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THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA



SPECIAL FEATURES

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From the Dean's Desk . . .

Jesse M. Trotter, Dean

Our three missionary-teachers, the Rev. Messrs. Tait, Trefts and Turner, have been assigned to the Anglican theological college at Mukono, Uganda, East Africa. Two hundred applied for admission to that seminary last year. Only fifteen could be admitted for lack of teachers. The future at Mukono now promises to be a different story. We believe, and evidently others believe, that this project is a memorial worthy of Henry St. George Tucker. More than four hundred parishes or parochial organizations have assured at least the initial success of our African venture in theological education.

The seminary at Mukono for years has been called the Bishop Tucker Theological College, after a bishop of the Church of England. The coincidence in names had nothing to do with the assignment of our Tucker missionaries to that place but it is confusing. Perhaps the authorities in Uganda will rename the institution "The Bishops Tucker Theological College"!



The children in the picture belong to the students at Mukono. Thus we see that the occupational hazards of seminary students are the same the world over.

A new brochure with additional information on the Henry St. George Tucker Memorial will be mailed to alumni and others in August.

We do hope that rectors will encourage the organizations of their parishes to support the Tucker Memorial when they are planning their programs and projects in the fall.

May I thank all alumni of the seminary and many others for your generous efforts to date.

Christian Teamwork

by

THE REV. JOHN E. SOLEAU

Associate Professor of

Pastoral Theology



John E. Soleau

Editor's Note: This is the second article by Mr. Soleau based on his visit to the Church of England. "Should Laymen Go to Seminary" appeared in the Journal for December 1960.

The overriding issue confronting the Church today is the rediscovery of the Christian mission to an urban and industrialized society. This is the major issue for the Church, not only in the countries of the western world, but in facing the communist world and the newly emerging nations of Africa and Latin American countries. The impotence of the church is evident in older, industrial societies with a high degree of mobility of population, where there is an ever-increasing dominance of technical and scientific organization in all phases of life and where the empirical sciences have power in education.

This historical development means that if anything is to be done, the next century must be a time of increased missionary effort by laity. The whole church must give up the idea in both thought and practice, that the ministry of the church is basically a clergy-centered operation. Such ideas and practices are a luxury of a bygone time. The mission of the church must be carried on by a re-invigorated movement of laymen in all areas of life.

One basis of hope is the fact that lay people are already in a position to confront the world with the message of the Christian gospel. This was dramatically demonstrated to me in my first years of ministry in St. Peter's Church, Morristown, New Jersey. There I had the privilege and good fortune of serving under The Rev. Cornelius P. Trowbridge, who is now Head Chaplain of St. Luke's Hospital, New York City. Under his leadership there was annually a worship service and luncheon of the women of St. Peter's. Being somewhat leary of meetings where a great number of reports were to be delivered, I approached my first annual meeting with a good degree of wariness. To my great surprise, the reports were succinct, to the point of being lively. The women began reporting on what we now call "church work" from the organizations within the church itself. These included such activities as the Girls' Friendly Society, the Periodical Club, the Church School, the Library Committee, Altar Guild, the Thursday

Morning Sewing Guild, Women's Auxiliary, the Coffee Group and various other guilds and committees into which the women were formed. All in all, this section of the meeting revealed the great amount of devoted work the women of the church were doing.

But the reports did not stop with these "church" activities. They continued with parish members speaking of the many activities in which they were engaged in the Community. These included reports on the Neighborhood House (an old-time settlement house which was developing new modes of ministry), the Adoption Committee, the Local Library Board, the volunteers at the Morristown Hospital, the volunteers working at the State Mental Hospital, Greystone Park, those helping at the Old People's Home, the United Nations Study Committee, the local P.T.A., the Youth Consultation Service (a pioneering church social service agency in Newark, New Jersey), the Y.W.C.A., etc.

As one report followed another it became forcefully clear that these women were engaged vitally at every level of community service. They were involved in the educational, social and pastoral care of this community in an amazing fashion. The reports indicated the high quality of the talent, skill, devotion and personal concern that these women were offering Christian service. Although these reports covered only volunteer activities they demonstrated that the women of this parish had a vital impact upon the whole character and quality of that community. It was truly a day of witness and of celebration.

The preceding is simply to illustrate that even on the level of volunteer service the laity is already engaging the world. But the heart of the matter concerns the effective witnessing of the Church where we work in the world in our chosen or imposed occupation. In this area the potential power of Christians is immense, but the problem most difficult.

The problem concerns both approach and organizational structure. How can the Church devise the structures in which church people can come to see the dimensions of the task, reflect on it in light of Scripture and theology, and be given the courage for new action.

A second basis of hope needs to be recognized. The Church is not standing still in the face of this problem. There are within our church and other communions many new attempts under way to meet the challenge. The work of the Detroit Industrial Mission is centered directly on this task. In line, too, is the work of the Institute of Advanced Pastoral Studies, Parishfield, the Church's work in the East Side of New York, the East Harlem Protestant Parish, efforts of diocesan departments of Social Relations in establishing conferences along vocational lines, and the work of the urban parishes related to the Urban Work department of the National Council. Also there is independent work such as the ten parishes in Washington, D. C. engaged in finding new approaches to interparish collaboration. We are all indebted to the men, women and families, both lay and clerical, engaged in these activities. Their work deserves more tangible support and encouragement.

For stimulation of thought in this area, I am reporting on the orientation and approach of a movement called Christian Teamwork, which I encountered in England.

During my last week in England where I was on a mission to study the Church's ministry in urban and industrialized areas, I was in London meeting various persons engaged in different phases of this struggle in and around that great city. In that time I had an opportunity to visit an office on Whitehall Place. There I met The Rev. Bruce D. Reed and first learned of the idea and the organization of a movement called "Christian Teamwork". Mr. Reed is the director of the organization but it is primarily a layman's movement. The movement was in response to what our British brethren called the Dilemma of Christian Man. This dilemma is briefly and frankly described in a small pamphlet called "An Introduction to Christian Teamwork". The following quotation and the succeeding ones are from this pamphlet explaining this organization.

"The Christian man is constantly aware of many needs, and uncomfortably aware that he should make and implement certain decisions. He sees the gap between the Christian few and the indifferent crowd. He is disturbed by the divorce between formal religion and daily living (even by the few). He is aware of the apparent inadequacy of the Christian Church to communicate the Gospel to the great mass of people. When he says the Church is failing though he tends to refer to the clergy, he often has a sense of guilt because he knows that he, too, is responsible as a member of that Church.

"While he is often bewildered by the cut-and-dried answers which he is constantly offered, and rejects them, yet he knows there will be no solution until he is personally committed. He feels so helpless and sometimes even blames God for his inadequacy. At business he finds it difficult enough to exist as a Christian himself, let alone feel confident that he has got some real answer for those around him. He is afraid to speak up, because he doesn't want to look a fool, and the gruelling conditions of modern life make him despair of doing anything practical.

"He may derive great personal help from the Services in Church, but often goes away feeling conscious of a great lack. His need is for spiritual fellowship, but often his local Church is merely a collection of individuals and not a team or a congregation of faithful men. He doesn't like to bother the overworked clergy; and if he does, he generally finds that they have little experience of the world in which he himself struggles for existence. Even when he takes the initiative (and the time) to meet with other men in groups, he hears a great deal of talk about his faith, but not much help in its practical application. He may be living a devoted Christian life and be aware of God's guidance in his personal relationships, but as he mixes with his fellow men, he recognises that he has a wide responsibility for the injustices and unchristian conduct in the life of the world around him.

"He wants more than a formula of Christian principles produced round a conference table. He needs the insight, advice and prayer of those equipped by experience to help him to apply his faith in detail."

In the face of this dilemma, a direction was articulated by Sir George Schuster at a Christian leadership conference, "I believe that we laymen, especially laymen working in industry, must not wait for leadership from the Church, but must get together ourselves in small groups, helping each other to work out our problems so that we can go back to our daily lives strengthened in the knowledge that we have comrades among men carrying practical responsibilities who are seeking above all to 'live Christianity'. I further believe that such groups need some kind of centre which in a way links them together, a centre which can draw in from the periphery knowledge of the practical problems which arise in daily work and which can radiate out spiritual guidance."

Soon after plans and procedures began to be formulated, "During 1956 and the early part of 1957 a number of Christian men came together who were prepared to admit they were in the dilemma described above and wanted to do something about it. They were well informed men, having the standing and qualifications to enable them to speak with reasonable authority in their own business or professional spheres, and they met under circumstances enabling them to be frank with one another.

They concluded, like Sir George Schuster, that the solution lay in a great expansion of Christian group activity. They drew up the following proposals which they called "Christian Teamwork": —

- (a) *Fully committed Christians* who have a sense of Christian responsibility and who wish to extend the kingdom of Christ through their spheres of influence, should form a Panel from which members of working teams can be drawn.
- (b) *A team* should be formed to work on any one problem, since, generally speaking, a group that pulls together is much stronger than one man.
- (c) Each team must be *united spiritually* at the deepest level to produce effective results.
- (d) Each team must have a *very definite aim* which should be as practical as possible.
- (e) Each team should be provided with *practical reports* of other similar work, showing what principles have already been found to provide a satisfactory basis for working, (dependent on availability and limits of secrecy of reports).
- (f) The teams need to have *spiritual counsel* available at all levels, including individual personal problems.
- (g) Each team should be *dispersed* as soon as it had completed its useful service on the problem in hand.

Some of the implications of these principles seem to be extremely important. First that the team is formed to work on one problem with a very definite aim, and that aim is practical. "For example, instead of setting up a group to study management-labor relations in industry, Christian teamwork would form a team to help a particular manager to deal with a particular situation in his factory." At the time of the publication of the pamphlet, the teams were at work in the following areas:

"One is dealing with a problem in the building trade, which requires careful handling between contractors, clients, architects and eventually with the Trade Unions. Another is concerned with the personnel problem facing executives who have Christians and non-Christians on their staffs. A large industrial works has asked for a team to try to find the best way to help both labour and management face up to the claims of Christ. In addition to these problems, individuals requiring help have been referred to members of the Panel who could give them guidance."

This practical emphasis is important, because a great deal of the present impotence comes from dealing with large generalized abstractions arising from the dilemma. It is better to get to work at one spot and in one place over some concrete issues than to sit around sympathizing with each other over the general break-up of western civilization. On the day in which I met Mr. Reed, he had received a call from a man who was a supervisor of two of the docks in London on the Thames River. This supervisor had asked Mr. Reed's help in the formation of a team which might help him to better understand the implication of the Christian gospel for the working relations that existed on these two docks.

The teams that are formed usually number only four or five men. They are mostly inter-disciplinary in character. The team might be made up of a doctor, a civil servant, lawyer, an educator. The members of the team plan their own time of meeting and operate in an informal manner.

Another important principle, is that when a team has done all it can and has reached a solution, or direction, or perhaps found itself unable to reach any, the British seem to have the wisdom to stop and to terminate the team. This principle would be a blessing in many areas of our organizational life within and without the church.

It is quite obvious that any team which goes seriously about its work must grow in trust in the relationships between the men engaged in this discussion. It means the development of trust in both private and public matters, for it is quite obvious that the problems can range anywhere from private personal ones to very ticklish public concerns.

Another strength of this approach is the fact that it is flexible — it need not operate within church buildings, or under ecclesiastical control. This means that such groups of Christians would have the possibility of being missionary and including in their discussions people who were alienated from the faith or who were not very far along in it.

The following are some of the advantages which the men engaged in this work have experienced, "Small groups allow for depth of Christian fellowship, which in turn deepens the spiritual life of each Christian.

"Groups cannot lose their vitality because when no further action can be taken they are automatically dissolved.

"Because each team has a limited existence, men move from one team to another and get to know many Christians on intimate terms.

"Each man eventually gains in valuable experience having been in several teams. This enables him to work more effectively in his own job and also equips him for giving advice to others.

"The Christian with the problem is greatly strengthened by this real Christian brotherhood.

"Because men know that help is available, they are prepared to face problems which they felt had no solution or were too big for them.

"There is a place both for the man with much time and for the one with very little time.

"Teams are able to function freely over a wide area as centralization is reduced to a minimum.

"The special value in having experts available as consultants is enhanced, as they feel that their professional qualifications are being more fully used for God.

"The practical information gathered by this experimental work is rapidly accumulating and will become a valuable source for those interested in teaching laymen. The men engaged in this work will become an important consultative body for Christian leadership.

"There is a fluidity about the means of operation which enables co-operation to be maintained with all kinds of Christian organizations and Churches, constantly widening the horizon and enlarging the vision of all concerned."

To get a layman's point of view, I contacted Mr. George Goyder, who was kind enough to see me for about an hour in his executive office on Pall Mall in London. In our conversation Mr. Goyder covered a wide range of the issues confronting the social and economic life of Great Britain and he spoke with a great theological acumen. As one of the founders of Christian Teamwork, he told me of what it had meant to him personally to be engaged in a number of these teams.

I realize the grave difficulty in these times of proposing any direction or organization as a solution to the existing dilemma. There is always the possibility that it might be too superficial. Also, there is the ever-present possibility that any particular program might tend to put a "spiritual veneer" over the serious disruptions in our common life. But Christian Teamwork as one effort among many has certain advantages. First, the approach is practical for any parish, community, city or diocese in the United States. It requires no elaborate organizational machinery or institutional buildings like conference centers, etc. It requires only a few dedicated Christian laymen who on their own initiative could test this approach. Secondly, the approach is flexible enough that it can deal directly with the real problems at the local level. Thirdly, I think it is a most fruitful way for people to engage in an understanding of the Christian faith. If the Lord Christ has given to his church the ministry of reconciliation, this must be taken with practical seriousness. It means that growth and understanding of the Christian faith can only come about as one is engaged

in, and reflects upon areas of alienation and brokenness and disruption that exists within the orders of creation. The meaning of the scriptural story for us, the power of prayer, and the discovery of the risen Lord, comes only through the power of the Spirit as one is concerned over the areas of life which call for a ministry of reconciliation.

I wanted to write about Christian Teamwork because I think the idea might be helpful — to some laymen, to some parishes. I am sure that if more information is needed that The Rev. Bruce E. Reed, whose address is 1 Whitehall Place, London S.W. 1, would be quite willing to be of service.

