

THE DUKE DIVINITY SCHOOL BULLETIN

Announcement

COURSES IN RELIGION

DUKE UNIVERSITY SUMMER SESSION

1943

Durham, North Carolina

First Term: June 8 to July 19

Second Term: July 20 to August 30

VOLUME VIII

February, 1943

NUMBER 1

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DURHAM, N. C.

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COURSES IN RELIGION

DUKE UNIVERSITY SUMMER SESSION

Courses in religion and related fields will be offered in the Duke University Summer Session of 1943. These courses are subject to all the regulations of the Duke University Summer Session as published in the Summer Session Bulletin. The undergraduate credits secured will count on the Bachelor of Arts degree. Graduate credits will count on the Bachelor of Divinity, Master of Arts and Doctor of Philosophy degrees. These credits may, of course, be transferred to other colleges, universities, and theological schools in the same way that such transfer of credit is usually made.

CALENDAR AND REGISTRATION

The first term will open June 8 and close July 19. The second term will open July 20 and close August 30.

For the first term, Tuesday, June 8, is registration day. For the second term, Tuesday, July 20, is registration day.

FEES AND EXPENSES

Every student pays a registration fee of twenty dollars for each term of six weeks. Tuition is four dollars for each semester hour. Ministers and theological students are exempt from tuition fees for as many as four terms of six weeks in the period of six years. After their fourth term they pay regular tuition charges.

ROOM AND BOARD

Most of the rooms in the dormitories are double rooms. The rent is \$12.50 per occupant for six weeks in the men's dormitories and \$13.50 per occupant in the women's dormitories. Single rooms are available at \$17.50 for the term of six weeks for men and \$18.50 for women. There is no dormitory for married men who wish their wives to come with them and no accommodations whatever for children on the campus. The Divinity School and Sum-

mer Session, however, are glad to assist students in locating accommodations off the campus. Occupants of the University rooms furnish their own bed linen, blankets, pillows, and towels.

Occupants of the University dormitories by boarding in the regular dining room of the University receive a discount of \$1.00 from the regular charge of \$45.00 for board for six weeks. Students who do not wish to eat in the regular dining room may obtain more expensive service a la carte in the Union Coffee Shop.

ADVANCED DEGREES

The degree of Bachelor of Divinity is offered in the Divinity School.

The degrees offered in the Graduate School of Arts and Sciences are Master of Arts and Doctor of Philosophy.

Graduate study in religion leading to the degrees of Master of Arts and Doctor of Philosophy may be pursued in three fields: (1) Biblical Studies; (2) Studies in Church History; and (3) Studies in Christian Theology and Ethics.

Candidates for advanced degrees must be graduates of colleges of recognized standing.

Upon request the Director of the Summer Session or the Dean of the Divinity School will furnish bulletins containing detailed description of the academic requirements for the degrees of Bachelor of Divinity, Master of Arts and Doctor of Philosophy.

CREDITS

Courses numbered from 50-99 are for college sophomores and juniors, 100-199 are for college juniors and seniors. Courses numbered from 200-299 are for college seniors, students in the Divinity School, and graduate students; courses numbered from 300 up are for Divinity School and graduate students. The maximum credit for a term of six weeks is six semester hours.

RELIGIOUS SERVICES

University religious services are held each Sunday morning at 11:00 o'clock, to which all students are invited. In the summer of 1942 the student choir, a voluntary organization, enrolled over one hundred fifty students. A series of organ recitals is also given Sunday afternoon and at other times each week in the University Chapel.

RECREATION AND ENTERTAINMENT

At the time of registration every student receives a season ticket to all recreation and lecture programs. In addition to admission to special lectures and other features of entertainment provided, this ticket entitles the student to use of the tennis courts and of the swimming pools, which are open an hour and a half daily for various groups of students; also to social events limited to students. There are also an evening play hour sponsored by the Department of Physical Education and a Sunday evening "sing" that has grown to be a tradition among the quadrangle students.

State clubs, organized by students from West Virginia, Pennsylvania, and Ohio southward to Florida and Mississippi, cooperate with the Social Director to provide wholesome recreational life for the students. The first Thursday evening of each term is set aside for the opening general assemblies of students and Faculty.

COURSES OF INSTRUCTION*

(Note. In the description of courses the following abbreviations occur: *A* means that the course comes the first eighty-five minutes daily, beginning at 8:00; *B* means that the course comes at the eighty-five minute period beginning at 9:40; *C* means that the course comes at the eighty-five minute period beginning at 11:20; *D* means that the course comes at the eighty-five minute period beginning at 2:15; *I* means that the course is offered the first term; *II* that it is offered the second term.)

RELIGION

S51. THE HISTORY OF THE HEBREW PEOPLE.—A study of the Hebrew people that gives attention to their political history, their religious and social institutions, their literary development, with special reference to their contributions to civilization. A, C. I. 3 s.h. MR. MYERS
[Offered full time for three weeks beginning May 25.]

S52. NEW TESTAMENT LIFE AND LITERATURE.—A study of the literature of the New Testament, its historical background, and its religious value. A, C. I. 3 s.h. MR. MYERS
[Offered full time for three weeks beginning June 15.]

S167. CONTEMPORARY RELIGIOUS PROBLEMS.—A course that deals with the main interests of life from the standpoint of their social and religious significance. C. I. 3 s.h. MR. SPENCE

S285. THE RELIGIONS OF THE FAR EAST.—A study of the religious systems of China, Korea, and Japan. B. I. 3 s.h. MR. CANNON

S292. CHRISTIAN ETHICS II.—A critical consideration of selected contemporary social problems from the viewpoint of the Christian ethic. A. I. 3 s.h. MR. SMITH

S309. HISTORY OF THE ANCIENT NEAR EAST.—A survey of the early civilizations of Egypt, Palestine, Syria, and Mesopotamia in the light of Biblical archaeology. B. II. 3 s.h. MR. STINESPRING

S310. OLD TESTAMENT PROPHECY.—A study of the social teachings of the Old Testament with special reference to the prophets of the eighth century B.C. C. II. 3 s.h. MR. STINESPRING

S394. RELIGIOUS THOUGHT IN MODERN AMERICA.—A survey of the major movements in American religious and ethical thought since 1850, with special attention to liberal Protestantism. C. I. 3 s.h. MR. SMITH

*The University reserves the right to withdraw any course in which fewer than ten enroll. Students interested should, therefore, apply promptly.

RELATED COURSES

- Education 288. PROBLEMS OF MENTAL HYGIENE AND EDUCATION. B. I
MR. ADAMS
- Education 304. THE SCHOOL AS AN INSTITUTION. D. I
MR. GOLDTHORPE
- Education 305. THE NATURE, FUNCTION, AND REORGANIZATION OF THE
CURRICULUM. A. I MR. CARR
- Education 317. THE PSYCHOLOGICAL PRINCIPLES OF EDUCATION. B. I, II
MR. BROWNELL
- Sociology 206. CRIMINOLOGY. A. I MR. JENSEN
- Sociology 212. CHILD WELFARE. B. I MR. JENSEN
- Sociology 234. SOCIAL ETHICS. A. C. II (*first three weeks*) MR. HART

Address application or requests for information to the DEAN OF THE DIVINITY SCHOOL, Duke University, Durham, North Carolina, or the DIRECTOR OF DUKE UNIVERSITY SUMMER SESSION, Duke University, Durham, North Carolina.

Duke University Library
MAY 14 1943
Durham, N. C.

THE DUKE DIVINITY SCHOOL BULLETIN

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DUKE UNIVERSITY
DURHAM, N. C.

THE DUKE DIVINITY SCHOOL BULLETIN

This publication is issued by the faculty of the Divinity School of Duke University through a committee composed of Professors Cannon, Spence, and Hickman of the Faculty; Reverend J. G. Wilkinson of the Divinity School Alumni Association; and Mr. Howard Carroll, representing the students of the Divinity School.

Correspondence should be addressed to Dr. James Cannon, III, Editor, *The Duke Divinity School Bulletin*, Box 4923, Duke Station, Durham, N. C.

NOTIFY CHANGES OF ADDRESS

The Bulletin is sent without charge to all alumni of the Divinity School of Duke University and alumni of Trinity College who are in the ministry. The only requirement is that you keep us advised of changes in your address. In the ministry addresses change frequently, and unless *Bulletin* subscribers send in notices of all changes the publication is apt to go astray.

In sending in notice of change of address, kindly give the old as well as the new address, as it will facilitate locating your name among hundreds of others if the old address is given.

