL.  
Austin Farrer. New York: Charles  
Scribner's Sons. 330 pp. \$4.95.

HAS YOUR  
TREASURER  
SENT US  
YOUR TEO  
CHECK FOR  
THIS YEAR?