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Offering for Tucker Memorial

Air Force Chaplain Alfred L. Alley (Class of '43) takes an offering for the Tucker Memorial Seminary in his chapel at Scott Air Force Base. Chaplain Alley writes: "Some of our personnel know at first hand something of the situation in Africa as our Military Air Transport Service has had numerous flights in and out of the Congo. As a matter of fact we provided the Congo Air-lift for missionaries and others forced to flee that area. I had one of our Negro children and a white child collect the offering in a small wagon and present it at the altar."

A Summer in Uganda

by

TODD TREFTS, V.T.S., 1961,

One of the Three Men

Going to Africa



Todd Trefts

The missionary spirit of V.T.S. was never felt more keenly than on a Thursday night last spring when the three men going to Africa addressed Faculty Meeting. All three visited Africa before knowing exactly where they would be assigned. It has been decided that they will go to Uganda and we print here the description of that country given by one of the three men. (Editor)

First, I'd like to make some general observations about Uganda and about her Church; then, to move closer to look at the life and task of her Church; and lastly to recount an experience I had.

First, some general observations. Geographically speaking, Uganda is bordered on most sides by trouble. By the Sudan, the Belgian Congo, by Ruanda-Orundi, by Kenya and Tanganyika. She is now an island of some political stability and little racial tension. She also has a fine university and these factors are all for the good. Yet she has her difficulties not the least of which is communication. Communication is limited due to the great language diversity. There is Luganda, Lugesu, Kaqua, Lugbara, Luow, Kiaramojony; there is Achol; Lango, Iteso, Lunyoro, Anhole, Turkana; there is Madi, Masai, Sebei and so on up the tower of Babel. And the Church too has problems, in terms of her size. For instance, our Church here in the U. S. has a little over 3 million members. We have 7,000 clergy, we have 11 full time and 4 or 5 part time seminaries. The Uganda Church has a little over 2 million members; she has 300 clergy and 2 seminaries (one of which has lost more than half its faculty in one year; the other may be forced to close). Our Church here has one clergyman for 380 members. In Uganda, there is one clergyman for 7,500 members.

Now juts a mention of some factors which seem to mark the Church's character. In the middle 1800's there was trouble between the King or Kabaha, as he is called; between the Kabaha and some newly won African Christians. The Kabaha felt his power was threatened and so seized this group of young men. They were dismembered alive and their limbs thrown in the fire in front of their eyes. And as they died these young men sang of their Lord. The death of these men is deeply rooted in the life of the Church.

And too, you can see in the English missionary bishop, Bishop Tucker, the burning desire to tell the Good News. When he was asked what he would do after he had just established a new mission he said, "The first thing I would do is to take up a collection to start a new mission."

But this character of the Church that I am pointing toward is not unambiguous. The two Churches in Uganda, the Roman and the Anglican Churches, have a rather sordid background of outright bullet-firing warfare. And though relations now are much better there still is considerable hostility.

One last general factor I would mention is the Revival Movement. Its history and origins seem to poke back into the 1930's. This Revival has had enormous effects in the life of the Church. So far its great power is quite clearly of the Spirit of God. And as you might expect there is an ever present coterminus power which is *not* of God. So for both good and ill the Church has been and is now living in the power of this Revival.

So with some of these general considerations in mind, we might turn for a closer look at the life and task of the Church in Uganda.

In sharing the day in a parish I got a glimpse of some of the problems, the frustrations, the sorrows; some of the joys and fulfillments of being a member of the Body. I'm thinking of a parish near Pacwach. The Church itself looks down on the River Nile and you can see the elephants grazing on the banks. Beyond are the rolling hills and beyond, the purple mountains of the moon, a hundred miles away. This Church is the central maluka for the parish and on this 300 square mile area there are about 4,000 communicants. There is James, the one clergyman and James is getting on; he's 65 now. He speaks but one vernacular and there are five spoken in his parish. His only means of transportation is his bike. He has 11 children and James gets \$30 a month — a bishop gets \$45.

When I came with the bishop, there was both joy and sadness. Joy because the bishop had come and they had a fine class of 150 for confirmation. Sadness, sadness because there was a drought — a stalk of grain crumbled in your hand like dust. And the community was on casuva, starvation food.

The time came for the service and we all went inside the mud and thatch church. They popped into my hands a battered and incomprehensible Acholi Prayer Book and hymnal and seated me in a place of honor. The men sat on one side, the women on the other — on the floor — and there was a closeness about it all that was a new experience.

I noticed the altar-table and the small bent Cross in the middle. On either side were two cracked china cups, each with a river lily in it. And across the center of the table, moving unconcernedly, was a small iridescent-blue lizard. Suddenly one of the men stood up with a veteran WWI bugle and the whole congregation began to sing. And the Church was filled with song. And the voices mingled with those of the laughing children outside, the braying sheep and the hot winds in the thatch. And the air

was filled with smells, the smells of the river lilies, of chickens and of men. And the sounds and smells all mingled together.

During the service the mothers nursed their babies and I saw that some of the babies' hands were brown not black — that meant malnutrition and that the child would probably not live till Christmas.

After the service there was much singing and shaking of hands and drumming and dancing.

Then we sat down to eat and we were served chicken and lamb, rice, tea, matoke and always warm Pepsi Cola. By the way, matoke (made from squashed bananas) goes through you like 40% Bran Flakes. After the feast we just relaxed and in good company. There was the vicar, the bishop, the mayor, the local suza chiefs, the policemen and the elders of the Church. Just then, a young boy came dancing grotesquely across the way. He had only a cloth around his middle and his head was badly misshapen. He came over to us and began mumbling. This apparently was his way of asking for a little love. And some of the men began to laugh and the children and the dogs came and chased him away. And we knew shame. And so life goes in the rural parish.

Now we could say similar things about the urban parish. With some elements such as militant islam, the powers of an imminent spirit world and the lure of materialism the task is difficult. In the urban parish we couple these factors with others. The vicar may have at best an 8th grade education while his sophisticated congregation may be graduate level. And then too, most city folk have, in a span of two or three decades, attempted to race through 4,000 years of history and this does something to a man, it does something to a people. So when you compound some of the elements together, you get some idea of the urban Church and some of its needs and problems. This is something of the task that our African brethren face and it is to assist men in the preparation for this that the three of us, the 13 of us (counting families) are going.

And lest I have deceived myself that this is a romantic venture or that this is a Care package scheme, I remind myself of experience that points to the dimension of the problem. So I'll end with this experience.

We turned off the main road onto a two-rut cowpath running through a matoke grove. We stopped as we came to a clearing and were greeted by 4 or 5 men. One stepped forward. He was thin and wore a fine tweed sport jacket with no sleeves. There were tears in his eyes but he was smiling. He stuck out his hand and said, "Bulungi, thank you very much. I am Gimadu. I am a Christian. Jesus Christ is my Lord. Praise God!" We shook hands and then followed the man down a foot path through a crop of maize and millet. We came to a small village of mud and thatch houses. Men and women stood about in small groups talking quietly. The children, munching on burnt corn cobs, hung close to their mothers. In front of the largest hut sat a very beautiful young woman; her tummy was swollen with new life and she stared ahead, unaware of the great hole in the earth in front of her. It was her husband's grave. Today, he was

to be buried. He was a fine, strapping young man. He worked as a minor clerk and could be seen on his bicycle with a wooden-carved Bible. He had contracted cerebral malaria and in two days was dead. We began with a hymn and one of his brothers preached the Word in Lugesu. We sang another hymn and a woman preached in Iteso. We sang again and the word was preached in Kikuyu. Then the large, crude coffin was dragged out, but we had to wait till someone found some nails for the lid. It was hammered shut and Chosoter Wasonga, the vicar preached the Word in Luganda. The coffin was lowered down and we all threw a handful of red earth down on it. And behind, the great mountain Kohonjaro turned its stony face to the sun. We then left, but Chosoter stayed behind with the widow. And guards were posted in the fields of maize and millet, for in the night, the thieves would come.

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An Embarrassment? — Of Riches?



Top row: Gregory B. Taylor, John F. Evans, Rev. Charles P. Price, Charles W. S. Tait, Theodore H. Evans, Jr.

Bottom row: Rev. John F. Woolverton, Rev. Lowell P. Beveridge, Rev. Richard Reid, Rev. Walter Russell Bowie, and Rev. Philip A. Smith.

The above picture appeared in the Harvard Alumni Quarterly, May 1961: Six teachers and four students in the Virginia Seminary who are graduates of Harvard. The Dean (who went to Amherst) thought that Harvard trained only Catholics. What are they doing here? He has managed to dispatch Charlie Tait to Africa and Tad Evans to Hongkong.

THE MISSIONARY SERMON

May 24, 1961

by

THE REV. WILLIAM D. EDDY

Hokkaido University Center, Japan



The Rev. William D. Eddy

If you are then 'risen' with Christ, reach out for the highest gifts of Heaven, where Christ reigns in power. Give your heart to the heavenly things, not to the passing things of earth. For, as far as this world is concerned, you are already dead, and your true life is a hidden one in God, through Christ. One day, Christ, the secret center of our lives, will show Himself openly, and you will all share in that magnificent dénouement.

1961, this year of our Lord, is a particularly noble and troubled year, and we are gathered for the missionary service of no ordinary commencement in our seminary's history.

On a national level it is a year with a new president who speaks in accents comparable to those of Lincoln. Throughout the Church and society, especially in the South we live in a time when taking up the Cross and suffering physically for righteousness' sake is no longer a remote possibility, something we rhetorically allude to.

In this 1961st year of our Lord, in this particular seminary we are about to embark on a radical and daring venture as a memorial to Bishop Tucker — whose great soul must rejoice to see it. Without exaggeration we can say there is reason in 1961 for 'the watchmen to lift up their voice.'

In certain circles it is understood that we are living in a noble and perilous time; that if we will pluck the flower, success, it will only be by grasping the nettle, danger. The waste, the oppression, the bonds, the dust, the wailing of our times is known to us, but we also see the bared arms, we realize the mighty acts that are possible.

It's a great day — and one I am sure the Lord has made.

But all I can think is that this day's stimulating atmosphere may be very true and real, but it is only being breathed, it is only known, by a tiny fraction of our people. The stirring notes are terribly real to some of us; while they are utterly unknown, un-real, unsensed to the vast majority of our nation's populace; and just as remote to the vast proportion of our Church's 3,000,000 membership.

My not-very-original, though sincere, factual and quite desperate conclusion after considerable chasing around and observation of things as they are, is that, outside of the professionals and a few women, about Biblical religion virtually nobody understands anything!

We think we are representing Christ and his Holy Catholic Church. We are understood about as well as if we were representing modern poetry, Lobachevskian geometry, or 12-tone music. People may like us — but our message clean escapes them.

To my growing alarm, for example, I have found that the only, THE ONLY, aspect of a missionary sermon which truly grasps, which 'speaks to' the average, sensible, solid business and vestryman type is the anti-communist bit! Not the glorious visions of Isaiah for them, not even the brilliance and paradoxes and truculent caring of St. Paul — these don't figure. ANTI-COMMUNISM! To that extent, and to that extent *alone* is our average male communicant excited, willing to be involved deeply in the mission of the Church.

That dear phrase, the Mission of the Church, by the way, means nothing to most Churchmen — who are, of course, don't misunderstand me — honorable men. It is just that the atmosphere we take for natural on this hill, the spirit that animates some of us is incredibly remote from others of us. Its very existence is unsuspected.

We may be excited about "The Mission of the Church" but our people are not. "I know one thing," said a paper manufacturer and elder of his church in the uproar about Mrs. Sanger's coming to a Massachusetts town, related in the Underwood's book on the subject. "As soon as I saw that a religious stand of mine was creating trouble in the plant and was hurting the morale of the labor force, I'd pull out of the religious issue double quick. I'm in business, and business comes first with me. I might as well be honest about it."

I agree: Let's be honest, realistic in a missionary sermon. What is *good* our people know quite well: good incomes, interesting jobs, beautiful wives, handsome, normal children, a place to go for the summer, and so on. What is prophetic, unseen, transcendent, sacrificial is . . . simply incredible. In any existential sense, they've never heard of it.

"U. S. Public Found Upset but Inert" says a headline in the New York Times.

You recall the list of challenges in *The Ugly American* which induce normal, healthy citizens to work abroad: PX prices, maids, air-conditioned houses, short terms of stay, cheap liquor, and the likelihood of more dates than you are likely to have in Washington if you're a government employee.

To paraphrase St. Paul, I bear them witness that they have a zeal . . . but it is hardly for God.

Most tragic example of values gone to pieces right about us, I'd say, is the way our Church people seem to be willing to desert their Bishops,

boot out rectors they've known for years, renege on pledges to the Church, the minute somebody, anybody tells them the Church or her leaders are infiltrated by communism or some such nonsense. To this Church they're supposed to owe a profound loyalty — but . . . real issues come first!

What I lament is not that these men fail to give the beloved fellowship and its leaders a fair hearing, that they skip ordinary legal decencies — it is rather that too many of our people know what is good, what is important, what comes first; and what is prophetic, unseen, transcendent, sacrificial is . . . simply incredible.

'Brethren, my heart's desire and prayer to God for them is that they may be saved;' but let's be honest about this: if the understanding of many of our members is supposed to be at least *on a par* with their involvement in other issues, they're a long sea mile from Sion and *its* redemption and release.

And so ours is a scary day and age; and I don't think any insider here can deny it. This day of the Lord is darkness and not light, in fact — though darkness may be not so correct a word as, say, *blankness*, for darkness suggests brutality and immorality and superstition, whereas that's not particularly the case with our people. What we've got is not so much exciting sinfulness but a dull vacuum, blankness, remoteness.

In such a time, how are men to believe in Him of whom they have, in any profound sense, never heard? I've belabored the typical, solid, honorable member type pretty hard — though to use his phrase, "we might as well be honest about it." But the blankness is surely not entirely his fault. We professionals who have either gotten him there or left him there are also to be weighed in the balance.

When all that is said and done, what's so eery about the day, though, is that for us 'professionals' ours is a great day of theology, and we know it! Unknown as it may be to the rest, there's something going on that's very real to us so-to-speak 'insiders.'