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THE HOMILETICAL HERITAGE OF AMERICAN METHODISM

Today the excellent equipment and architectural fitness of so many Methodist churches render possible beautiful and inspiring services of worship, which at times even exhibit a ritualistic tendency. These were denied the pioneer Methodist ministers, for only a few of them ever had the opportunity to preach in buildings whose atmosphere was congenial to a worship program. In the language of Alfred Brunson, church edifices in pioneer Methodism "were like angel's visits, few and far between." Methodist services were, for many years, held in log cabins, in school houses, in barns, in court houses, in bar rooms, under trees and brush arbors, and out in the wide open spaces. In such environment informality necessarily marked the typical Methodist service.

In 1784 John Wesley prepared for the use of the American Methodists a liturgy, which he called *The Sunday Service for the Methodists in North America*. It was based upon the Book of Common Prayer and, if permanently adopted, would have given Methodism an abbreviated Anglican service. Although the Christmas Conference of 1784 adopted the *Sunday Service* as "our liturgy," it was soon discarded; for it was not suited to frontier Methodism. Jesse Lee asserted that the preachers were satisfied that they "could pray better and with more devotion with their eyes shut than they could with their eyes open."

At the General Conference of 1792 it was directed that the morning service should consist of singing, prayer, the reading of a chapter from the Old Testament, another from the New Testament, and preaching. The reading of one chapter might be omitted in the afternoon service, and it was advised that the evening service consist of singing, prayer, and preaching. The circuit riders did not follow even so simple a program of worship. A committee of the General Conference of 1824 declared that there was great lack of uniformity; that the reading of the Scriptures, the Lord's Prayer, and the apostolic benediction were frequently omitted; and

that in the administration of the ordinances some used the form in the *Discipline*, some mutilated it, and others wholly neglected it. The sermon was, indeed, the central feature of early Methodist worship.

The delivery of sermons therefore was the main task of the early circuit riders. They were primarily preachers as distinguished from priests and pastors. Although each itinerant promised diligently to instruct the children in every place and to visit from house to house, such a program was impossible on the large Methodist circuits. For example, James B. Finley's first appointment, Wills Creek Circuit, had a circumference of four hundred and seventy-five miles. When Jeremiah Lambert was assigned to the Holston Circuit, it included all of Eastern Tennessee and part of Virginia. Even when the preacher traveled every day, it required twenty-eight days to cover the average circuit.

Early Methodism was not content with holding religious services only on Sunday. Scattered as the people were over the frontier, it would have been impossible to reach them by Sunday services alone. Furthermore, the circuit rider would have considered it a sin to be idle during the other days of the week. His commission was to preach, and to preach every day. While ministers of many other denominations, therefore, were devoting but one day in seven to preaching, the average Methodist circuit rider preached on at least twenty-eight days of each month.

Between 1784, when the Methodist Episcopal Church was organized, and 1844, when the schism occurred, nearly 10,000 men entered the Methodist ministry in America. It is impossible to estimate the number of sermons preached by these men prior to 1844, but it would doubtless reach into the millions. Peter Cartwright alone preached 14,600 sermons, and Bishop Asbury averaged one sermon a day during his entire ministry. Only a small number of these sermons are now extant; but the historian, by examination of the diaries of the preachers, the journals of the annual conferences, and Methodist periodicals, can give a very accurate account of the spoken word as it was proclaimed by these ten thousand Methodist preachers. By 1844 there was a general type of Methodist preaching which became a part of the Methodist tradition. This article deals with the homiletical characteristics of those pioneer circuit riders, who not only built the Methodist Episcopal Church, but gave to it a tradition in homiletics.

Since some of the homiletical characteristics may seem strange today, it should be recalled that the early circuit riders were religious pioneers. They launched Methodism at the close of the

American Revolution, when both religion and morals in America were at a very low level. At the very time, however, when the decline of religion and morality in the Eastern states was so plainly in evidence, thousands of people were annually crossing the mountains and settling in the Ohio and Mississippi valleys. These people migrated to the West not for religious reasons, but rather, as Bishop Asbury once said, "to get plenty of good land." Removed from former religious restraints, the frontiersmen tended to lapse into immorality and irreligion. When George Clark entered Georgia, in 1799, he found in some places people who had never heard a sermon; and James B. Finley preached to people in Ohio who were wholly unacquainted with religious services. As late as 1815, Samuel J. Mills, a New England religious leader, described the country from Lake Erie to the Gulf of Mexico as the "Valley of the Shadow of Death." In Louisiana, Mills came into contact with people who had never seen a Bible or heard the name of Jesus.

Following the frontier became a characteristic, and even an obsession, of the Methodist preachers. When Bishop Asbury saw thousands of people "toiling along on foot and horse" across the Allegheny Mountains, he wrote in his *Journal*, "We must send preachers after these people." The circuit riders did their work so well that Theodore Roosevelt once said that the nation was under a debt of gratitude to the Methodist pioneer preachers, whose movement westward kept pace with the movement of the frontier. The foregoing facts about the relation of Methodism to the frontier should be kept in mind in the examination of the spoken word in American Methodism from 1784 to 1844.

The sermons of the pioneer circuit riders were determined in content and delivery by their one central object—the saving of souls. The *Discipline* informed the preachers that "it is not your business to preach so many times, and to take care of this or that society; but to save as many souls as you can; to bring as many sinners as you possibly can to repentance." One finds there such admonitions as "Gaining knowledge is a good thing but saving souls is better," and "You have nothing to do but to save souls. Therefore, spend and be spent in the work."

Because of this basic principle—that the task of the preacher was to save souls—seldom did a listener fail to find in a Methodist sermon the answer to that pregnant question, "What shall I do to be saved?" Atticus G. Haygood declared that in his youth he was struck with the fact that no Methodist preacher, "old or young, educated or illiterate, ever preached, no matter what the text, with-

out an appeal to sinners; repent, or you will perish; believe, or you will be damned."

The texts used were basic to this central theme of saving souls. Bishop Asbury's favorite text was: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Other popular texts were "Ye must be born again"; "So then every one of us shall give account of himself to God"; "Choose ye this day whom ye will serve"; "What shall it profit a man if he gain the whole world and lose his own soul?" and "God so loved the world that he gave his only begotten son."

In like manner the circuit riders selected topics that accorded with their conviction that their main task was to offer salvation to the people. Question 54 of the *Discipline* read: "What is the best general method of preaching?" One of the three answers given was: "To offer Christ." Then, for fear that some of the preachers might adopt a biased or partial view concerning this topic, the *Discipline* went on to assert that the most effectual way of presenting Christ was "to preach Him in all His offices and to declare His law as well as His Gospel." In practically every sermon the people were told of the fall of man and of his redemption through Jesus Christ. As one preacher said, he would always close, regardless of what text he used, with the point that Jesus is the Saviour of mankind.

It may be said with considerable truth that all sermons are intended for the purpose of saving souls, but the circuit riders expected and demanded from each sermon immediate results in the form of conversions. They became known as the "now" preachers. They saw each of their congregations only once a month, and they felt that each sermon might, for some of their hearers, be their last opportunity to accept the message of salvation. Before the circuit rider could return, some might have died, and others might have migrated farther west. Elijah Steele expressed a commonly accepted view when he said that each day's labor stood or fell for itself; that other ministers might invite and warn the same audience, but that his work for eternity must be effected in a single discourse. A sermon that did not bring visible results was never considered satisfactory, whatever might be the hope of future good.

Homiletical preparation such as is now judged to be indispensable was frowned upon by the circuit riders. The reading of sermons was considered almost a sin, for it was contended that a minister was commissioned to "preach" sermons, not to "read" them. One reason why so few early Methodist sermons are today extant is that the preachers did not write their discourses.

Many preachers did not even use written outlines for their sermons. Simon Peter Richardson explained that lack of money compelled him to prepare his sermons without pencil or paper; and William Capers, during his long ministry, probably never drew up as many as half a dozen outlines. S. R. Beggs was in the itinerancy nine years before he saw a Methodist preacher use notes in preaching. Opposition arose to the election of Henry B. Bascom as bishop because he had adopted the habit of preaching from a manuscript. Such a practice, it was argued, could not be tolerated in a bishop. The editor of the *Western Christian Advocate* asserted in 1838 that the use of notes, outlines, and manuscripts could be ascribed only to worldly ambition and distrust of God. He further held that those who could not learn by prayer and practice to extemporize should conclude that God had not called them to the ministry, and recommended that they had better turn to some other vocation.

Plagiarism was indubitably not a characteristic of the circuit riders. Matthew Simpson states that, when he entered the itinerancy, the only sermons which he had ever read were those of John Wesley. "I did not know," he said, "there was such a thing as a skeleton or book of skeletons of sermons; and in my youthful innocence I would as soon have stolen money from a bank as appropriate a sermon I had either heard or read." The Baltimore Conference of 1843 made it a cause for objection to the character of any preacher if he were found guilty of delivering, without acknowledgment, a sermon composed wholly or in part by another.

No special attempt was made by the circuit riders to present their sermons in a logically outlined form. When Nathan Bangs heard Bishop Asbury preach in 1804, he observed that "his preaching was quite discursive if not disconnected" and that "he slid from one subject to another without system." William Capers asserted that he never divided his subject into separate heads, but took a leading idea suggested by the text and developed it, although "sometimes by a circuitous route of thought."

When outlines were used, they were very simple. When Benjamin Bidlack preached from the text "These that have turned the world upside down are come hither also," he said to his congregation: "First, the world is wrong side up. Second, it must be turned right side up again. Third, we are the men to do it." When James G. Sansom was asked how he used the text "And as he reasoned of righteousness, temperance and judgment to come, Felix trembled," he replied, "I reason, first of righteousness; secondly of temperance; thirdly, of judgment to come; and fourthly and lastly I make them tremble."

Despite the extempore nature of preaching much time was spent in general preparation, such as reading, Bible study, prayer, and meditation. The circuit riders went from their knees to the pulpit. Henry Smith states that to have preached to a congregation without having previously been on his knees in prayer would have brought to the preacher a sense of fear. Before religious services, Valentine Cook spent so much time in prayer that friends often had to hunt for him and bring him from his knees to the pulpit.

The Bible was the source book in the preparation of sermons, for it was the constant companion of the circuit riders. They read it not only daily but often hourly as they rode to and from their appointments. At ordination services Bishop Asbury would hold up the Bible and say: "This is the minister's battle axe; this is his sword; take this therefore and conquer." The diaries of the preachers tell of rising early in the morning to spend time in the reading and study of the Bible.

Closely related to prayer and Bible reading was the practice of meditation. George F. Pierce is described as continually thinking about and brooding over themes. The long rides between appointments gave the preachers much time for meditation on sermons. Matthew Simpson adopted the habit of collecting texts in a notebook, meditating upon them, and then suddenly using one as the basis of a sermon.

In the last analysis, the preachers relied upon the Holy Spirit for their messages. James Erwin states that "my method was, and I think the general practice of Methodist ministers of that time, to pray for our texts and subjects, and keep the mind open for any suggestions that the Holy Spirit was pleased to make—sometimes I would go into the pulpit without a text, and without knowing a word that I would say." He declared, however, that God never failed him. Nathan Bangs believed that, if the preacher was a man of God, he would always be helped by the Holy Spirit in delivering the sermon.

The ministers, therefore, were able to preach on short notice and felt disgraced if unable to deliver a sermon on any text without previous notification. Once, when Charles Giles announced his text, a layman exclaimed: "That text was preached from two weeks ago by Brother White." Giles writes that "though the interruption was altogether unexpected, it fortunately did not discompose or perplex my mind in the least." He immediately took a new text, and later reports: "I went on with the introduction and the subject opened delightfully to my view; thought and language were

at hand; heaven and earth seemed in the same neighborhood." Because of their ability in extempore preaching, Methodist preachers were often accused of memorizing sermons. Once, in order to refute this accusation, Alfred Brunson asked an audience to select his text. Two were suggested, and Brunson writes: "Being unwilling to be thus bluffed off, I preached from both and gave such satisfaction as to quiet all opposition from that quarter."

Although many of the preachers had the attitude of Jacob Young, who asserted that he had nothing to do but "open my mouth and words flowed out like water running down hill," yet sometimes extempore preaching failed, to the embarrassment of the preacher. Wilson Pitner once forgot his message. He remarked, "Brethren, I had a good idea, but somehow it's gone. We'll sit down and sing a verse or two, and it will come back again." A hymn was started, and a few minutes later Pitner shouted: "I told you it would come back, I have it now," and proceeded with the sermon.

The circuit riders were confirmed in their objection to notes and manuscripts by the fact that the great size of the pioneer circuits encouraged the repetition of sermons. When Lovick Pierce went to the Appalachee Circuit, in 1806, he preached twenty-eight times a month; but he stated that he really needed only twelve sermons during the year, for one was sufficient supply for an entire round. Although Alfred Brunson and others declared that their sermons improved by repetition, there were charges that the repeating of sermons tended to develop homiletical laziness. In 1842 Bishop J. O. Andrew stated that some ministers were preaching the same sermons then that they had preached twenty years before, and that the people were tired of eating the same stale loaf.

Before one becomes too critical of the circuit riders for their lack of special preparation for their sermons, it should be remembered that they did not possess a modern study, or office. In fact, the laymen saw no reason for anything of the sort. For instance, when R. W. Scott went to Washington Circuit in the Erie Conference, he told the quarterly conference that he would like to have a room where he could study. Objections were raised, and one layman declared: "We expect you to preach and not to waste your time in study." The frontiersmen cheerfully opened their small cabins to the preachers, but there was in them no privacy for study. As late as 1819 John Price Durbin found, on the Greenville Circuit in Ohio, that very few houses had more than one room, in which, he said, "frequently a whole family, consisting of six, eight, ten or a dozen sons and daughters, as well as myself ate and lodged."

A short sermon was emphatically not a characteristic of early American Methodism. Since the preacher spoke to a particular congregation only once a month, it was felt necessary to discuss at each service as many aspects of the Christian life as possible. Furthermore, it was the general conviction that a message relating to such an important topic as the salvation of souls could not be delivered in a short period. A typical sermon was seldom less than an hour in length.

Some sermons were of extreme length. Stephen Olin frequently preached for two hours, and Peter Akers from three to five hours; and it was said of Stephen G. Roszel that "when he got into the pulpit, he was never in a hurry to get out of it." Sela Paine was credited with having ideas, but was so tedious in presenting them that his sermons were from two to four hours long.

The ministers were advised by the *Discipline* not to make their sermons too long; but, in marked contrast with modern opinion, Methodist laymen objected to short discourses. Peter Doub began his ministry preaching twenty-five-minute sermons, and, as a result, some laymen preferred charges against him. Doub apparently accepted their reproof, for, in 1830, at a camp meeting in North Carolina, he preached four hours and fifteen minutes without an intermission. At a service held in Ohio in 1805 a congregation listened to a sermon by Bishop Asbury, one by Bishop Whatcoat, and two more by circuit riders. Yet Judge McLean said of this occasion, "So precious was the Word of the Lord in those days that the congregation evinced no uneasiness but paid the greatest attention to all the discourses."

Some preachers, however, were critical of sermons of extreme length. After stating that a Cumberland Presbyterian preacher never stopped "until he was completely out of strength, words and ideas," William G. Brownlow asserted that there were also Methodist preachers guilty of such practices. T. O. Summers warned the young ministers against preaching such long sermons as to exhaust their physical powers and not have strength left to hold class meetings after the sermon.

Since the Bible was the preacher's main source book and also his book of devotion, Methodist sermons were Biblical in nature. The spirit of the Bible permeated the sermons, and liberal use was made of Scriptural quotations. John Haslam would prove his propositions by quotations from the Bible, often presenting in a single sermon forty texts from memory, with chapter and verse of each. Once George Coles quoted so much Scripture in a sermon that an aged lady, well acquainted with the Bible, said to him, "We

could have read all that in the Bible"; on another occasion Coles was told that half his sermon was taken from the Bible.

The circuit riders preached from a background of personal religious experience, and the subjective element was ever present in their sermons. They were men who had experienced decisive conversions, and they related their experiences to their congregations. "I, the chief of sinners am, but Jesus died for me" was interpreted by illustrations from the preachers' own lives. This type of subjective preaching was well described by a circuit rider, who explained his method as follows: "I simply told the story of the undying love of Jesus and related my own experience of salvation through Christ, and as I did so I cried and other men cried and were converted." Bishop Asbury advised the itinerants to preach "as though you had been in heaven among its celestial inhabitants, and hovered over the bottomless pit, and had beheld the tortures and heard the groans of the damned."

Another homiletical characteristic was the making of direct application in the sermons to individuals in the audience instead of dealing in abstract terms. Nathan Bangs held that preaching should have the personal touch and should make everyone feel "I am the man."