Barth, Brunner, Tillich, Niebuhr — why, there are giants in the land in these days! I rejoice and give thanks. On the one hand that's so true; but on the other hand many rectors, upon questioning, have allowed, for example, to me that most of their vestrymen don't know the difference between Law and Grace; and in my own American congregation in Japan I realized most of the congregations did not rightly know the difference between Holy Communion and Morning Prayer, and a glassy look of incomprehension would come into their eyes if I referred to more complicated things like "Psalms." What a Church-world we are living in!

Don't misunderstand me, that I want people to know *words* essentially (though in the struggle with highly theoretical Marxism, for our man-in-the-pew a few words would be useful . . .). I realize full well that acceptance, forgiveness, new *life* and the Holy Spirit are essential. But my concern is that, whatever the insiders know, the outsiders know virtually nothing — words or life!

So we stewards of the mystery must awake, arise to a missionary imperative much vaster than we had thought.

Everybody's been talking about the Problem of Communication for years now, and that's fine, but we must realize that our spoken or printed material at the moment gets at best an hour or two per week of attention by the Churchgoers in the Christian world; and about a minute of attention per week, if so much, by the rest of the world.

So obviously if our gospel is going to have any impact, it's going to take more than words or circulars or books. How I wish people would read Brunner, or Traherne, or the Bible! But they won't; we might as well be honest about it; the Marxists read Marx, but that's another world. What do we do?

We do, I suppose, as the men of New Testament days did — when most people didn't read either. What converted in Apostolic days, as it does now for both good causes and bad, is *lives*, dashinglily lived, dramatically ended, and full of glory which no one can deny. Often there were words to go with, but it was life and death first, St. Paul going over the wall in a basket, Stephen dying, Athanasius standing contra-mundum-words secondarily.

I despise keen, up-to-the-minute sermon illustrations but I can't help thinking that in theological logistics *sacrificial lives* can be likened to booster rockets when we are trying to get souls 'into orbit.' The lives bring men into the atmosphere where it is possible for *words* to have great effect. Earthbound words evidently have precious little effect.

And so a rarer, intenser atmosphere is the need. "Seek the things that are *above*, where Christ is." Such is the need not only of us and our Churchpeople, but of all the world's people.

"Something more than the mere possession of ideals," said Wm. James, "is required to make a life significant in any sense that claims the spectator's admiration. [Inner joy, to be sure, such a life may have, with its ideals; but that is its own private sentimental matter.] To extort from us, outsiders as we are, with our own ideals to look after, the tribute of our grudging recognition, life must back its ideal vision with . . . the sterner stuff of manly virtue; ideals must multiply their sentimentality surface by the dimension of the active will, if we are to have *depth*, if we are to have anything cubical and solid in the way of character."

In this day *how* can Xty have anything cubical and solid in the way of character? *How* can our faith extort recognition from a grudging world?

It's a prize paradox, for the Easter Epistle words sound on first hearing *exactly* like Pie in the Sky, and yet the secret's there:

The secret's there also if we take a good look at the dynamics of Marxism — the one missionary cause that's swept the world faster even than our cause did in its early days.

I might add that it is downright amazing how many Americans see communism simply as a criminal conspiracy, which should be stamped out by police power. How wrong can we get? Japan is a good instance of how wrong is such an estimation of things.

You know the general situation of Japan: a population of about 100 million, more than half the population jammed into an area smaller than the size of the state of California — but without California's natural resources, and only 13% of the area of Japan arable. The average income about \$25 a month, college students usually living on about \$10 monthly.

And the religious situation: a nation highly educated which, almost to a man, has turned its back on its ancient traditions and could not now care less about ancient ideals, mystique, ideologies, involvement. Where the typical person has his eye on the main chance in a tight economic world of realities. And where, really, the only two groups among the college-level people who are racing around trying to get this prudent, sensible main-chancer and fence-sitter off his perch and trying to get him to devote himself to an ideal, something outside himself, some great cause . . . The only two groups at work in this realm, as I say are the Communists and the Christians.

But the Communists are doing such a better job of this than the Christians that there's really no comparison — *they* are the dramatic, tireless, charming theorizers and do-ers.

"Blessed be the Lord God . . . which only doeth wondrous things," said the Psalm — and the horried reality is that out there it sometimes seems that only they are doing the wondrous things — challenging men to spend their time and money and thought for Justice and Peace or whatever, to go out and get their heads bashed in by the police if necessary for the great cause . . . misguided and finally deceitful as these slogans may be, they appear existing and real and manly as we rarely do — and the thing is irresistible, as such a presentation always is.

I'm constantly astonished, as I say, at the answer to all this being *police action!*

The answer to dynamism and fascination is finally . . . not better theories, more money, newer hardware but another dynamism. And you know that famous old description of 'The True Christian's Condition: Entirely Fearless; Absurdly Happy; Always in Trouble.'

Now, the answer, what we must do as Christians in 1961 is to incarnate such fearlessness, happiness and as one Japanese called it "Crucifix-living" in actual lives. Behold, we go up to Jerusalem! Behold we get on a bus and go to Montgomery, Alabama! Behold, we go off to Uganda — families and all! The whole thing is absurd; but that's the kind of 'communication' which extorts from outsiders the tribute of their grudging recognition for our ideal — Christ in a typhoon-devastated area.

It's not easy. And let's be honest about this thing: failure is a distinct possibility.

Doug Hiza, of the Junior class, came out to Japan last year for an ecumenical, international work-camp. It was to last seven weeks or so. Out of 12 Americans, college kids in the prime of their lives, two or three left within three days. Eight left by the end of the first week — and they didn't just retreat to Tokyo to recoup, but picked up their marbles and went back home to America! Of course, Doug says, they weren't properly oriented, they were living on 9¢ a meal, etc., etc. — but still they had one egg which the local people didn't per meal. (It is interesting, Doug noted, that it was the Episcopalians who stayed, though: One Nisei, two girls, one of whom was colored, and Doug.)

Less dramatic but equally dull is the account of how long better-trained personnel stick. The American consuls in our town in Northern Japan are excellent, trained people and good friends — but our town is called in consular terms 'a hardship post' and they remain about 18 months regularly. To leave after three days is one way to fail, to leave off work in a community after 18 months is another way.

The missionary turn-over or rate of attrition in Japan, and I guess all over the world, is terribly high. We don't last. We're all of us weak reeds, and I'm none too optimistic about myself, I should add.

Failure is a distinct possibility in the good fight of our day, yes: but "He that outlives this day and comes safe home, will stand a-tiptoe when this day is named; and gentlemen . . . now abed . . . shall think themselves accurs'd they were not here, and hold their manhoods cheap while any speaks that fought with us upon (this day) . . ."

If by any chance we can say that is the *kerygma* for our day (and those words before Agincourt are said to have been in the background of President Kennedy's Inaugural Address), if such a spirit, if such a word may characterize our times, I'm more than content to be right here, now.

I say IF . . .! And the Epistle to the Romans answers: The word, the secret *is* very near you, in your own heart, in your own mouth! It is the secret of faith, and it says, in effect, ' . . . If you believe in *your own heart* that God raised Jesus from the dead, you will be saved.' "Whosoever believes in Him shall not be disappointed."

And I don't expect to be disappointed — because the word *is* right near to me: in the ghosts in this chapel, in the laymen and clergy I've been privileged to work with in Japan, the holy Church throughout the world; in the goodly fellowship I'm standing in the middle of.

How beautiful are the feet, and hands and hearts and minds, of those before us who've brought good tidings, who've published salvation, who have said so people can understand it, "Your God reigns."

I think of Bill Swanberg in India, whose death I just learned of before the start of this sermon — a man I only knew through probing and intense

form-letters describing his student life in India. He *cared*, and now has given his life.

You remember the figure of Bishop Tucker, and the chuckle; he was another whose tradition I'm grateful to share.

You know the shining morning goodness and life in the voice, the bearing, the accomplishments of Dr. Francis B. Sayre — or the sleepy grace written all over Dean Zab's face, such a perfect cover for strong virtues and so many good works. . . .

I treasure the words on that plaque over there:

"A man who loved the mountain streams, the hearts of men, the Christ of God. A thinker who sensed the wonder of life and interpreted its fullness to a bewildered age. A teacher who fashioned in many the mind of Christ." *There* was something more than the mere profession of ideals. That life was a wonder work; and that was one of our people.

Of another one of us, a Japanese convert wrote: "I remembered those mushroom huntings, jeep-driving, and his organ music. I also remembered him walking in the rain alone. He was a poet, musician and psychologist with a beautiful and thoughtful mind. His purity, beauty and nobleness reminded me of Jesus Christ. He led us near to God even without any preaching, but just being with him."

By such means will all the ends of the earth see the salvation of our God.

And yet such means are human means, and they don't last forever, so we who yet live must in our health and prosperity, while we have it, follow in their train.

What a world we live in! But whatever the rest does or does not know, the secret is very near us, and our day of darkness is an equally rare chance to show forth His glorious light. The lot is fallen unto us in a fair ground; yea, we have a goodly heritage. Make us to be numbered with thy Saints, in glory everlasting!

†

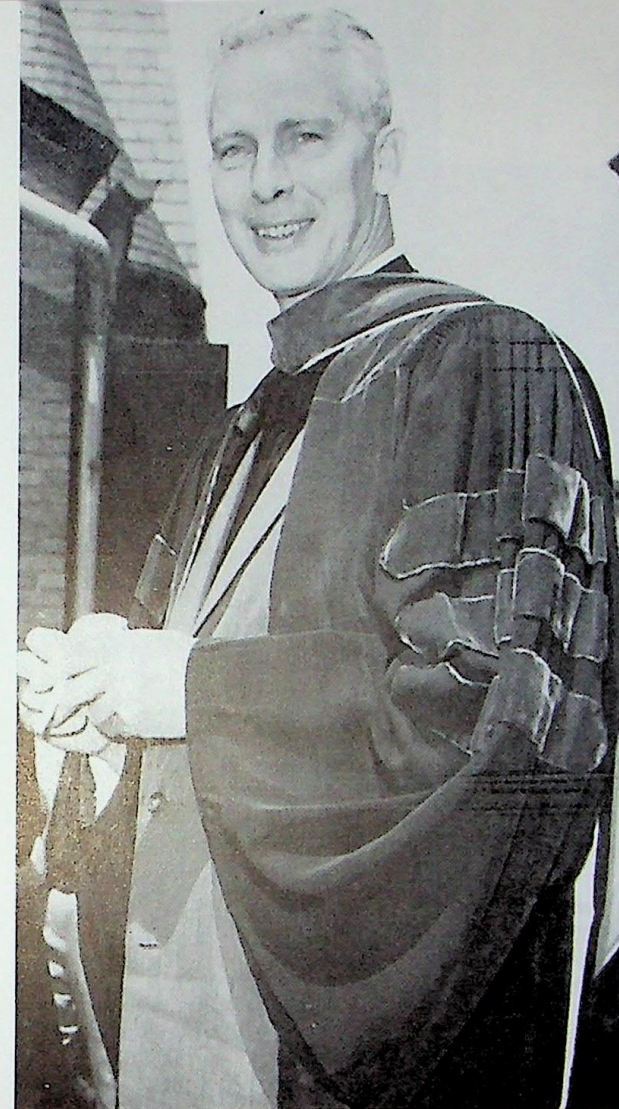


Fifty-three men were graduated in the Class of 1961.

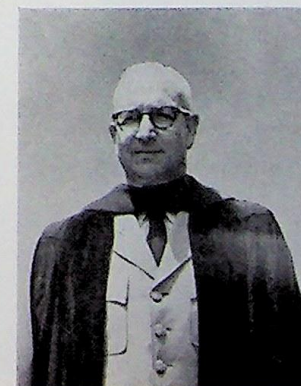


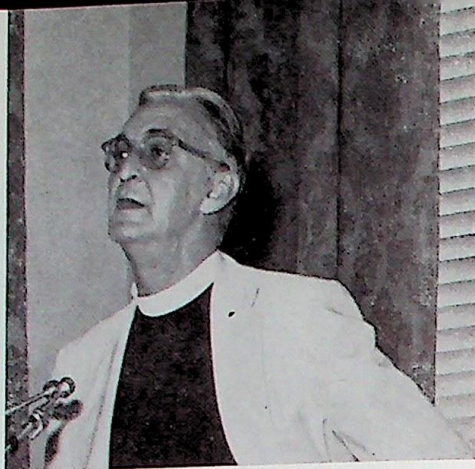
Doctor in Divinity degrees were received by the Rt. Rev. W. F. Creighton, the Rev. D. C. Watson, the Rev. L. A. Haskell, the Rev. C. P. Trowbridge, the Rt. Rev. Gray Temple, the Rev. H. D. McCandless.

The Rt. Rev. Robert F. Gibson, D.D., newly elected President of the Board of Trustees, is a former professor here and formerly Dean of another seminary.



Receiving Doctor in Divinity degrees—left, the Rt. Rev. R. L. DeWitt; right, the Rev. K. M. Sowers.

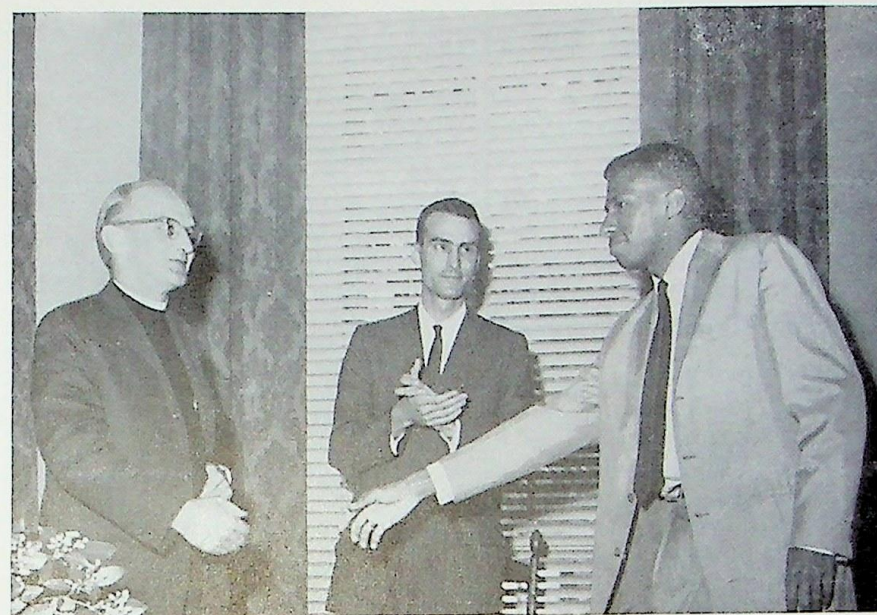




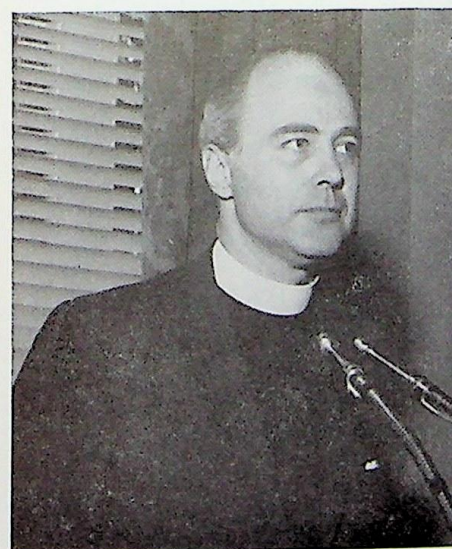
"Three bishops, two seminary professors, and a monk" was Molle's description of his Class of '31."



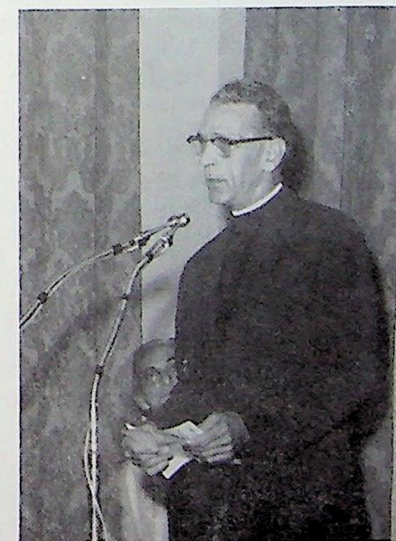
Tad Evans, son of the Rev. and Mrs. Theodore H. Evans, with his grandparents, the Rev. Walter Russell Bowie and Mrs. Bowie.



Warner "Skip" Traynham (right) tied for top scholastic honors and is congratulated by the Dean while George Dawson, Senior Class President, applauds.



Bill Mead, President of the Alumni Association, presides at the business meeting.



Charlie Douglass presents a gift from the Class of 1941 — a \$5,000 insurance policy.

COMMENCEMENT ADDRESS

May 25, 1961

by

THE VERY REV.

JOHN B. COBURN

Episcopal Theological School

Cambridge, Mass.



John B. Coburn

I wish to say how deeply I appreciate the honour of the invitation to participate in these Commencement exercises. It is sheer grace which permits a dean of one seminary to extend to another dean such an invitation — as it is sheer grace which permits the other to accept.

Grace, however, is what I have come to expect from your dean. It is said the people who know a minister best are his wife, his secretary and his successor. Having followed him as Rector of Grace Church and Chaplain at Amherst, in the Church Society for College Work, and now into theological education, I have come to know that he has no weakness, only strength.

I recall the Sunday in Amherst seven years after Dean Trotter had left and when I announced my resignation, and you can imagine the consternation in the congregation! After the service an elderly, maiden lady, retired school teacher came up to me weeping. I patted her on the back and said, "Don't worry, these rectors come and go, but they get better and better." "Oh, no," she replied, "That's the trouble. They get worse and worse!"

So with admiration for the dean and affection for his wife (as long as they keep in balance it will be all right) let me say what a privilege it is to be with you. Other reasons for my pleasure in being here are that ETS and VTS share the same spirit and the same way of looking at life, when we turn down applicants they go to VTS and vice versa. As a matter of fact, on a personal level most of my early friendships in the ministry were Virginia graduates so that I can say, "Some of my best friends are Virginians." In this particular congregation there are probably more close personal friends than I would have at a similar gathering in Cambridge.

The Dean has said I can speak on anything I want to (for as long as I want to). So I have tried to back away from the immediate issues everybody in seminary life is involved in to see if I can say two or three fundamental words (hopefully fresh ones) to you who are about to leave and step into the first chapter of your ministry.

I. First let me say, the ministry is a wonderful way to spend your life. Since you have only one way to live, this is a wonderful way to do it.

If you want to have your life count there is no better way. You will have an opportunity to meet people on the deepest levels of their lives where they are trying to grapple for some kind of sense as to what is it all about? Why are they here? Why is there suffering? What does love mean? What happens to them when they die? You can be with these people not on the surface but on the depths and heights; trying to help them discern the hand of God so that no matter what happens they may have the sense that God is involved, that he has some purpose and therefore that life is good. It is meant to be lived and you go with them out into the mainstream of life.

As a Christian minister to be able to express some relationship between the ideal and the Real; to take the latent idealism that exists in men, to give it a focus, and to relate it to Him who is eternally Real — what a wonderful way to spend your life — that men and the world may be more ideal because more real. So you can embark upon this step with zest, enthusiasm, joy that your life will count in this way.

Not, you understand, that the world agrees with this. The world has other criteria for wonderful living than the criteria set forth by the ministry. Not worse necessarily — not better necessarily — but certainly different. It might even be said that the world doesn't really consider the life of the minister as any kind of life.

If you want to live "wonderfully" then live a way so that your life counts for mankind, an ordered society, a just society, even an affluent society. But if you want your life to amount to something in this day and age, surely you won't put it into the ministry — says the world. If your life is to count, go into science, not the ministry. How many, for example, of your parents were disappointed when you told them you had chosen the ministry?

And the Church is so much a part of the world that it seems as though it agrees. Not with its whole heart, of course, but no one would declare that the Church speaks with a clear voice about her ministry today. It is an uncertain sound that she makes.

For example, why do only six men out of ten in the Protestant Episcopal ministry come from the Protestant Episcopal Church? Why are enrollments for the ministry declining in every church and every faith in America? Why do responsible Protestant leaders warn of a shortage of 50,000 Protestant ministers by 1970?

Why is the most effective recruitment program today — the Rockefeller Brothers Theological Fellowship Program — sponsored by an organization outside the institutional church? Why is it effectively precisely because it is outside the Church? Why is it that the most effective recruiting program in the Episcopal Church is that conducted annually by the Conference on the Ministry at the Virginia Theological Seminary? Why should this

be the responsibility of the seminaries in any case, if their primary task is theological education? Why are they called upon to spend so much time and energy in the task of recruitment? Why do so many of the "great" churches in terms of the world, provide so few men for the ministry? Why does a Bishop say so many Protestant Episcopal families want their sons to go into any profession — except politics or the priesthood?

It is a wonderful way to spend a life, but the world does not agree. And the Church shows little evidence that she believes the ministry is of critical importance in her mission to the world — else she would not speak with such an uncertain voice.

II. So, if it's a wonderful way to spend a life, you'd better know what you are doing. You'd better know what the Gospel is, what people are like, what society thinks is important and be under no illusion as to the centrality of the Church or Christian faith in our culture.

In other words — if nobody else does — you of all people had better take theological education seriously. If it is true that the quality of the life of the Church rests in the long run upon the quality of the lives of the clergy, then the most important task in the inner life of the Church is theological education. Here is the heart of what we are about, the most significant, complex, and compelling task: God is at the same time the object of our critical examination and also the subject whom we can know only as we trust him. Theological education is therefore a *shattering* experience because as our ideas of God change, so do our ideas of ourselves and of the world. And yet it is a most fundamental and *enduring* one, for it is only as we come to know who God is that we come to know who we are and all men.

Theological education reminds us that we are concerned with the *mind*. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Ideas are the most powerful force in the world: they create, destroy, recreate societies. Think of the power of the ideas of Karl Marx, Darwin and Freud. Nearly everything in our society today is determined by the power of those ideas that came out of the past one hundred years.

The Christian idea is of God who "so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life." It was no accident that the first great missionary of the Church was the first intellectual. Our job is to wrestle with the ideas of men of the past, and of the present, so that we may know the ideas of the man in the pew. This holds especially in our tradition where the "gentle light of reason" is held high. Trust all who search for the truth to come to him who said, "I am the truth." What a travesty of the ministry it is when a clergyman can count it a compliment that a parishioner says of him, "He doesn't really say anything in the pulpit, but he sure is a nifty guy."

It may be that the world is more concerned about this than the Church. At least the world spares no time or money to enlist the best brains and best manpower for her enterprises. Look, for example, at the recruitment and training programs of any industrial concern: two years at a minimum with full salary paid. In some instances for top research men: four years of college and three years of graduate study. All to one end: that the best men may receive the best education for their task.

The world understands this better than the Church. There is no denying a wave of anti-intellectualism. The seminaries in part are responsible for the failure to execute their task well but they are not responsible for the attack on what is represented in theological education. There are many complex factors — economics, manpower — and no easy solution.

However I do wish to say these three things:

- (1) Education is more important than training. You can train children and animals but you have to educate people. There is no short cut to education, each person can grow only for himself.
- (2) At present the financing of our students is utter chaos. This results in anxiety and uncertainty for those students with insufficient money — particularly married men with children — as they do not know whether they will have any money, or how much. And financial anxiety as the groundwork upon which men stand undercuts the stability necessary for theological education to take place.
- (3) It is frequently said that the seminaries ought to get together and make a joint appeal for capital funds rather than to have the individual seminaries responsible for their own needs. The implication always is that the Church at large would therefore be willing to support theological education at large. Is there the slightest evidence in the Church that such support would be forthcoming to meet the (in my judgment) minimal figures of fifty million dollars?

Theological education is of course a continuing process. These three years are only the beginning, but it is the first step which is most important. So if it's a wonderful way to spend your life, you better know what you are doing.

III. If it's a wonderful way to spend your life, you'd better know what you are doing — so you can be yourself. You ought to be free to be yourself. You will be free to be yourself if you are theologically educated because you will know the authority under which you stand. It is Christ's authority — as it is his ministry — which sets you free to be yourself.

Christ sets you free from all lesser authorities like being a success in the ministry, being driven by numbers and money (external signs have little relation to inner reality), or being popular and accepted (grace includes judgment), or like always knowing the answers to questions.

(The answers in the back of the book are few and far between.) It may be perfectly proper to be successful and popular and to be wiser than your people, but in themselves as ends they tyrannize and enslave and destroy a ministry.

Bonhoeffer says — in another connection but relevant here — “to be a Christian is to be a man.” This means to enter fully into the struggle of what it is to be a human being and a Christian minister, to have inner toughness and integrity. This means to go about our task with a certain lightness — Ellul says “a style of life,” staying loose to life, yet entering into the mainstream, whether we live or die we are the Lord’s. We are not called to be successful, only to be faithful. This rests — I believe — finally on our inner life where we deal with Christ, the “dumb region of the heart,” where we come to know him directly and as Carlyle said, “not by hearsay.”

My conclusion is a brief one. We are to be set free to be ourselves that our people may be themselves. They are set as the Church in the world. Their temptation and ours will be to take them out of the world into the Church, when it must be just the other way around. Our ministry is to help our people carry out their ministries where they are.

When they are gathered we may preach the Word and administer the Sacraments so that they may be strengthened and sent into the world. Their ministry, which is that of service, is described by Hendrick Kraemer in these words: “Unselfish and disinterested service to fellow-men in numberless forms, often without uttering one so-called ‘religious’ word; being reconciler in the grievous conflicts that separate men and communities; questioning the world incessantly and inducing it to put the *right* questions in regard to its problems; letting itself be questioned by the world, contradicting it when necessary, and reminding it of the divine judgment which hangs over everything and everyone; throughout all this service — reconciliation, contradiction and questioning — sounding the note of the certainty of God’s triumphant love.” (*A Theology of the Laity*.)

The world will listen as our people in their ministry sound the “note of certainty of God’s triumphant love.” Christian people will sound this note as we sound it in our ministry. We will sound it more by what we are than what we do. As we know it, live by it, are possessed by it then what a wonderful life we shall have in the ministry of Christ’s Church. May this life of wonder, of mystery, and of certainty of God’s triumphant love be yours.

THE NEW ENGLISH BIBLE

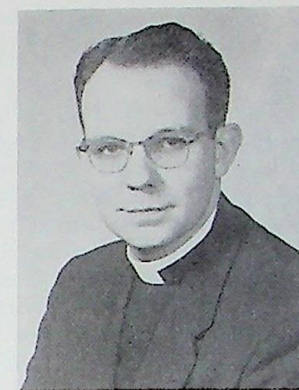
A Review Article

by

THE REV. RICHARD REID

Assistant Professor of

New Testament



Richard Reid

If the Italian proverb, *traduttore traditore* (the translator is a traitor), is true, then presumably the function of a review of a translation is to keep the unwary from being misled. Happily the present reviewer feels that there is no such danger in the case of the New Testament portion of the New English Bible which was published this spring by the Cambridge and Oxford University Presses. Its appearance is altogether a happy event. The translation has a remarkable freshness and vigor. Although it is a very careful and accurate rendering of the Greek, it is not at all pedantic. In keeping with modern English style the translators have decided to use short sentences rather than preserving the longer ones characteristic of Greek style, and they have tried always to make clear to a modern reader the meaning of the original.

The translation was made by a group of eminent British scholars under the chairmanship of C. H. Dodd. The draft translation was submitted to a literary committee whose responsibility it was to make suggestions about wording and style. The work was supervised by a commission appointed by most of the leading non-Roman denominations in the British Isles including the Church of England and the Church of Scotland. Unlike both the English Revised Version of 1881 and 1885 and the Revised Standard Version (RSV) of 1946 and 1952, this is an entirely new translation and not a revision of the King James Version (KJV). This fact will make American readers who are used to the RSV think that this is a much more radical translation which indeed it is. Though it is not as free as J. B. Phillip’s rendition, still it is by no means enslaved to the letter and the translators feel free to paraphrase when to do so will more clearly bring out the meaning of the original. Ephesians 6:4 is a good example. The New English Bible (NEB) reads, “You fathers must not goad your children to resentment, but give them the instruction, and the correction, which belong to a Christian upbringing.” The last six words, “which belong to a Christian upbringing,” translate only one word in the Greek, *κυριον*, “of the Lord.” If the purpose of a translation is, as F. F. Bruce says, (*The English Bible*, Oxford University Press, 1961, \$3.75.) “. . . as far as possible, to produce the same effect on readers

of the translation as the original text produces or produced on those able to read it," I should say that the NEB rendition of Ephesians 6:4 is very successful.