Many are the testimonies concerning the effect of such direct preaching. After hearing Joseph Jewell preach, S. R. Beggs said, "His whole sermon seemed directed toward myself, and I seemed such a great sinner that I cried for mercy, for it seemed to me that I was in the depth of despair." A sermon by Lewis Chasteen caused Francis McCormick to write, "It appeared to me that all the wickedness that I had ever committed stared me in the face." Once, when Nathan Bangs was contrasting the character of the righteous with that of the wicked, he declared that "it matters not what your condition or name is, if you do thus wickedly you will be damned." A man arose and said, "My name is Benaiah Brown, at your service," and then sat down. After the sermon Bangs asked him why he had announced his name. Brown replied: "You described my character so accurately that I thought you knew all about me, and that I might as well give you my name and have done with it."

Methodist ministers of the early nineteenth century used a simple language, which was easily understood by the most uneducated worshipper. This habit is accounted for by the fact that the preachers had come from the masses, and that, having little formal education, they used the plain language of the people, their idioms, and their every-day words. They did not burden their sermons with high-sounding theological terms.

The ministers were advised to use simple language. William Capers told his fellow preachers never to labor after learned expressions, but to use the fewest and simplest words to express an idea. In 1833 the editor of the *Christian Sentinel* urged the preachers to avoid every display of large words and to use plain words for plain people. Benjamin Bidlack once preferred charges against John Kimberlin because "he fixed the rack so high that the old sheep could get no food, much less the lambs, and that he himself was compelled to find out what he meant by going to the dictionary."

The preachers made use of illustrations taken from the common walks of life, and allusions were made to things well understood by a frontier audience. In preaching on happiness, Anning Owen used this illustration: "A man who is seeking happiness in the world is just like a cat chasing her own tail; she is often just on the point of catching it, but it flies away and she never quite gets hold of it." Lovick Pierce, in urging an audience to grow in grace, concluded with this exhortation: "If you can't fly, run; if you can't run, walk; if you can't walk, crawl; if you can't crawl, then worm it."

Alexander McElroy's illustration of conditions in hell is unique, but its appositeness can be appreciated by any who have ever lived on a farm: "I was once in Dublin when three hundred hogs were driven into town about sunset, and were butchered that night, and ready for market the next morning at sunrise. Where I lodged in my hotel, I could look out of my window and see and hear the whole movement. The fire was burning, the smoke was rising, the water boiling, the butchers were blaspheming, and the hogs were squealing. I never saw anything in my life that so fairly and fully represented the damned in hell. There the fire will be burning, the smoke will be rising, the lake will be boiling, the devils will be blaspheming, and the wicked will be howling, and that to all eternity."

The preachers also showed wisdom in selecting texts that fitted into the environment. Once, when Bishop Asbury preached at a race course, he took as his text: "Let us run with patience the race that is set before us." While preaching in a grove of lofty trees, George Coles selected as his text: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Valentine Cook once began his discourse in this manner: "As I was riding along the road today I saw a man walk out into his field with a yoke under his arm; by the motion of the stick he brought up two bullocks and placed the yoke upon them. At

another place I saw an ass standing by a corn crib waiting for his daily provender." He then read his text: "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider."

The *Discipline* admonished, "Let your whole deportment before the congregation be serious, weighty and solemn." This advice was followed by the majority of the circuit riders, for levity in the pulpit was an exception. Jesse Lee would at times make facetious remarks in his sermons, but Nathan Bangs asserted that such humorous sayings were more calculated "to court a grin or woo a smile than to inspire respect for that holy place, the pulpit."

Solemnity, therefore, marked pioneer Methodist preaching. The belief that great issues were at stake, that the weight of souls was upon them, gave the preachers a seriousness that carried conviction in their sermons. It was said of Granville Moody that, when he arose in the pulpit, before he uttered a word, saint and sinner united in believing that "he was a man sent of God." After a sailor had listened to a sermon by John Tunnell, he told his comrades, "I have been listening to a man who has been dead and in heaven, but he has returned and is telling the people about that world." The obituary of Caleb Pedicord states that he was a man of sorrows and, like his Master, acquainted with grief, but that he was a man dead to the world.

The *Discipline* instructed the preachers not to scream or preach too loud, but on the frontier the circuit riders felt compelled to shout and to inject fervor into their sermons. Many frontiersmen estimated the preacher's ability by his lung power and the strength of his voice.

The circuit riders became noted for their strong and loud voices. Bishop Roberts found that the Cherokee Indians called the circuit riders the "loud preachers" and that the General Rules and Articles of Religion had been translated as "the rules and doctrines of the loud preachers." After a sermon by Valentine Cook a pious woman looked up at him and said: "Father Cook, God bless your big mouth!" Lovick Pierce once preached three sermons in one day, each sermon being three hours in length; and yet, according to the record, he sang the doxology at the close with as clear a tone as that in which he began the first sermon.

The severe strain of loud preaching proved disastrous to many ministers. William Watters said, "I often preached, prayed and exhorted till I was so exhausted I have often been scarcely able to stand." It is recorded of William Winans that he would preach with such power and unction that, at the close of his discourse, his

handkerchief would be stained with blood. Billy Hibbard ruptured a blood vessel while preaching, and William Patton bled copiously from his lungs because of loud preaching. When only twenty years old, Joseph Travis broke a blood vessel while preaching. He then decided to follow the advice of a local preacher, who said, "Brother Travis, if you had more faith and less noise, you would do equally as good."

The circuit rider had some justification for loud speaking, for he did not deliver his sermon in the quietness of a modern sanctuary. Children were brought to pioneer services, and the continual crying of babies was not an exceptional occurrence. William Colbert wrote in his journal that the people thought he had a weak head because he could not preach when "there are a number of children about me bawling louder than I can speak." Dogs followed their masters to the preaching places. According to John Shroder, "the dogs often differed with each other; and a quarrel ensued, and then ended in a general dog fight. This always produced a stir in the congregation and consumed some time before peace could be restored and ratified."

Rowdies came to the services to cause trouble for the preachers. William Fee tells of one service where "in the midst of my sermon a large, portly, rough-looking young man stood in the door and treated my preaching and the service with derision. While I continued to preach, he cursed and swore until it was unbearable." John Mathews tells of competing once with an auctioneer: "Seeing a crowd around my door, the auctioneer halted and shouted vociferously: 'How much for this mule?' Then away, but returned in a few minutes crying 'I'm bid so much. How much for this mule?' His tongue was like a bell clapper. It was nip and tuck between us in the way of a voice. I, at least, held my own."

At times, the interruptions were of even a more serious nature, and the circuit riders were compelled to resort to physical force to maintain order. Anson West says the preachers often left the pulpit, chastised their hecklers with cudgels, and then returned to the divine service as complacently as if they had been to join angels in a hymn of praise. Once, when Bates, of Mississippi, knelt in prayer, a ruffian crawled up behind him in the pulpit to attack him. The preacher, however, became aware of his presence and, at the logical moment, gave a powerful kick backward, which not only smashed the face of the enemy but sent him sprawling into the aisle. When an intoxicated man once interrupted Jesse Griffin's sermon by asking whether this was the place where miracles occurred, Griffin answered, "No, we cannot work miracles, but we

sometimes cast out devils"; whereupon he took hold of the man and threw him out of the church. When a sinner started to the platform to whip Josiah Everett, the latter turned upon him, rolled up his sleeves, and exclaimed: "Do you think that God ever made this arm to be whipped by a sinner? No! No!" Whereupon the ruffian fled, and Everett continued his sermon.

Keeping his listeners awake was, therefore, not a major problem for the circuit rider. John Mathews once asked a Frenchman why he did not attend his services. The latter replied: "Me go to church to sleep; me go to hear you, me no sleep; you make too much noise." The preachers were humiliated when people slept in a service. Isaac Quinn, while preaching one hot afternoon to a congregation on the Tazewell Circuit, found that all were asleep except himself and one woman. He, therefore, pronounced the benediction and started to leave. The woman who was awake asked, "Brother Quinn, ain't you gwine to leave another appointment?" "No," answered Quinn, "God never called me to preach to a people I cannot keep awake."

The circuit riders made much use of gestures in their discourses. When Father Ryan preached his first sermon in Chicago, it was reported that "he pounded the Bible and flew from side to side of the old box pulpit." John Ball was described as "a son of thunder, who smote with his hand and stamped with his feet." An admirer of Anthony Turck said of him, "O he would clap his hands, and lift up his chair and dash it down on the floor, and call for the power until he made everything move."

The extreme animation employed in gestures often proved amusing. Benoni Harris, while using a hogshead for a platform, preached and stamped until his foundation gave way, and down he went into the hogshead. While David Sullins was preaching in a cabin in Tennessee, his gestures became so unrestrained that he knocked the pumpkins down from the rafters upon his hearers. The lady of the house suggested that he stand on the ground and finish his sermon. A plank was pulled from the floor and Sullins was lowered to the ground; thereby room was furnished the preacher to gesticulate without disturbing the pumpkins.