There are many places where the freedom of the translation has resulted in conveying the meaning of the Greek with a clarity and vigor which can only commend itself to a modern reader. Ephesians 4:27 "leave no loophole for the devil." Matthew 18:24, the story of the unmerciful servant whose "debt ran into millions." This is much better for modern readers than the RSV's "ten thousand talents." The willingness of the translators to convey the sense rather than the literal translation is especially clear in the parable of the workers in the vineyard in Matthew 20. The KJV says that the householder "agreed with the labourers for a penny a day." The RSV changes it to "agreeing with the laborers for a denarius a day" which is a more accurate but hardly more lucid translation. The NEB abandons any attempt to convert the value of Roman money into modern terms and expresses what is clearly the meaning of the verse by translating "agreeing to pay them the usual day's wage." Also the notations of time in the story, "the third hour," "the sixth hour," "the ninth hour," and "the eleventh hour" become "three hours later," "at noon," "at three in the afternoon," and "an hour before sunset."

Any new translation of the New Testament is bound to be judged, at least by many, by the way it renders the well known passages like the Sermon on the Mount and I Corinthians 13. Needless to say, this is really an unfair test since the older versions of these passages are hallowed by centuries of use. Yet even here the new translation stands up well. The Lord's Prayer for example is exceedingly good.

"Our Father in heaven,
Thy name be hallowed;
Thy kingdom come,
Thy will be done,
On earth as in heaven.
Give us today our daily bread.
Forgive us the wrong we have done,
As we have forgiven those who have wronged us.
And do not bring us to the test,
But save us from the evil one."

The last two lines are particularly noteworthy. "Test" is a much better translation of *πειρασμος* than "temptation" since the petition is surely asking to be delivered from the trial of the eschatological days and not from temptation in the usual sense of the word. Treating *τον πονηρον* as masculine, "the evil one," is surely better than the neuter "evil." Either one is possible of course but both Jesus and his hearers were accustomed to thinking in personal terms rather than abstractions.

In spite of the general excellence of the translation there are some criticisms to be made, or at least questions to be raised. One of the problems which face any translator is the question of whether a given Greek word must always be rendered by the same English word. If the translation is to produce the same effect as the original, then of course

an argument can be made for using the same English word since part of the effect of the original depends on the fact that the same word appears in Greek. On the other hand, since words are not mathematical symbols expressing a single idea but often include a whole constellation of meanings, it is really impossible always to translate a Greek word by the same word in English. The translators of the NEB have wisely chosen not to limit themselves in this way. There are some cases however where one wonders why they have used such a variety of English translations. The word *γραμματεως*, translated "scribe" in the KJV and the RSV, appears in Matthew 2:4 as "lawyers," in Matthew 5:20 as "doctors of the law," in Matthew 7:29 as "teachers," and in Matthew 13:52 as "teacher of the law." Admitting that the word does include these various aspects and is of very frequent occurrence in the gospels, one wonders if so much variety in English is necessary for one Greek word.

Another word that is translated by more than one English word is the adjective *αγιος*. When it appears as an attribute of God, as for example in Revelation 4:8, it is translated "holy." But when the same word is used to describe the church in I Peter 2:9, it becomes "dedicated." "But you are a chosen race, a royal priesthood, a dedicated nation." The word "dedicated" certainly conveys one aspect of the meaning of *αγιος*, but it does miss the connection between the holiness of God and the holiness of those whom God has called. "Ye shall be holy, for I the Lord your God am holy." (Leviticus 19:2)

The repeated translation of *αδελφοι* in the Pauline epistles as "friends" instead of "brothers" seems to weaken Paul's meaning. Surely he meant to imply that the relationship between himself and the other Christians stemmed from their belonging to the same family. The fact that this translation was made for British readers means that in a few places the wording is different from that common in this country. In Matthew 5:25f. the person who does not come to terms with an adversary is in danger of being handed over to the "constable" and imprisoned until he has paid the last "farthing." In Mark 2:23 Jesus was going through the "cornfields" and his disciples began to pluck "ears of corn." Of course the English do not understand "corn" in our sense of the word but mean by it "grain." In Mark 3:6 the partisans of Herod begin plotting against Jesus to see how they can "make away with him." The Greek word means "kill" and the American idiom would surely be "do away with him." It is also surprising in the feeding of the multitude to discover that the disciples had "two fishes." Paul's hope in Philippians 2:23 to send Timothy "as soon as ever I can see how things are going with me" sounds a little strange. Why do we need the "ever?"

The publication of the NEB coincides with the 350th anniversary of the KJV. It coincides also with the publication of a new history of the English Bible by F. F. Bruce to which reference has already been made. Bruce's book makes very interesting reading along with the new translation. For one thing Bruce discusses the problems of translating the Bible into English and cites numerous examples. He traces the history of the

English Bible from Anglo-Saxon times down to the present. In illustrating the characteristics of various translations he regularly cites certain passages like the introduction to Hebrews and the parable of the Good Samaritan. This makes it possible to compare the translations easily.

One of the interesting features of Bruce's book, especially in the light of the criticism of the NEB, is his references to the criticisms that have arisen about most of the translations in the past. Wycliffe and Tyndale, of course, were considered heretics for their efforts. Dr. Hugh Broughton, a distinguished 17th century scholar, described the KJV in these words:

The late Bible . . . was sent to me to censure: which bred in me a sadness that will grieve me while I breathe, it is so ill done. Tell His Majesty that I had rather be rent in pieces with wild horses, than any such translation by my consent should be urged upon poor churches . . . The new edition crosseth me. I require it to be burnt. (Bruce, op. cit., p. 107)

The English Revised Version of 1881 and 1885 was warmly welcomed by Dean Burgon as "tasteless, unlovely, harsh, unidiomatic; servile without being really faithful — pedantic without being really learned — an unreadable translation, in short; the result of a vast amount of labour indeed, but of wondrous little skill — how all this has come about it were utterly useless at this time of day to enquire." (Bruce, op. cit. p. 150) The RSV received its share of criticism including the charge of communist influence.

Though the NEB has been criticized, the criticisms, at least those that I have seen, have been based on literary rather than doctrinal grounds. In the 16th and 17th centuries people feared that the English translations were heretical — that they would in some way destroy the purity of God's truth. Their reaction to this danger was often violent. Now we are less sensitive to theological questions but extremely sensitive to the question of literary merit. In reading the reviews of the NEB in the popular press one almost feels that the purpose of a translation is not to convey the meaning of the original in simple, direct, and lucid English, but to retain the rhythm, style, cadences, and majesty of the KJV even at the expense of clarity.

No one can deny the beauty and the majesty of the KJV. Nor is it possible or desirable that it ever disappear entirely from use. It is too firmly rooted in the piety and in the language and literature of the English speaking world. But as Archbishop Matthew Parker pointed out in a different context "yet should it nothing hinder but rather do much good to have diversity of translations and readings." (Bruce, op. cit., p. 91) Until the happy day arrives when everyone is able to read Hebrew and Greek, translations of the Bible will be essential. Whether or not the NEB will be a popular success remains to be seen. There can be no doubt that it will play an increasingly important role in the study of the Bible and that it richly deserves careful reading.

A Tribute to

DEAN ZABRISKIE

by

**The Rev. Alden D. Kelley,
S.T.D.**

Bexley Hall, Gambier, Ohio



The Rev. A. C. Zabriskie

The Rev. Alden D. Kelley delivered the Zabriskie Lectures on "The Ministry of The Laity" in April, 1961 and in his opening remarks paid the following tribute to the memory of Dean Zabriskie.

It is an honor and a humbling experience to be here in the place hallowed for me, as for many others, by memories of Alexander Zabriskie. I need not in this company extol his virtues and above all his capacity for offering to all who knew him a deep affection and concern. His charity embraced even those who did not wholly agree with him or he with them.

I believe this was grounded in a profound faith in the Holy Spirit, who can lead us into all truth, and in his yearning that others should know for themselves the freedom and faith that he had found. In fact, one might say that he was utterly committed to a true unity not only among ecclesiastical groups (a fact well-known), but also among persons. One felt that this was his peculiar and unique vocation.

It is often revealing of a biographer to note the elements of his subject's life that he seems most to stress. If we apply this to the writing of ZAB and particularly his life of Bishop Brent, it is striking to recall how sensitive he was to the Bishop's sense of vocation. One could even take a few lines as descriptive of the author's own conviction: "To share in God's activities and to be raised to eternal life depended on personal relationship with Him. Such relationship being men's highest good, was also their vocation; it was the end for which they were created."

I feel that this was not only the ground of ZAB's own life (summed up in the words of Dante which he quotes in the same volume, "In His will is our peace") but this awareness he passionately desired for others. More, he trusted the Holy Spirit's direction of the vocation of *others* and that is a rarer quality than certainty about one's own calling.

Thus, I am emboldened to hope that he would have approved of the subject of these lectures (and perhaps even of its treatment) because to discuss the laity, as the people of God, *under* God, and *for* God is to talk about our common Christian vocation.

A Report on

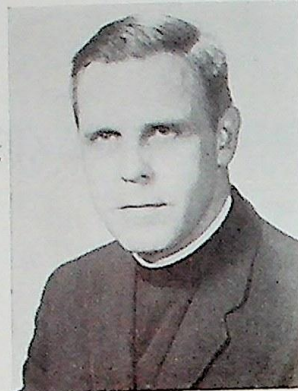
FACULTY

CURRICULUM DISCUSSION

(given at a joint meeting of the Faculty and the Board of Trustees of Virginia Seminary, 23 May 1961.)

THE REV. C. P. PRICE

**Associate Professor of
Systematic Theology**



C. P. Price

The Faculty turned over its Book Club meetings during the past academic year to discussion of the curriculum. We spent several hours on the first Monday evening of each month hearing and discussing a report from each department of the faculty in turn, covering its present aims and use of allotted hours, its goals, its plans for the future. (John Woolverton's report on the teaching of Church History was printed in an earlier issue of the Journal.) This year-long discussion was our opening of a full-scale consideration of the Seminary curriculum. Curriculum is a large and delicate subject. It has been discussed department by department. We have not considered it at length as a whole. This report is consequently an interim report. We do not expect to be ready to propose a curriculum which represents the mind of the whole faculty until next year. Meanwhile it is in order to indicate where we stand.

What I have to say is not a bare summary of our departmental conclusions. I have taken the liberty of generalizing upon them in a way which I trust is faithful to the tenor of all our discussions.

I.

What is a curriculum? I learned from Matt Warren's course in Christian Education now twelve years ago that a curriculum is everything that goes on in an institution. This insight is particularly important in understanding the Seminary. As most of us know first hand, education goes on here in dormitory rooms, around the coffee machine, in walks around the campus, in terms of what seminary activities are encouraged or discouraged, as well as in classrooms. Education is a function of our common life.

Having said that, I hasten to say in the next place that the curriculum is a certain distribution of academic hours for the purposes of instruction. The decisions made in the course of making that distribution have a good deal to say about theological education as we conceive it here. In the third place, the curriculum is the content of the courses taught on that schedule. When we speak about curriculum, we usually mean the second of these items, a schedule of distribution of academic hours; but this

schedule is only a small part of what is involved in a curriculum, the part of the iceberg above the surface.

This top of the iceberg is an outward and visible sign of the life of the faculty, a sacrament of the faculty. As far as the content of the courses is concerned, it is the life and thought of the members of the faculty. Jack Beckwith told us in the course of his report on homiletics that all of us preached when we lectured. It would not be unfair to say that we give ourselves in our courses. Bill Frank, now at medical school, says that the detachment of the teaching there is one of the most striking differences between that institution and ours. Our courses are the vehicles for the faculty's expression of its Christian concerns, as parishes are for some and as other vocations are for others.

As far as the distribution of the teaching hours is concerned, that too is an outward expression of the life of the faculty. It represents our meeting of minds, our common decisions about emphasis and balance in the curriculum. These decisions change as a result of two factors. The faculty changes. The life of the church and the world changes. Our curriculum aims at being responsible to both. Curriculum is always a concern of the faculty, and I venture to think that it always will be. We'll probably never get a perfect curriculum, certainly inside a three-year course. Despite our perennial awareness of the shortcomings of our program of study, however, and our perhaps excessive rearranging of it, I think that most of us would feel that at any given time the curriculum has represented our intentions fairly well, and continues to do so. None of the changes in recent years have stood for a really radical departure.

The curriculum is an outward and visible sign of this institution as a whole. We recognize that more than the faculty is concerned with it. The church is concerned with it, because they are concerned with the men whom it moulds. We intend to be responsible to the needs of the church. We gladly recognize that the criticism and approval of our curriculum decisions by the Board of Trustees is an essential part of getting and keeping the most adequate curriculum we can.

II.

Some more specific remarks about our year of discussion may be of interest.

- A. Each department recognized in different ways that theological education poses two problems. The two are logically separable, but actually intertwined beyond the possibility of separation.
 1. First, we are engaged in the teaching of facts and techniques. There is a body of content which we aim to pass on.
 2. Second, we are engaged in the opening of students' minds, in beginning in them what we hope will be a continual process of growth. Thus, the Biblical departments aim not only at teaching the contents of the Old and New Testaments, but also at teaching a student to think *biblically*. The church history department aims not only at teaching dates, persons and

places, but also at teaching a student to think *historically*. The department of theology aims not only at teaching a system of theology, but also at teaching a student to think *theologically*. (The pattern of thought behind this whole section is originally Dr. Stanley's, as his students will recognize.) This pastoral disciplines aim not only at teaching certain skills, certain techniques, but also at teaching a student to think *personally*. (This word was chosen in consultation with John Soleau; it stands for both individual and social concerns, both of which go into the making of a person. To think personally lies behind not only pastoral care, but also preaching and the use of the voice. In his report to us, Dr. Beveridge was especially concerned to make this point.) It is one of the uncovenanted mercies of God that these four ways of thinking are at a deep level one. That fact makes our enterprise possible.

3. Ideally, we ought to take on both these jobs equally. In fact, to do so is impossible in three years. All of us have to balance our responsibilities in these areas. Different departments make the balance in different ways. I hope I do not seriously misrepresent my colleagues if I should say that on the whole, we give the second emphasis an edge over the first, although I should not want us thought irresponsible in the first area. One cannot learn to think without some facts to think with. But once one learns to think biblically, historically, theologically and personally, information and skill can be mastered throughout a lifetime. If facts are mastered at the expense of this process of growth, they are dead and probably dangerous.

B. Certain concrete problems emerged in our discussions.

1. We recognized that the teaching of Greek for three semesters only, as at present, is unsatisfactory. Out of our discussions has come a proposal which we hope will improve matters. I shall have to leave the details of the proposal to be explained by members of the New Testament department directly concerned with it.
2. The present curriculum confronts an incoming student with ancient history — Old Testament, New Testament and Church History courses — and Speech and Music. No course meets the serious intellectual problems with which many students come to this place. There is a need for an introductory courses in apologetics at the beginning of the first year. At the same time, the teachers of Church History reported a hard time in getting started, since their beginnings presuppose a grounding in the New Testament. Thus we propose to move the beginning of the Church History course to the Spring semester of Junior year and put Apologetics in its place. (This turned out to be one of our more soluble problems.)
3. A third concrete problem we have not thought through to a satisfactory conclusion — the place of electives in our curriculum. We all agree that electives are a good idea for both teacher and student. There is some difference among us about how much room there is in our very limited number of hours for elective courses, since they tend to distract from the weight of comprehensive surveys. The major argument against electives is that they encourage a student to specialize prematurely at the expense of a thorough grounding in the kind of a program envisioned by Canon 29. The major arguments in favor of them lie in the direction of pointing out that a learned ministry should master some subjects in depth as well as in breadth, that the range of abilities of the student body, which is very wide, can be met by electives with a comparable range of challenge built in, and that the present size of the faculty makes an elective program somewhat larger than our present one both possible and attractive.

C. Most of my colleagues will agree that any curriculum we design should meet the following specifications:

1. There shall be no more than 90 semester hours in total.
2. There shall be no more than five subjects in any semester.
3. Most courses should be three-hour courses.
4. We should be responsible to Canon 29.

III.

Two conversations impressed me particularly during the course of the year's meetings. One occurred at the end of the theology department's report, when Cliff and Molle described the teaching of Dr. Bell, their teacher of theology here. The other took place in the course of John Soleau's presentation of the historical development of the teaching of pastoral theology in American theological schools, and of the particularly Anglican emphasis on the 'cure of souls.' The confluence of these two trends has had a particularly important bearing on our Seminary's pastoral training.

It has seemed to me a just generalization from these discussions that our faculty is anxious to discover and affirm the continuity of its teaching with its past. We recognize that what we teach here is not the same as what we taught a generation ago. But there is a deep underlying continuity. That continuity can be expressed in our steady emphasis on the *pastoral* ministry; in our steady insistence on *relevant* theology; in our perennial concern for an *evangelical* and *missionary* spirit. When faculty changes, the curriculum will change. As the church changes and the world changes, the curriculum will change. The pastoral, relevant, evangelical, missionary reference points seem to be fixed.

The faculty discussions of curriculum this year have been preliminary and exploratory. We do not have a common mind about the details of a new curriculum. I've tried to reflect here the shape of our thinking so far, both the direction in which it is moving and its fixed points of reference.

An Alumnus Pays His Book Bill

Dear Paul (Sorel),

In reply to your recent statement and request to send a check, I wish to inform you that the present condition of my bank account makes it almost impossible. My shattered financial condition is due to Federal Laws, County Laws, City Laws, Corporation Laws, Liquor Laws, Mother-in-Laws, Sister-in-Laws, and Outlaws.

Through these Laws I am compelled to pay a Business Tax, Amusement Tax, Head Tax, School Tax, Gas Tax, Light Tax, Sales Tax, Liquor Tax, Carpet Tax, Income Tax, Food Tax, Furniture Tax, and Excise Tax. Even my brains are Taxed. I am required to get a Business License, Car License, Hunting and Fishing License, Truck License not to mention a Marriage License, and Dog License.

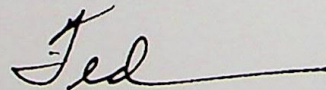
I am also required to contribute to every society and organization which the genius of man is capable of bringing to life; to Women's Relief, the Unemployment Relief, and the Gold Diggers' Relief. Also to every hospital and charitable institution in the city, including the Red Cross, the Black Cross, the Burning Cross, the Purple Cross and the Double Cross.

For my own safety I am required to carry Life Insurance, Property Insurance, Liability Insurance, Burglar Insurance, Accident Insurance, Business Insurance, Earthquake Insurance, Unemployment Insurance, Old Age Insurance and Fire Insurance.

My business is so governed that it is no easy matter to find out who owns it; I am Inspected, Expected, Suspected, Disrespected, Rejected, Dejected, Examined, Reexamined, Informed, Required, Summoned, Fined, Commanded and Compelled until I provide an inexhaustible supply of money for every known need of the human race.

Simply because I refuse to donate to something or other I am Boycotted, Talked About, Lied About, Held up, Held down and Robbed until I am almost ruined. I can tell you honestly that for a miracle that happened, I could not enclose this check. The wolf that comes to my door now-a-days just had pups in my kitchen. I sold them and here is the money.

Very truly yours,



Ted

BOOK REVIEWS

THE INTERPRETATION OF SCRIPTURE, by James D. Smart, Philadelphia, The Westminster Press, 1961, 317pp. \$6.00

It is seldom that one finds in a single book such a wealth of material presented with such clarity and insight. Prof. Smart has set out "to bring into the open certain questions that are preliminary to the development of Biblical theology and to theological exposition..." and he has succeeded admirably. The questions with which he deals are those of the subjective factor in Biblical interpretation, of the unity, authority, and inspiration of the Bible, of the use of allegory and typology as techniques for understanding the Biblical message, and of the meaning of "Biblical theology." In each case he includes a summary and critical evaluation of the contributions of major authors to the question under consideration. Though it was not the author's intent to write a history of Biblical interpretation, the book does, therefore, contain a great deal of information about that history, information that is all the more valuable because it is seen in the light of the author's interest to ask how we are to understand the message of the Bible in our own day.

The author begins by calling attention to what he describes as "The Mystery of the Scriptures." By this he means the ability of the Scriptures "to hide their meaning, from even the most intelligent and earnest of men, and then suddenly to disclose their meaning with revolutionary consequences in human life." It is this ability which gives the Scriptures their unique character and points to their "hidden center." But it is also this ability which raises the problem of Biblical interpretation. The Bible must be interpreted historically but it must also be interpreted theologically. That is we must seek to understand what the Scriptures meant in the context in which they were written and what they tell us of ancient peoples, but we must also seek to understand how the Word of God speaks to us today through them. These two aspects of Biblical interpretation, exegesis and exposition, must go hand in hand, and they are a never-ending task since we are in an ever-changing situation. This dual nature of Biblical interpretation means that the

presuppositions which one brings to the study of the Bible are of vital importance. If one comes expecting to find only the history of ancient religion, that is what one will find. Thus there is always a subjective factor involved and any attempt to read the Bible "objectively" is doomed to failure. It is always read within the context of some "faith" which means then that for the Christian there is an intimate connection between the Bible and the Church for it is the Church's faith which provides the context for the understanding of the Scriptures.

In discussing the unity of the Bible and the use of allegory or typology in interpreting it, Prof. Smart makes a very useful distinction between "prediction and fulfillment" and "promise and fulfillment." The first implies a rather mechanical view of the unity in which a prediction is literally fulfilled by a later event. Smart admits that the Bible does in places support such a view, for example in parts of Matthew's Gospel. But he argues that the other view is more basic to an understanding of the unity of the Bible. This view sees the unity not in any mechanical fashion but rather in the consistency of God's plan and purpose for His people. If God has acted in the past to save His people, He will act so again in the future. Thus Second Isaiah can interpret the deliverance from Babylon in terms of the deliverance at the Red Sea and the New Testament can see the Christ event as a new Exodus of the people of God.

Prof. Smart's discussion of the authority and inspiration of the Bible is particularly helpful. He avoids many of the pitfalls of previous writers by suggesting that both the authority and inspiration of the Bible are to be seen in the light of the dual nature of Christ. Jesus' unique authority stems from the fact that He is the Word of God incarnate. Yet to say that is in no way to deny — indeed it is to affirm — that he was fully human and therefore subject to all the conditions of life as a first-century Jew. Although outsiders may have occasionally been surprised at his way of teaching (Mark 1:27), this authority was finally evident only to those who committed themselves to Him in faith and trust. So with the Bible. Any attempt to prove its authority or inspiration to

outsiders (e.g. by arguments from miracle or prophecy, or by the claim that the Bible is the work of "religious geniuses") is impossible.

The final two chapters of the book, both entitled "The Death and Rebirth of Biblical Theology," trace the history of interpretation through the past two centuries and show quite clearly the failure of *historismus* and *religionsgeschichte* and the need for a theological understanding of the Scriptures.

This brief exposition of the contents of this book can hardly do it justice, but I hope that it has made clear the value of the work. I suppose that no reviewer feels he has done his job without making at least one adverse comment. Mine is that in his discussion of the canon the author seems to me to fail to do justice to the criterion of apostolicity which was applied to the New Testament books that were included. But this is a small, if not inconsequential, criticism of a book which has so many virtues and which provides so much stimulating material on a topic that is of vital interest to anyone who is concerned to understand and interpret the Bible.

RICHARD REID

THIS WORLD AND THE BEYOND.

Rudolph Bultmann. New York: Charles Scribner's Sons. 248 pp. \$3.50.

Rudolph Bultmann is a man full of surprises. No sooner do we put him in a theological box than we find ourselves appreciating a new facet of his work. This chronologically arranged collection of his sermons, preached in the anxious years between 1936 and 1950 at the University of Marburg, reveals an affirmative and moving quality that one might not be led to expect from his more technical works.

The twenty-one sermons are exegetical in nature, each closely developed upon a single theme. Two of the texts are from the Old Testament, nine from the Synoptics, four from the Fourth Gospel, one from Acts, three from the Pauline letters and one from Revelation. The texts chosen are ones that are meaty and often perplexing to the Bible-reader, be he clergyman or layman; for example: St. Paul on the Areopagus, Christ's exhortation "Be not anxious", the saying about

the Holy Spirit's coming to lead us into all truth and to judge the world, the parable of the wedding feast, the Pauline text about the earthen vessels in which God's power is manifest. It is surprising how many of the central concerns of theology are dealt with in this collection of sermons.

They vary greatly in length and in style. At times Professor Bultmann seems still to be in the lecture hall, and the writing is near essay style, while at other times each word seems calculated to strike the heart of the reader. I hasten to add that no sermon in this collection is concerned with simply passing on information: one is always placed in a position where decision is called for. The sermons are directed pastorally toward an academic community, but because of the basic nature of the theological themes they handle and their exegetical nature, they are also generally relevant.

Two themes predominate: the transcendent reality of God seen by faith to be actively present in His creation; and man's continual danger of believing himself to be independent, the captain of his own soul. The reviewer was amazed at Professor Bultmann's ability to find convincing and striking ways of illustrating the former as well as the latter. Also, he is convinced that even those not in agreement with much in Bultmann's existential analysis of the human situation will enjoy this collection of sermons and benefit from the careful biblical exegesis.

JOHN H. RODGERS

LANGUAGE AND RELIGIOUS LANGUAGE. A Study in the Dynamics of Translation. By Jules Laurence Moreau. (Westminster Studies in Christian Communication). Philadelphia: Westminster Press, 1961, pp. 207. \$4.50.

The responsibility of the clergyman in the face of the 'problem of communication' is first of all to understand the problem as well as he can. Such obvious features of the preacher's difficulty as widespread biblical illiteracy and the archaic and therefore unintelligible language of much standard church literature are but surface manifestations. Considerable knowledge, however, is a prerequisite for analyzing either or both of the two sides of the difficulty. On the

one hand, he must come to an understanding of the distinctive character and structure of biblical thought as that *from* which he speaks in declaring the Gospel. On the other, he must be acquainted in a responsible way with the structure and character of modern thought about reality to which he has to speak.

The first task involves, among other things, an appreciation of the distinctive character of Hebrew as a language in the narrower sense of the word and then of its character as a language in the broader sense — as a way of apprehending and speaking about "the world." As every modern tool from Koehler's lexicon through the Kittel word-book to contemporary biblical theologies demonstrates, this study leads to the awareness that we have to do with a certain 'mythic stance' which (inexplicably) takes "history" rather than "nature" as its subject matter. The further one goes, the more radical the implications are.

The second task is at least two-fold. It involves first a thorough acquaintance with the history of western thought and how biblical thought got (partly) translated into it, and how we got from Greek tragic and philosophic thought to modern scientific; and second, a knowledge of what is going on in contemporary linguistic, social-scientific and philosophic inquiry.

Some assignment! Dr. Moreau's book will serve at least to sort things out and clarify the problem, and anyone willing to work with the volume may go on to get at least that help with the problem of communication which comes of understanding it rather precisely. Moreau is a knowledgeable and perspicacious guide. But when I say work with the book, I don't mean a feet-on-the-desk operation. There is an enormous lot of information and analysis packed into the 194 pages of text, and some of the chapters are rough going, or were for me. For him who will persevere unto the end, the notes provide a fairly complete guide to relevant literature.

For those who are not up on contemporary philosophy and acquainted with the work of the troops of experts each working on what language is from a different angle (and with a distinctive terminology), let me suggest a prudent strategy for reading. Do chapters I, IV, V and VI, first, and then come back to II and III. Chapter I sets the problem

and describes the translation of the OT into Greek and biblical thought into patristic. Chapter IV characterizes the "Mythic stance" of the OT and of the Gospel (including a fascinating analysis of the semantic structure of the Creed) and deals with the language question raised thereby. Chapters V and VI deal with the various kinds of translation from literal to philosophic-theological and with the prospects for a viable medium of communication between theologian and world.