The circuit riders became known as "hell-fire" preachers because they constantly referred to death, the final judgment, heaven and hell and eternity. Robert Williams, the first Methodist preacher in Norfolk, Virginia, used the words "hell" and "devil" so much that it was charged that he swore in his sermons.

The statement concerning Dan Young, that he preached in view of eternity and with reference to a future tribunal, might have

been applied to the majority of pioneer Methodist preachers. The final judgment and hell were often vividly pictured. A friend of J. N. Maffitt said of him, "We have heard him preach the horrors of the damned until we almost gazed upon the blazing flame, and seemed to listen to the rattling of the chains of the lost, and hear their groans of agony and woe." John Strange warned sinners that God "by the slightest omnific power, could dash them deeper into damnation in a moment than a sunbeam could fly in a million years." After hearing Hezekiah G. Leigh preach, Henry Clay declared that "he made me feel like brimstone."

It must not be understood, however, that all Methodist preachers were "sons of thunder," for there were many who were "sons of consolation." Some, like J. N. Maffitt, were able to unite denunciation and consolation in the same sermon. It was said of Maffitt that his voice at one moment could be persuasive and soft, but in another moment like a thunderbolt.

Many preachers would weep as they preached. After Jesse Lee had preached at Chestertown, he wrote: "I felt such a love for the people, and such a desire for their salvation that my heart seemed ready to break. At length my tears prevented utterance, and I stopped for a few moments, and then resumed my discourse." Thomas Hellums was described as a weeping preacher, for he shed tears almost continually as he preached; and it was said of Robert L. Kennon that his "eyes often swam in tears." One early Methodist expressed a popular view when he said, "Thank God for religion that runs out of the eyes."

The Methodist preachers also became recognized as able defenders of the faith and even as controversialists, although such leaders as Bishop Asbury constantly advised against religious debate. In 1791 he wrote: "I am clear that controversy should be avoided, because we have better work to do, and because it is too common that when debates run high, there are wrong words and tempers indulged on both sides." Again he wrote: "It is a just observation that those matters which are the least disputed in religion are the most essential, and those who are the most fond of controversial trifles have the least religion."

The early Methodists, however, were unable to follow Asbury's advice. They lived in an era of religious controversy and a polemical feature, therefore, almost inevitably entered Methodist homiletics. Many circuit riders obeyed in earnest their ordination promise to "drive away all strange and false doctrines."

Some circuit riders became militant in the defense of the faith. James McIntyre announced that he was ready to meet "any man,

at any time, anywhere between Mt. Vernon and the lakes, to debate by the day, or by the week, or during life." Anning Owen always inserted the following supplication in his public prayers: "O Lord, put a stop to Mohammedanism, Judaism, Heathenism, Atheism, Deism, Universalism, Calvinism, and all other Devilisms." David Lewis declared that he had no sympathy with that sickly, fawning spirit that smiles upon error under the pretense of avoiding controversy and promoting peace in the church. He continued: "Had I refused to labor in public and private to counteract these errors, and to make known with all plainness of speech the distinguishing doctrines of the church, I should have proved recreant to the trust committed to my care."

One more characteristic of pioneer Methodist preaching must be mentioned, namely, the attack by the preachers in their sermons on the vices and popular amusements of the day. It has been said of the circuit riders that they fought no dead Satans, but dared to attack the contemporary vices and to call upon all people to remain unspotted from the world. It has truly been stated that "If there existed on the face of the earth a man that was repulsive to a cock-fighting, whiskey-drinking, swearing, wife-beating sinner, the Methodist preacher was that man."

Pioneer Methodist homiletics may be severely criticized by modern preachers, but it cannot be denied that the message and the method of presenting it affected the people. Many are the testimonies concerning how congregations were swayed. When Bishop William McKendree preached, the audience would be so affected at times that one simultaneous shout would leap from a hundred tongues. It is related that under the preaching of John Strange "there were times when his audience was spellbound by his eloquence, and sometimes they were raised *en masse* from their seats." During a sermon preached by George G. Cookman the people unconsciously arose to their feet, pressed around the pulpit, and stood spellbound to the end. In a sermon in 1839 on the solemnity of the judgment day Russell Bigelow so moved an audience that at the close "one thousand people with outstretched hands cried aloud for mercy and five hundred penitents knelt at the altar."

There is another fact to remember when one is considering the value of early Methodist preaching. Methodism enjoyed its greatest growth during that frontier period. In 1801 there was only one Methodist for every seventy-two persons in America; but in 1841 there was one Methodist for every nineteen persons in the population. Between 1800 and 1830 the Methodists increased sevenfold,

and by 1861 one third of American Protestants were Methodists. This numerical growth occurred when Methodism did not possess social, economic, or political advantages. There was no newspaper publicity to aid the Methodists, nor did Methodism gain through immigration. In like manner the Methodists lacked attractive church edifices, had only a few schools, and possessed no beautiful liturgy. It must, therefore, be admitted that it was primarily through preaching—and such preaching as we have described—that pioneer American Methodism achieved much of its success.

It cannot reasonably be urged that modern preachers incorporate into their preaching all the homiletical characteristics of the circuit riders. Many of the features which achieved great success one hundred years ago would fail today. Those men had, however, certain characteristics which are as important now as they were a century ago.

First, those early Methodist preachers had the assurance that they were divinely called to the ministry. They believed themselves anointed of the Lord for the work of the priesthood. Those men really felt that “the spirit of the Lord was upon them.” They could say with J. O. Andrew: “I feel that a dispensation of the Gospel is committed to me, and woe is me if I preach not the Gospel of Jesus Christ.” One of the great elements of power of the founders of American Methodism was the ministerial authority with which they felt themselves to be invested.

In the next place, those men served their own generation with methods suited to that era. Peter Cartwright was correct when he wrote that “the great mass of the Western people wanted a preacher that would mount a stump, a block, or old log, or stand in the bed of a wagon, and without notes or manuscript, quote, expound and apply the Word of God to the hearts and consciences of the people.” To such an uneducated frontier population the circuit riders did not present their message in a manner that would have appealed only to the cultured and educated.

Those pioneer Methodist preachers also had the accent of reality in their message, because they knew what their task was, namely, the saving of souls. They were not confused as to how this was to be done, because they firmly believed that it was to be achieved only through the offering of Jesus Christ and the acceptance of Him by the people.

In the fourth place, those early circuit riders felt that they were engaged in such an important cause that the problems of remuneration and position were incidental matters. They were willing to make financial sacrifices, and even to die prematurely through the

exposure incident to a frontier ministry. Of the Methodist preachers whose deaths were recorded by the year 1844, nearly two thirds had not reached their thirty-fifth year; and a like number died before they had rendered more than twelve years of service.

I repeat that the modern preacher is under no necessity of emulating all the characteristics of the pioneer circuit riders; but it is my profound conviction that all of us still need to base our ministry upon these four fundamental principles: a sense of a divine call; a belief in the Christian cause so deep rooted that we shall be willing to sacrifice for this cause; the wisdom to present our message in such a manner that it can be understood by twentieth-century Americans; and last, by a reality and power in our message that flow from one source alone: the assured conviction that our task is that of offering Jesus Christ to the people.

PAUL NEFF GARBER.

ADDITIONAL CHAPLAINS

In previous issues *The Bulletin* has given the names of seventy-two alumni of the Divinity School who are serving as chaplains in the armed services of the United States. Thirteen more Divinity School alumni have since been appointed. After corrections this gives a total on May 1 of eighty-four.

Evans, L. R., '35, U. S. Army.

Grigg, W. Q., '31, Army, Randleman, N. C.

Hammons, J. W., '35, Navy, Chaplains' School, N.O.B., Norfolk, Va.

Mayo, L. A., '36, Navy, Chaplains' School, Williamsburg, Va.

Needham, E. W., '32, Army, Asheville, N. C.

Patterson, F. M., '38, Army, Chaplains' School, Harvard Univ., Cambridge, Mass.

Reichard, J. C., B.D. '40, Army, Troutman, N. C.

Rickard, H. C., '38, Army, P.M.G.T.C., Fort Custer, Mich.

Samuelson, Donald D., '37, U. S. Army.

Shives, M. B., '38, Army, Leicester, N. C.

The following members of the class of 1943 have been selected to receive training at the Chaplains' Training School at William and Mary College.

Rainwater, R. W.

Caviness, W. D.

Mackay, D. M.

The Alumni Office also reports that thirteen graduates of Trinity College and Duke University who did not attend the Duke

Divinity School hold appointments as chaplains. *The Bulletin* and the Alumni Office would be glad to receive any further names that should be added to this list.