Chapter II deals with material not likely to be so familiar, namely contemporary philosophic trends as they affect the understanding of language and what it can do (linguistic analysis, logical positivism, existentialism, etc.). Chapter III is even more difficult, being an attempt to describe and compare the studies of language being carried on by linguists, semanticists, social scientists and philologists. Here and to a lesser extent in the preceding chapter the technical terminology is difficult and the treatment often overly terse and allusive.

It is a rewarding book if at times difficult to follow. The critique of Barth, Bultmann, Tillich and others is acute and interesting, and the delineation of the structure of biblical thought is quite successful. I doubt that any of the questions raised in my mind would not also occur to any other reader of the Journal. The slipperiest passages seem to me to be those where the author speaks of the Hebraic understanding of time and history. I am led to wonder if even the extraordinarily acute Dr. Moreau has been sufficiently on his guard against the imprecision of those (by now) slogans. I doubt that we can completely escape the fact that for us the word "time" especially and to a lesser extent "history" are words denoting an abstract concept of which the Hebrew was entirely innocent.

HOLT GRAHAM

THE HISTORIC REALITY OF CHRISTIAN CULTURE. By Christopher Dawson. New York: Harper & Brothers. 1960. 120 pp. and index. \$3.00.

INTERNATIONAL CONFLICT IN THE TWENTIETH CENTURY. By Herbert Butterfield. New York: Harper & Brothers. 1960. 120 pp. and index. \$3.00.

These two books constitute Volumes I and II of a new series, edited by Ruth Nanda Anshen, entitled "Christian Perspectives," some of the other authors of which will be Karl Barth, Martin D'Arcy, Karl Jaspers, Jacques Maritain and Paul Tillich. Miss Anshen will be remembered for a similar series of a few years back, entitled, "World Perspectives."

In "The Historic Reality of Christian Culture," Christopher Dawson, the eminent British Roman Catholic layman, deals with much of the same material that is the basis for his book, "Christianity and the Rise of Western Culture." He sees as a basic cause for the political confusion of our time the tendency of the modern democratic state to arrogate to itself the functions of the Church, with the result being a secularization of social institutions—particularly the family and the school. He calls for a renewed appreciation of Christian history and Christian civilization as the necessary setting for an adequate dealing with the tragic problems of our age, and he understands the word, Christian, primarily although not exclusively in a Roman Catholic sense.

The other book, "International Conflict in the Twentieth Century," is a capsule presentation of Herbert Butterfield's understanding of the need for a science of politics informed by the moral dynamic of Christian faith. On this basis he deals with the possibility of a *detente* between east and west in our times, and the Christian understanding of co-existence, using the wars of religion of the 15th and 16th centuries as a kind of historical parallel. He includes a most profound analysis of the way pervasive fear can influence national policy as a way of calling greater efforts for mutual understanding across current political lines of division—the iron curtain and the bamboo curtain.

Both of these books are interesting and useful, but they could have been more interesting and useful if they had been re-written for publication in book form. Christopher Dawson's book is actually a collection of essays apparently written over a period of time. There is a common strand running through them all, but there is also considerable overlap and unnecessary repetition, and the total effect is not what it could have been. Dr. Butterfield's book is the result of a series of lectures he gave at the inaugu-

ration of the American University School of International Service in October, 1958. More effort has been spent in working these into a book with a single objective, but not enough was done to satisfy this reader. Perhaps the question should be raised of the editor of the series as to whether she is content with the thinking of distinguished men without regard to how their thought is presented.

CHARLES D. KEAN

DIFFICULTIES IN CHRISTIAN BELIEF. Alasdair C. MacIntyre. New York: The Philosophical Library. 1960. 119 pp. \$3.75.

The author of this small volume sets himself a three-fold task. First, to explain philosophy, and its importance to the religious believer. Second, to apply the techniques of philosophical argument to certain theological problems. Third, to describe the attitude which the believer should take toward the problems which remain unsolved.

Philosophy, as Professor MacIntyre wishes to explain it, is actually one particularly philosophy—contemporary English linguistic empiricism (which also dominates most American schools). And, as many followers as it can claim, few outstanding theologians have yet been influenced by it. By and large, contemporary theology has been formulated with the aid of continental thought—which is significantly different from the major trends in England.

British empiricism has departed widely from the idea of philosophy which most of us hold. MacIntyre deals with two of the most significant aspects of this departure—the nature of the philosophical task, and the empiricist criteria of meaningfulness.

Most of us conceive of philosophy as beginning with questions about the nature of Reality; what is the universe and its purpose, *really*? Not so, says the author. The job of philosophy is to ask 'second-order' questions; 'philosophical questions are questions about questions.'

In other words, the primary concern of the philosopher is the language which science, philosophy and other disciplines use. He wants to know what the 'right' use of language is, what is valid and logical. We use language to describe reality; the philosopher wants to know

whether we are using language as it should be used.

The basic question is not whether a statement is true, but whether it makes sense. And here the empiricist resorts to his test. A statement is logically meaningful if it conceivably could be proven wrong, if it is 'capable of falsity.'

A valid statement actually performs two functions. It asserts that a certain thing is true; but, equally important, it asserts that something else is false. If I say, 'The grass is green,' I am *ipso facto* asserting that it is not red, or yellow, or any other color.

This means that if it is red, my statement is proven false. And the test of a meaningful statement is that it is at least conceivably false. If it makes sense, I can conceive of an observation which would disprove it—whether or not the proof of its falsity actually exists or not.

The reverse is true. If no conceivable observation could prove, or disprove, a statement, the statement is meaningless. I may assert: 'God is good, and no amount of evil (or good) in the world can make me feel otherwise.' If I do, then the statement (as it stands) is meaningless; no conceivable experience could disprove it. To be logically sensible, to have the possibility of being true, a statement must be conceivably false. If it is not, it may describe an emotional attitude, but not a matter of fact.

This is a realm of thought far removed from the 'existential' and 'personal' realm of most contemporary theology. A bridge needs to be built between the two realms. Unfortunately, this work makes little contribution to its building.

The author's application of the philosophical techniques of argument to theological is, basically, superficial. He both raises and answers the problems of evil, miracles, *et al* in traditional terms; his use of the jargon of contemporary philosophy turns out to be but a new tune for an old set of lyrics.

His treatment of the attitude of the believer to unsolved problems is also inadequate. He resorts here to 'existential' terms; one must either accept or reject God (and a religion) which can be neither logically proven or disproven. The problem is that the statement, 'You have to have faith', is either questionable

or meaningless in terms of the very philosophy which MacIntyre espouses.

The confrontation of contemporary empiricism with theology is not only a necessity; it holds out the promise of gain to both. A beginning has already been made. Willem Zuurdeeg, in *An Analytical Philosophy of Religion*, has attempted to use the framework of empiricism in conjunction with that of existentialism; Ian Ramsey's *Religious Language* attempts to render the experience of transcendence intelligible within the context of this same empiricism.

MacIntyre's work falls short for the basic reason that no real dialogue between philosophy and theology occurs in it. It does not probe deep enough. Not enough is accomplished by using the technique of linguistic empiricism to examine specific theological questions; the present necessity is to enquire whether, and in what terms, a discipline of thought which is self-consciously based on trust in God can make logically meaningful statements at all.

CLAY B. CARR, JR.

ELIZABETH I AND THE RELIGIOUS SETTLEMENT OF 1559 by Carl S. Meyer. St. Louis, Concordia Publishing House, 1960. 182 pp. \$4.95.

Ever since Sir John Neale's scholarly and important writings on Elizabethan parliamentary history first began to affect our understanding of Tudor ecclesiastical history there has existed the need for a study of the Elizabethan settlement of religion written by an able church historian. The former works by accomplished scholars such as Birt and Gee are frankly outdated and save for the openly biased volume by the Roman Catholic historian Philip Hughes there has appeared no careful, detailed study of the settlement in recent years. Such a study has now been presented by Carl S. Meyer, professor of historical theology at Concordia Theological Seminary in Saint Louis.

In *Elizabeth I and the Religious Settlement of 1559* Meyer concentrates, as the title suggests, upon the first year of the queen's reign. Beginning with the accession of Elizabeth, Meyer probes the difficult question of her religious convictions or lack of them. He notes

her religious predilections which incline towards Lutheranism but admits that when the ingredient of English national sentiment is added such Lutheran leanings as she has are seriously qualified. In relating the complex story of the settlement in the first Parliament of the reign, Meyer rightly relies upon Sir John Neale's reconstruction of the events and sees no need to be critical of that reconstruction as he traces the course by which the all important bills of Supremacy and Uniformity travel on their way to the statute books. A chapter is devoted to the Prayer Book encompassed in the latter bill and is largely devoted to an outline of its contents. Professor Meyer next turns to the various reactions in England to the settlement achieved by Queen and Parliament. The clergy, the laity, the recusants, and the Puritans are each allotted a full chapter. Depositions, visitations, literary controversies provide the basic elements for the discussion which the author strives to limit to events occurring within the year 1559. Finally, there is a most interesting presentation of the thirty-nine articles with a detailed discussion of them, relating them to continental sources in such a way that the author's knowledge of Lutheran confessional history is well illustrated.

Because those of us who are concerned with Tudor ecclesiastical history have felt the need for such a book as this, it is only with reluctance that this reviewer must record his disappointment. However great the need may be and however laudable this particular effort appears to be, we are confronted with a book which falls short in terms of basic, scholarly principles. The volume makes much use of printed primary sources and for this credit must be rendered, but it makes no real use of the unprinted materials still lying in great abundance in the archives of such places as Corpus Christi College, Cambridge, the Public Record Office, the British Museum, Lambeth Palace, the Bodleian and elsewhere. What is really needed now is a volume in the field of ecclesiastical history equal in scholarship to the volumes of Sir John Neale which were based in large part upon original research in manuscript materials. Because Professor Meyer failed on this level his book lacks the excitement of originality and is largely devoid of the feel of the past which is a vital element in the best historical writing.

Of course it cannot be denied that good history can be and often is written without recourse to dusty archives. But even putting aside my prejudice in favor of dust and glory, I find myself in basic conflict with Meyer's book. I have in mind at this point the growing conviction that the Elizabethan settlement of religion is not and cannot be limited to 1559 and the Acts of Supremacy and Uniformity. That which was done by the Queen and parliament in that year pointed in a direction and set down guide lines. The occurrences on the political level necessitated significant interpretation, interpretation which altered the sense of the acts themselves. To understand the Elizabethan settlement it is necessary to consider the history of the English Church in the entire period of the Queen's reign, and this must be done in relation to political, social and economic events as well.

By limiting this book to 1559 Meyer, for instance, has very great difficulty in writing a chapter on Puritanism. Certainly Puritanism ought to be considered in any book on the settlement for the religious radicals who filled the ranks of this movement contributed heavily to the formation of the settlement, but who can locate with any assurance at all the Puritans and separate them from the non-Puritans in the year 1559? It is certainly fallacious to speak of the Protestants at the Westminster Disputation as Puritans (and here I part company with Neale who thus labels them Puritans). Some men, such as Jewel and Sandys and Horne, might have been rightly labeled thus when Puritanism emerged in the Vestiarian and Admonition Controversies had not events altered their lives and the Queen called them to high Office in her Church. In 1559 one can speak of "seeds" or "roots" or "traces" or "beginnings" of Puritanism, but if this is true then it is quite wrong to omit any serious discussion of the Marian Exiles as is the case in this book.

It is true that Meyer deals with the thirty-nine articles which takes him well beyond 1559, although in his chapter on the articles he omits discussion of the Declaration of Religion as a contribution on the way towards the final product. He is interested in the articles, it would seem, because his concern in this book and in other writings to show the influences of Lutheranism upon the English Reformation. It might also be sug-

gested that he goes beyond 1559 to deal with the Articles of Religion because he is most interested in theological matters. The spirit of the book, which is most evident in this most interesting chapter on the articles, is that of a committed Lutheran scholar viewing in a friendly and appreciative way a part of the history of another communion, a communion which his own tradition has influenced in important ways, but principally in terms of its theology. On the whole Meyer creates a better atmosphere, is more genuinely open to historical truth, than is the case with Philip Hughes in his admittedly more profound but more biased and rigid third volume on the English Reformation.

Some specific points must be noted. Meyer says nothing of the difficulties involved with the so-called Guest Letter (pp. 64-5). The statement concerning the consecration of Parker (pp. 82-3) is certainly wrong. A perusal of the Ordinal would indicate as much. The author is incorrect in saying that the controversy with Harding occasioned the appearance of Jewel's *Apologia* (p. 86). The controversy with Harding began in 1564 while the *Apologia* was published in 1562. The summary of Thomas Harding's arguments (pp. 121-123) is inadequate. Richard Cartwright is noted where Thomas Cartwright is meant (p. 138). Conyers Read's name is incorrectly spelled (p. 173).

J. E. BOOTY

HISTORY OF RELIGION IN THE UNITED STATES. By Clifton E. Olmstead. Englewood Cliffs, N. J.; Prentice Hall, Inc., 1960. 628 pp. \$10.00.

For a people who have always had a keen historical sense and the collector's bug for amassing documents, it is a remarkable fact that only in the last 30 years has the American religious tradition been explored, grasped and recorded in its various historical contexts. Historians are making up for lost time in this crucial area. To the now growing shelves of works on our church tradition, Dr. Clifton E. Olmstead has added a new one-volume history of religion in the United States (actually the title is misleading for he is concerned with religion in colonial America as well—before there were any United States). This is a general history, written at the end

of a period of general studies and at the beginning of a time of increasingly detailed work in the form of biography and theological interpretation. Indeed Dr. Olmstead already makes good use of such studies, for example, H. Shelton Smith's *Changing Concepts of Original Sin*.