- Crist, Bertrand R., Lt. (jg), U. S. Navy, '35.
 Dennis, Frank D., 1st Lt., U. S. Army, '38.
 Earnhardt, D. E., Capt., U. S. Army, '18.
 Hall, Leon M., Lt. Col., U. S. Army, '17.
 Ketchum, Paul F., 1st Lt., U. S. Army, '37.
 Kuhn, William J., Lt., U. S. Army, G.S., '34.
 Latta, William M., Capt., U. S. Army, '26.
 McFarland, W. G., U. S. Navy.
 Price, Robert M., Capt., U. S. Army, '18, A.M., '20.
 Spence, Curtis T., Capt., U. S. Army, '33.
 Sprinkle, H. C., Jr., Lt., U.S.N.R., '23.
 Trigg, Philip B., Sr. Chaplain, U. S. Army, '13.
 Vickers, T. G., Col., U. S. Army, '11.

NEW BOOKS BY FACULTY MEMBERS

The Abingdon-Cokesbury Press has published *Signs of Promise* by Frank S. Hickman, Professor of Preaching in The Divinity School and Dean of the Chapel. This book contains the Mendenhall Lectures delivered at Depauw University in 1942, bearing some relation also to the Norton Lectures delivered at Southern Baptist Theological Seminary in 1940. The book contains an introduction by Dr. Charles A. Ellwood, Professor of Sociology in Duke University.

The Religious Book Club selection for May is Dr. W. F. Stinespring's translation of Klausner's original Hebrew work, *From Jesus to Paul*. Dr. Stinespring is Associate Professor of Old Testament in the Divinity School faculty. The book is published by Macmillan.

DIVINITY SCHOOL STATISTICS FOR 1942-43

CLASSES—Junior Class 44, Middle Class 39, Senior Class 50, Total 133.

ENROLLMENT BY STATES—North Carolina 54, Virginia 19, West Virginia 11, Arkansas 8, South Carolina 7, Alabama 6, Texas 5, Kentucky 4, Missouri 4, Georgia 3, Louisiana 3, Maryland 3, District of Columbia 2, Iowa 1, Maine 1, Pennsylvania 1, Utah 1.

EDUCATIONAL INSTITUTIONS REPRESENTED—High Point College 17, Wofford College 13, Duke University 12, Randolph-Macon

College 9, Hendrix College 8, Emory and Henry College 6, Lenoir Rhyne College 6, Birmingham-Southern College 5, Kentucky Wesleyan College 4, Morris Harvey College 3, Wake Forest College 3, Asbury College 2, Berea College 2, Emory University 2, Fairmont State Teachers College 2, Louisiana State University 2, Lynchburg College 2, Millsaps College 2, Texas College of Mines 2, University of North Carolina 2, University of Richmond 2, University of South Carolina 2, West Virginia Wesleyan College 2, Appalachian State Teachers College 1, Atlantic Christian College 1, Baker University 1, Catawba College 1, Centenary College 1, Central College 1, Clemson College 1, Denison University 1, Dickinson College 1, Elon College 1, Florida Southern College 1, John B. Stetson University 1, Louisiana Polytechnic Institute 1, Morningside College 1, Olivet College 1, Southern Methodist University 1, Stephen F. Austin State Teachers College 1, Teachers College of Kansas City 1, Texas Wesleyan College 1, University of Georgia 1, University of Kansas City 1, Western Maryland College 1, William and Mary College 1.

DENOMINATIONS REPRESENTED—Methodist 123, Baptist 5, Congregational-Christian 3, Nazarene 1, Protestant Episcopal 1.

FACULTY NOTES

DR. HARVIE BRANSCOMB has recently been in New York City where he has been engaged in research for the Carnegie Foundation.

DR. JAMES CANNON III participated in the General Conference of Theological Students of the Methodist Church held in New York, February 12-15. He also attended the meeting of the Fellowship of Professors of Missions at Princeton Theological Seminary, March 26-27.

DR. KENNETH CLARK taught in the Concord Training School March 1-5. He preached in the Chapel Hill Baptist Church April 11 and 18 and in the Oxford Baptist Church May 2. Dr. Clark has served as guest teacher for the Cheek Bible Class of Watts Street Baptist Church during the winter and spring.

DR. HOMER DUBS spoke before the American Oriental Society in New York City, April 27 and 28, on the subject, "The Concept of Political Unity in China."

DEAN PAUL N. GARBER has recently been elected a member of the Board of Trustees of High Point College and a member of the Executive Committee of the Allied Church League of North Carolina.

DR. HORNELL HART addressed the annual banquet of the Business Training College of Pittsburgh, Pa., on February 3. He gave a series of addresses on "Personal Discipline" before the Mississippi Methodist Student Conference at Millsaps College, Jackson, Tenn., February 12-14. He addressed the Southern Area Council Meeting of the Y. M. C. A. in Atlanta, Ga., February 20, on the topic: "The Youth of the South in Wartime and After." He gave the Garvin Lecture on "The Immortality of Man" at Lancaster, Pa., on March 13. Dr. Hart's other speaking engagements included a sermon to the students of Wesleyan University of Middletown, Conn.; three addresses to students of the Theological Seminary of the Reformed Church of the United States, at Lancaster, Pa.; a series of addresses and conferences for Religious Emphasis Week at Salem College, Winston-Salem, N. C.; two addresses to the 29th Annual Sunday School Institute of the Lexington Presbytery, Staunton, Va., and a radio interview at Durham, N. C.

PROFESSOR H. E. MYERS taught in the Rowan County Training School held in Salisbury, N. C., April 5-9. He preached at West Market Methodist Church, Greensboro, March 7; at Davis Street Methodist Church, Burlington, March 14; and at Graham, N. C. at the evening hour of the same day. In the afternoon he spoke to the joint session of seven charges meeting for the Quarterly Conference in Front Street Church, Burlington.

DR. J. M. ORMOND served as chairman of a seminar committee in preparation for the Delaware Conference on "Christian Bases of World Order." He also read the report on "Land and Human Welfare" at this conference. Dr. Ormond attended the meeting of the Joint Committee of Missionary Personnel, March 15, and a meeting of the Executive Committee of the Division of Home Missions and Church Extension, March 17, at Columbus, Ohio. He spoke at Mitchell College, Statesville, N. C., April 28, and preached at Pfeiffer, N. C., May 2.

DR. ALBERT C. OUTLER conducted Religious Emphasis Week at Greensboro College, Greensboro, N. C., January 31-February 5; February 19-21 he spoke to the Georgia Methodist State Students' Conference at Milledgeville, Ga.; addressed the Freshman Convocation at Sweetbriar College, Va., on February 25, and held a Bible Conference at Central Methodist Church, New Bern, N. C., March 21-23.

DR. GILBERT T. ROWE taught in a Training School at Kannapolis, N. C., March 7-11. He preached the dedicatory sermon for the Methodist Church at Seagrove, April 11. Dr. Rowe held the Pre-Easter services at Ward Street Church, High Point, N. C.,

April 18-25 and preached at West Market Street, Greensboro, May 9.

DR. ELBERT RUSSELL conducted forums at the North Carolina Methodist Students' Conference at Duke Memorial Church, Durham, February 5 and 6. He gave a series of Lenten talks under the auspices of the churches of Towson, Md., April 4-11.

DR. H. SHELTON SMITH was a member of a National Preaching Mission which visited Mobile, Alabama, March 7-12, giving three addresses, preaching two sermons, and conducting a daily forum for ministers. Dr. Smith addressed the Piedmont Ministers' Association, held at Elon College, April 12. He was on the program of the American Theological Society, which met in New York City, April 30-May 1. The last issue of *Religion and Life* carries an article by Dr. Smith under the title, "The Supremacy of Christ in Christian Nurture."

DR. H. E. SPENCE addressed the Medical Association in Raleigh on May 11.

DR. W. F. STINESPRING'S translation of Joseph Klausner's Hebrew work entitled *From Jesus to Paul* has been published by the Macmillan Company and is the Religious Book of the Month selection for May.

THE SUMMER INSTITUTES FOR MINISTERS

After twenty-four years of consecutive annual sessions held at Trinity College and Duke University the North Carolina Pastors' School will not convene at Duke this summer. On account of the demands made upon the University by the government in the matter of training soldiers and sailors it was considered inadvisable to try to entertain the ministers' conference. Arrangements have been effected whereby the Pastors' School and the Rural Church Institute, meeting concurrently, will hold the 1943 session at Greensboro College for Women, Greensboro, N. C.

The Board of Managers of the Pastors' School and the Board of Directors of the Rural Church Institute are cooperating in setting up a school which will mark the twenty-fifth anniversary for the Pastors' School and the tenth anniversary of the Rural Church Institute. The combined efforts of these two institutions have rendered immeasurable results for the ministry and the churches in this area. The date fixed for this year's session is May 31 to June 5.

Accommodations at Greensboro College are limited. Only 250 can be entertained in the dormitories. A registration fee of \$1.00

must be deposited before May 22 by all who wish rooms in the college. Those who register earliest will get the rooms. Those who register after the 250 rooms have been assigned will have to find accommodations elsewhere.

Dr. Mark Depp, minister at Christ Church, Pittsburgh, Pa., will deliver three addresses. Other speakers for the various assembly periods will be chosen from the faculty of the school.

The instructors with corresponding subjects are: Dr. Arthur W. Hewitt, "The Church and Rural Welfare"; Dr. W. W. Sweet, "Makers of American Christianity"; Dr. Nevin C. Harner, "The Educational Work of the Church"; Dr. C. H. Hamilton, "Post-war Rural America"; Dr. Clarence T. Craig, "Paul and Problems of the Church"; Dr. Edwin Mims, "Spiritual Values in Victorian Literature"; Rev. W. M. Smith, "Toward a Christian World Community"; Mrs. Paul Arrington, "The Church and America's Peoples"; Dr. J. M. Ormond, "Christian Bases of World Order."

J. M. ORMOND.

STUDENT ACTIVITIES

The spring activities of the Student Body had a noteworthy missionary emphasis. Mrs. Frederick B. Fisher, representing the China Industrial Cooperative Movement, on January 28 gave an illustrated lecture on "A Nation Rebuilds." On February 10, the Missionary Institute, under the direction of Arthur Carlton and Dr. James Cannon, III, presented, on behalf of the Board of Missions of the Methodist Church, Dr. W. G. Cram and Dr. Newell S. Booth. This series included chapel addresses, talks before classes, and forums. Both leaders, using personal conferences as well as the more formal meetings, made a deep impression. Visiting the campus on February 15 was Baen Chu, whose experience with Oriental youth is varied. He was in charge of a meeting on that evening.

A highlight of the season, at least for the officers of the Student Body, was the Missionary Council for Theological Students, held under the auspices of the Board of Missions and Church Extension of the Methodist Church in New York from February 12 to 15. The various phases of the Christian mission were graphically presented to a representative group of student leaders from the different seminaries. The effect has already manifested itself. Those representing the Duke Divinity School were Howard Carroll, R. W. Rainwater, G. W. Jones, and Ralph C. John. A report of the Council was made by the representatives to the mission study

class of Dr. Cannon, who also was present at the sessions in New York. Mr. M. O. Williams of the Board of Missions also visited the school.

Other distinguished visitors during February were Professor Cohon of Hebrew Union College, who delivered a series of lectures on the development of Judaism and its relation to Christianity, and Sherwood Eddy, well-known author and friend of many important figures in public life.

The Divinity School this year had its own part in the University Religious Emphasis Week. The two leaders of the week's activities were available for special meetings. Professor Aubrey of the University of Chicago led a graduate discussion on the afternoon of March 1. On that evening Dr. Ray C. Petry spoke to a large group of Divinity School students on the background and the implications of ministerial training. A significant examination of the relation of the Church to labor was made by T. B. ("Scotty") Cowan, pastor of the Norris Religious Fellowship and leader for most of Religious Emphasis Week, when he visited the Divinity School on March 4.

Among more recent visitors have been D. D. Holt and Bishop G. Bromley Oxnam. The former, a graduate of this school and now a pastor at Lynchburg, Virginia, spoke in York Chapel at the regular service on March 10. That evening he drew an interested group to hear a discussion of "The Person-Mindedness of Jesus." Bishop Oxnam came to Duke from Boston to head the student Spiritual Life Advance. Because of illness, the previous visit of Bishop and Mrs. Oxnam had been postponed until the end of March. This series of addresses by one of Methodism's most distinguished leaders began on March 31 and ran through April 2.

The Institute on Evangelism, under the supervision of Ralph Reed, presented James Chubb on April 27-28.

Miss Constance Rumbough, Southern Secretary of the F.O.R., was the guest of the local group of the Fellowship on April 5. It is expected that there will be visitors from the Department of Agriculture before the end of the year. The school year ends with Commencement on May 22.

The Student Body banquet was held on May 7.

Student Body elections, held on April 2, filled the offices as follows: President, G. W. Jones; Vice-President, Ralph C. John; Secretary, F. W. Greene; and Treasurer, P. R. Beal.

Christian Horizons elections, held on April 15, resulted in the election of J. A. Knight to the editorship and Douglas Fleming to the managership of the business staff.

HOWARD CARROLL.

NOTES ON RECENT BOOKS

In this section attention will be called to new books which can be recommended as being likely to prove of special value to ministers and others particularly interested in religious questions. No attempt will be made to take notice of all the principal volumes coming from the press or to review extensively even those which are mentioned. A brief notice of a book here means that it is accounted worthy of more than ordinary consideration.

The Philosophy of the Christian World Mission. Edmund D. Soper. New York: Abingdon-Cokesbury Press, 1943. 314 pp. \$2.50.

This Religious Book Club selection is an excellent and long-needed contribution in the field of missionary philosophy. It is up-to-the-minute, thoroughly evangelical, scholarly and candid. Representing the best thought of the author, it is recommended to ministers and laymen as well as for class work in seminaries. Professor Soper's life-time of teaching finds fruition in this book and in the revised edition of his *The Religions of Mankind*.—J. C.

The Intention of Jesus. John Wick Bowman. Philadelphia: The Westminster Press, 1943. 263 pp. \$2.50.

A life of Jesus intended "to present . . . a distillation of the best results of modern research." The author's point of view is that the culture of Jesus was Hebraic; that he consciously took his stand with the prophetic strand of that culture; that he thought of himself as "Messiah of the Remnant" and "as God's Suffering Servant." These conceptions when translated into the Greek mean that Jesus thought of himself as "Crucified Saviour" and "Lord of the Church." The book is challenging and provocative.—H. E. M.

Amos Studies, Volume I. Julian Morgenstern. Cincinnati: Hebrew Union College Press, 1941. xi + 428 pp. \$2.50.

Without exaggeration this can be called an incomparable study of an incomparable prophet. This volume provides a background for the Commentary which is to follow in Volume II. Of great value and interest is the sketch of the socio-economic history of the United and Divided Kingdoms up to the time of Amos. In all, we have here a book to be read, reread, and cherished.—W. F. S.

The Legacy of Egypt. Edited by S. R. K. Glanville. Oxford: The Clarendon Press, 1942. xx + 424 pp. 10s or \$3.00.

This is the latest in Oxford's distinguished "Legacy" series. The essays by eminent scholars bring us new knowledge in many branches of Egyptology, including those of interest to students of religion and the Bible. The chapter on "Mechanical and Technical Processes" throws light on the oft-repeated question of how the Pyramids and other vast monuments were built so long before the advent of modern engineering methods.—W. F. S.

Bible Quizzes for Everybody. Frederick Hall. Boston: W. A. Wilde Co., 1941. 148 pp. \$1.00.

While the idea in this interesting little book is old, the treatment is new and sensible. Doctrinal problems are avoided. There is material for old and young. These quizzes may help to reintroduce "the book nobody knows" to American homes and church schools.—W. F. S.

One Lord, One Faith. Floyd V. Filson. Philadelphia: The Westminster Press, 1943. 256 pp. \$2.00.

The author contends, with cogency and scholarship, that the Primitive Church preserved in essential unity and vigor the mind, message, and life-impetus of Jesus. In a preliminary "Study of the Credibility of the Sources," Dr. Filson gives us a series of clear summations on such varied subjects as synoptic theory, Aramaic originals, form criticism, the Acts, Pauline literature, and the Fourth Gospel. He believes that these sources do manifest an essential continuity between Jesus and the first-century church on such crucial matters as God and His Kingdom, the Centrality of Jesus, the Unavoidable Cross, the Power of the Spirit, and the Moral Fiber of Faith.—R. C. P.

The Free Produce Movement: A Quaker Protest Against Slavery. [Historical Papers of the Trinity College Historical Society, Series XXV]. Ruth Ketring Nuernberger. Durham, North Carolina: Duke University Press, 1942. 147 pp. \$1.00.