History of Religion in the United States is carefully organized, well balanced between theological, institutional and sociological concerns, and thorough in giving attention to the widest variety of men and movements in our churches. This survey now takes the place of older studies of American Christianity. It ought to receive the attention of serious laymen as well as parish parsons and university and theological students. Dr. Olmstead has reworked well-known material with freshness and vigor. This book breaks out of what this reviewer calls the history-of-the-ladies-aid-society type of text so often found in denominational histories in particular. Dr. Olmstead is obviously a fine scholar and historian with a breadth of knowledge and a catholic spirit. The book does not become thin soup when we reach the most recent period of American church history—the last sixty years, nor does the author, as is often the case, show signs of intellectual fatigue.

Now of course it will be true that church historians of different traditions and theological points of view will complain that so and so was not mentioned or that someone's favorite subject was slighted. As an Episcopalian, I found, however, only one error, namely the acceptance of the myth that most Southern Anglican clergy were loyalist during the American Revolution, an understandably touchy point (in Virginia, there were 105 clergy in 1776, 20 were clearly Tory, 70 not only declared allegiance to the Commonwealth but actively worked for the cause, while 15 either died or disappeared). There are other points: early temperance was different from later prohibition as seen in the history of the W.C.T.U. As Paul Carter has pointed out the early Christian socialists in America who supported the temperance (total abstinence) movement in the 1880's were not the moralistic, fundamentalists who endorsed the Eighteenth Amendment in the 1920's. Frances Willard of the early W.C.T.U. was an honorary member of the Knights of Labour. Mrs. Ella Boole, her successor from 1925 to

1933 was a member of the Daughters of the American Revolution! This distinction should be made clear, lest "emancipated" Christians condemn outright. What were the theological influences on such things as prison reform, abolition and the founding of hospitals before the Civil War as compared to the church's interest in the labor movement afterward? The theological distinction between individual gospel (pietism) and the social gospel does not come through here. Again some Christian transcendentalists were slighted: James Marsh of the University of Vermont for instance who introduced Coleridge to America and thereby gave an alternative to Calvinism, and managed to stay within the Congregational Church in New England, is an important and neglected example.

Dr. Olmstead gives us flashes of insight in the movement of history: in the post Civil War period church attendance became a favor one did to the pastor! The role of the American Home Missionary Society in the history of American education was new to me. The sections on the Moravians, the Roman Catholic Church and the Jews in America are sensitive and thorough. There is a balance in this book between denominational history and supra denominational concerns; this is shown in the excellent section on Puritan theology which is skillfully placed within the migratory picture in America. Too often historians get the Massachusetts Bay folk over here and then neglect the migrations out of Boston. Were the Pilgrims really separatists though? Other sections of this vast subject stand out in one's mind: the careful treatment of the Negro missions and later the Negro churches. Again this is another part of our church history often neglected. Dr. Olmstead's use of sociological statistics for immigration for example is helpful. His section on the New Theology is short but well done in that it names the institutions and individuals involved. I liked also his handling of Tillich and Reinhold Niebuhr.

I was particularly interested in the author's statement in the preface which is worth repeating in part. It gives us the thesis of the book: "In keeping with the growing propensity among church historians to emphasize the role of theology, the present work has been written from a somewhat fuller theological perspective. . . . Some professional readers will prefer even more emphasis in

that direction. Others will prefer a more sociological orientation. My primary aim has been to achieve a fairly balanced treatment of American religion" (p. v). I feel the author achieves this eminently. He works finally from the religious diversity of our pluralistic society toward its unity, all the while relating the diverse religious traditions to American social, intellectual and economic life. Other church historians may begin the other way around, namely with the unity of the universal church, under such headings as the dominating Calvinism of the 17th century in the American colonies, and then show how this evolved into many diverse forms. Dr. Olmstead works in the former manner, beginning with our diversity which is perhaps more realistic in America. In any event, he proves the truth of Herbert Butterfield's recent dictum: "The History of Ideas constantly has to sink back into the ocean of General History." It is to be hoped that this fine book will be used not only as a text for seminary students but will be studied in parishes where there is concern for a fuller understanding of our Christian heritage. More than ever before, we need such study.

JOHN F. WOLVERTON

Sigurd D. Peterson, *RETARDED CHILDREN, GOD'S CHILDREN*. The Westminster Press, Philadelphia. Price \$3.00.

To anyone hesitant about placing a retarded child in an Institution, when oftentimes it is the only answer, this little book can be helpful and comforting. It is one of the few books written in recent years from the Institutional approach and is sensitive to the values of the Institution as well as to the needs and fears of parents.

There are two ideas dominating this book which at first glance appear to be antithetical to such an approach but upon a closer examination the antithesis dies. The first is the uniqueness of each individual child and the second is the role of the parent in setting forth that uniqueness. The retarded child is God's child, not only infinitely precious but in His sight indistinguishable from normal children. "To God all children are retarded," the author writes, and all deserve the same advantages in growth and development. The retarded child is slower and does not progress as far but

has a right to an equal exploitation of his potential. Each child is an individual, a person in his own right, as clear and distinct as any other child. This the trained personnel of the Institution recognizes and treasures and this the outside world, with its inordinate emphasis upon success, does not recognize nor treasure. The second idea is that a child's estimate of his own worth and identity depend upon the attitude his parents have toward him and much is said throughout the book about the role the parent plays in the nurture and happiness of the child. Here it would seem the Institutional approach would appear most inadequate but in actual practice this proves not to be the case. Where a child has not known proper love and acceptance, though permanent damage may have already been done, his only hope lies in an environment where his problem is understood and treated and where a child has known such love and acceptance when he is sent to an Institution he is not forgotten but by visits, letters, vacations and such has his place retained in the home even though he is in an Institution.

To anyone considering the placing of a retarded child in an Institution we strongly recommend a reading of this sensitive book.

JOHN Q. BECKWITH

TALES FROM A TROUBLED LAND
by Alan Paton, New York: Charles Scribner's Sons, 1961. \$3.50.

It has been a number of years since so many people of differing points of view have been so deeply moved as they were by Alan Paton's first two novels, *Cry the Beloved Country* and *Too Late the Phalarope*. *Tales of a Troubled Land* is a collection of short stories and, though the short story form is not able to carry the same heights and depths of artistic expression as the novel, the same exquisite sensitivity and deep love for humanity which we knew in the novels is present in this group of short stories. Paton expresses the same depth of insight into the human spirit and the same abundance of pity for the human situation which moved so many in his first books.

The locale of the short stories is again South Africa. As a collection, they present the total fabric of life in that land

today. The stories acquaint one with all levels of society, from that of the criminal African youth to that of the Boer farmer, caught in the prison of his own hatreds and prejudices. Writing with the same simplicity and beauty which Christians find in the Biblical narrative, Paton makes us live through the tragedy which is South Africa today.

The reader meets characters like Jacky—a boy who steals to feed his addiction to drugs yet at the same time struggles valiantly to become a priest. One feels immediately the powers of darkness which will one day completely destroy this boy. One also meets van Rensburg, the young city white who wants desperately to speak to a black man—to step across the chasm of hatred which threatens to swallow him and all his kind. The best he can manage is a secret and hurried drink in an apartment hallway with a young African he has picked up off the street.

Such is the tragic pattern of life Paton presents us. Yet, in this book, as in few others of our time, one feels not only the depth of man's fall but also the tremendous power and joy of God's redemption.

Speaking as one who recently returned from South Africa, it is truly amazing that the author of these stories, involved as he is in the life of the South African people, can, in his writing, remain so free of the hatreds which are destroying the souls of his countrymen. Paton's words sound a note of judgment which one cannot miss, yet never is the spirit of his words one of hatred toward those to whom they are directed. He loves the Boer farmer as much as he does the young African, victimized by the vicious policies of the South African nationalist movement. He never loses sight of the fact that all men have sinned and all stand in need of redemption.

For a clear picture of life in South Africa today, for a truly Christian understanding of the position of the people in that place, and for a deeply moving account of human sin and divine mercy, these stories are a must. But beyond the moving picture of life in South Africa there is the joy of reading an author whose artistry is magnificent and whose love for Christ shines through every word.

PHILIP TURNER

BRIEF NOTES

PAUL ELMER MORE, by Arthur Hazard Dakin. Princeton, New Jersey: Princeton University Press, 1960. 416 pp. \$7.50.

This is a most impressive biography of a man who was, in his later life, a blend of "Anglicanism, Buddhism, and Platonism." To theological students of a generation ago More was a figure to be reckoned with, an exponent of an intellectual and challenging Christian humanism. He discussed Plato and Platonism in such a way as to irritate members of Princeton's philosophy department, but they could not reject his spirit and his wide-ranging knowledge. His was a quest for the Ultimate which involved the whole self and influenced all he knew, all of his very full life as student, literary critic, editor, teacher, writer. T. S. Eliot considered *The Greek Tradition*.

More's greatest work . . . And what will keep the work permanently alive . . . is that nowhere is it a mere exercise of intellect, intelligence, and erudition, or the mere demonstration of a thesis held by the mind. . . . More's works are, in the deepest sense, his autobiography. One is always aware of the sincerity, and in the later works the Christian humility . . . of the concentrated mind seeking God, still with restless curiosity analyzing the disease and aberration of humanity . . . Dakin presents More's life, beginning with his birth in Saint Louis, with skill and with feeling. The biographer's frank admiration for his subject does not, however, prevent him from taking an occasional critical attitude towards More or from maintaining the historical distance necessary in any attempt to represent truthfully a person out of the past. Dakin is most able in summarizing More's writings and in offering critical insights into them. It is a high tribute to say that the summaries lead the reader to the original works themselves.

We may feel as though we live in a different world from that in which More lived (More indeed resisted this world which is now ours), but we can learn much from his questing, anti-dogmatic approach to life.

J. E. BOOTY

THE PATH TO GLORY, by J. R. H. Moorman. Greenwich, Conn.: The Seabury Press, 1960. 300 pp. \$4.75.

Under this attractive but not clearly revealing title the Bishop of Ripon in England has written of the Gospel of Luke. His book, as he makes plain in the Foreword, is not a commentary: it does not deal with any of the questions, linguistic or theological, with which technical New Testament criticism might be concerned. Its object is "to take, one by one, the sections of the Gospel and to see what it is trying to tell us, either by narrative or by reported teaching, of the meaning and message of the Incarnation." The reader will be disappointed if he should expect to find in *The Path to Glory* interpretations of the Gospel which will seem either profound or new; but if he adds it to the "good books" which he keeps on his bedside table he will find in it passages which will kindle a devotional spirit and bring helpful religious suggestion to some of the aspects of his daily life.

W. RUSSEL BOWIE

HANDBOOK OF DENOMINATIONS. By Frank S. Mead. (Second revised edition) New York: Abingdon Press, 1961. 272 pp. \$2.95.

Although he uses the editorial "we" in the acknowledgements (though he lists no collaborators), this reference book is the work of one man. Thus it is unlike other works of this type, e.g., Leo Rosten's *A Guide to American Religions* in which a spokesman of each denomination speaks for his church. I believe the *Handbook of Denominations* suffers by comparison. On the other hand, Dr. Mead includes more snippets on the multitude of churches and sects in our land than does Rosten. Denominations are arranged in alphabetical order; major groups, like the Methodists, are broken down into their many offshoots. The volume contains a popular bibliography, statistical reports, a glossary of terms, and the addresses of the church headquarters. Non Christian groups are also considered: Jewish Congregations, Vedanta, self styled Buddhist Churches (sic), Black Muslims and Bahai. The author claims this is not a popular "digest" or a book of opinion, criticism or value judgments but a reference work concerned only with "factual truth." Personally it looks like a popular digest. I guess it's handy.

JOHN WOOLVERTON

BOOKS RECEIVED

Church Education for Tomorrow. Wesner Fallow. Philadelphia: The Westminster Press, 1960. 219 pp. \$3.75.

Parents and Religion: A Preface to Christian Education. J. Gordon Chamberlain. Philadelphia: The Westminster Press, 1961. 111 pp. \$2.50.

Theory and Design of Christian Education Curriculum. D. Campbell Wychoff. Philadelphia: The Westminster Press, 1961. 219 pp. \$4.50.

The Transcendence of God, a Study in Contemporary Philosophical Theology. Edward Farley. Philadelphia: The Westminster Press, 1960. 255 pp. \$5.00.

The Coming Reformation. Geddes MacGregor. Philadelphia: The Westminster Press, 1960. 160 pp. \$3.50.

World Cultures and World Religions, the Coming Dialogue. Henrik Kraemer. Philadelphia: The Westminster Press, 1960. 386 pp. \$6.50.

The Search for Meaning, a New Approach in Psychotherapy and Pastoral Psychology. A. J. Ungersma. Philadelphia: The Westminster Press, 1961. 188 pp. \$4.75.

Methodism and Society in Historical Perspective (Methodism and Society, Vol. 1). Richard M. Cameron. New York: Abingdon Press, 1961. 349 pp. \$5.00.

The Social Sources of Church Unity. Robert Lee. New York: Abingdon Press, 1960. 238 pp. \$4.50.

Deliverance to the Captives, Sermons and Paryers. Karl Barth. New York: Harper & Brothers, 1961. 160 pp. \$3.00.

The Theology of St. Luke. Hans Conzelmann. New York: Harper & Brothers, 1961. 255 pp. \$5.00.

Nihilism, Its Origin and Nature—with a Christian Answer. Helmut Thielicke. New York: Harper & Brothers, 1961. 186 pp. \$5.00.

The Elements of Moral Theology. R. C. Mortimer. New York: Harper & Brothers, 1961. 236 pp. \$4.00.

The Scope of Demythologizing. John Macquarrie. New York: Harper & Brothers, 1961. 255 pp. \$4.50.

An Era in Anglican Theology. A. M. Ramsey. New York: Charles Scribner's Sons, 1960. 192 pp. \$3.50.

The Parables of the Kingdom. Revised edition. C. H. Dodd. New York: Charles Scribner's Sons, 1961. 176 pp. \$3.50.

Modern Heresies. John M. Krumm. Greenwich, Conn.: The Seabury Press, 1961. 182 pp. \$3.75.

Feed My Lambs, Essays in Pastoral Reconstruction. Martin Thornton. Greenwich Conn.: The Seabury Press, 1961. 142 pp. \$3.95.

The Reform of Liturgical Worship. Massey H. Shepard, Jr. New York: Oxford University Press, 1961. 118 pp. \$3.00.