This is the kind of patient, scholarly, research that throws new light upon the relationship of religious, social, and economic problems in areas all too much neglected. Here is, for the first time in adequate survey, the story of the organized Quaker attempt "to boycott goods produced by slave labor," and so to advance the abolition of slavery. In a series of well-written chapters, effectively documented from primary materials, the author reconstructs the interacting processes of Christian idealism and a buying-selling society as they affected humanitarian issues.—R. C. P.

Writing History. Sherman Kent. New York: Crofts and Co., 1941. 136 pp. \$1.00.

This is a superb manual for students who have occasion to write papers of any kind—not only those of an historical nature. But its uses extend beyond this admirable function to the assistance of all those seeking direction in cultivating the habits of good thinking and good writing. In fact, this book has, in addition, so much compact information about reference matters, style, and usage, as to be almost too good to be true.—R. C. P.

The Nature and Destiny of Man: A Christian Interpretation. Vol. II: Human Destiny. Reinhold Niebuhr. New York: Charles Scribner's Sons, 1943. \$2.75.

This volume, representing the second series of Professor Niebuhr's Gifford Lectures delivered at the University of Edinburgh in the fall of 1939, seeks to give the Christian answer to the human problem. Doctrines of redemption, ancient and modern, are critically examined within the context of various historical cultures and from the perspective of the Christian faith. Especially penetrating is his analysis of the validity of the insights of the Renaissance and the Reformation in relation to modern culture. Since neither Renaissance nor Reformation contains a complete answer to the human situation, he calls for a synthesis of the two. All in all, this set of Gifford Lectures constitutes the most brilliant piece of theological writing that American scholarship has produced in this century.—H. S. S.

The Fight of the Norwegian Church Against Nazism. Bjarne Høye and Trygve M. Ager. New York: The Macmillan Company, 1943. \$1.75.

The toughest foe that Hitler has had to face in Norway since April 9, 1940, when he first entered that country, has been the Lutheran Evangelical

Church. From Bishop Berggrav, the Primate, down to the humblest pastor, the Quisling servants of the Nazis have met with fearless and unrelenting resistance. Though Berggrav is still under "house arrest," and though wholesale persecutions prevail, the Church steadfastly refuses to yield to the Nazi demands. One of its latest and boldest acts has been a scathing attack upon the Quisling government for its illegal confiscation of Jewish property.—H. S. S.

Liberal Theology: An Appraisal. Essays in honor of Eugene William Lyman. Edited by David E. Roberts and Henry Pitney Van Dusen. New York: Charles Scribner's Sons, 1942. \$2.50.

Organized around the life and work of a distinguished Protestant liberal, this symposium undertakes a comprehensive exposition of the history and foundations of liberal theology. The bearing of liberalism on recent conceptions of God, Christ, the Bible, Man, Revelation, and Immortality is discussed with insight and vigor. One is impressed with the wide variety of definitions of liberalism. Though all the essays are good, those by Professors Horton, McGiffert, and Bennett are especially illuminating. This is indispensable reading for those who wish to keep abreast of the rapidly moving currents of contemporary Christian thought.—H. S. S.

What Is Religion Doing to Our Consciences? George A. Coe. New York: Charles Scribner's Sons, 1943. \$1.50.

In what he calls "this, my last book," Dr. Coe candidly uncovers the growing threat both to democracy and to religion which inheres in the socio-economic cleft between classes, nations, and races. In a singularly penetrating chapter, he says: "The main question now is not what most needs to be done, but rather who is to decide what is good and what evil in current experiences of the things of this world." No adequate understanding of good and evil is possible, says Dr. Coe, as long as a class-structure prevents human groups from mutual participation in the material goods of life.—H. S. S.

Heritage and Destiny. John A. Mackay. New York: The Macmillan Company, 1943. 109 pp. \$1.50.

This is a very able discussion of the part played by the sense of heritage in the destiny of mankind. The author holds that when God is chosen as the chief heritage of humanity, then men will fulfill their true destiny in personal, cultural, and national life. The lectures comprising this study were delivered by the author, the president of Princeton Theological Seminary, as the Lyman Coleman Lectures at Lafayette College and the Otts Lectures at Davidson College.—J. C.

The Tree of Life. Ruth Smith. New York: The Viking Press, 1942. 496 pp. \$3.50.

This book is an anthology of scriptures from various cultures, following the general plan of Baflou's *The Bible of the World*. The book is beautifully printed and contains an interesting collection of the materials indicated, with glossary and index.—J. C.

Towards Belief in God. Herbert H. Farmer. New York: The Macmillan Co., 1943. 252 pp. \$2.00.

The author, at present professor in Westminster College, Cambridge, and formerly professor in Hartford Theological Seminary, is a well-known writer upon religious subjects. In his discussion of the coercive, pragmatic, and reflective elements which enter into belief in God, he presents with fair-

ness all the difficulties which are encountered. The main thought is that the presence of God is made known in concrete situations where decisions must be made.—G. T. R.

New Eyes for Invisibles. Rufus M. Jones. New York: The Macmillan Co., 1943. 185 pp. \$2.00.

Another stimulating and helpful book from America's foremost exponent of mystical religion as a source of personal spiritual power and of humanitarian progress. As usual it is the practical rather than the psychological aspect of the mystic's insight with which he deals. This book contains the ripe vintage of his eighty years' thinking and experience.—E. R.

The Screwtape Letters. C. S. Lewis. New York: The Macmillan Co., 1943. 160 pp. \$1.50.

A penetrating study of the subtler temptations that assail the Christian life. Very readable, witty and profound, thoroughly English.—H. H. D.

The Wisdom of India and China. An Anthology edited by Lin Yutang. New York: Random House, 1942. 1104 pp. \$3.95.

A person who knew nothing of the Bible, Immanuel Kant, or Shakespeare could hardly be said to understand much about our civilization. Now that China and India have become important to us, if we are to do them justice, we must at least secure a similar acquaintance with their literature. Mr. Lin has made admirably balanced selections from the religious, philosophical, and literary classics of these two civilizations. The book is to be recommended highly.—H. H. D.

Man's Vision of God and the Logic of Theism. Charles Hartshorne. Chicago: Willett, Clark & Co. xxi + 360 pp. 1941. \$3.00.

This book contains an attempt to think exactly about God in completely logical terms. It is quite difficult reading, but well worth while. In its attack upon the classic theological conception of God, taken by Augustine and Calvin from Greek philosophy, this book makes a real contribution, for it shows that this conception is not only unreligious and unbiblical, but also self-contradictory. The author's own pantheistic conception is however founded upon many dogmatic assumptions and beset with serious difficulties.—H. H. D.

OUTSTANDING RELIGIOUS BOOKS

(American Library Association list continued
from Winter number)

Oxnam, G. B. *Ethical Ideals of Jesus in a Changing World.* New York, Abingdon-Cokesbury, 1942. \$1.00.

A vigorous and challenging application of the ideals of Jesus to the modern situation, particularly to international and economic affairs.

Paton, William. *The Church and the New Order.* New York, Macmillan, 1941. \$1.50.

A view of Christian principles regarding the world reconstruction after the war, from one of the best informed and ecumenically-minded religious leaders of today. The author, a British churchman, is secretary of the International Missionary Council.

Pfeiffer, R. H. *Introduction to the Old Testament*. New York, Harper, 1941. \$4.00.

A comprehensive and authoritative introduction to the Old Testament, embodying the tested religious, literary and historical insights of contemporary scholarship. Includes a critical analysis of the structure and religious ideas of each book of the Hebrew Bible.

Robinson, B. W. *Jesus in Action*. New York, Macmillan, 1942. \$1.50.

A successful attempt to point out the positive and constructive features of Jesus as man of action—dynamic, positive, aggressive in his methods of work and assertion of leadership.

Scott, E. F. *Nature of the Early Church*. New York, Scribner, 1942. \$2.00.

Competent scholarly answers to questions as to how the early church was organized, how it functioned, and how the immediate followers of Christ conducted their religious services. Stresses the tension between the expected Kingdom of God and the non-fulfilment of this apocalyptic hope which is fundamental to the understanding of early Christianity.

Sharpe, D. R. *Walter Rauschenbusch*. New York, Macmillan, 1942. \$2.75.

A competently written biography of an important figure in the history of American Protestantism. It reveals the sturdily attractive character of this original and forward-looking theologian and social philosopher.

Sheen, F. J. *A Declaration of Dependence*. Milwaukee, Bruce, 1941. \$1.75.

An incisive and vivid analysis of some of the root evils of our time, together with an equally vivid and incisive statement of the principles that must be applied in order to cure these evils. It is a stimulating and provocative work by an outstanding religious leader and spokesman.

Smith, H. S. *Faith and Nurture*. New York, Scribner, 1941. \$2.00.

A healthy protest against the preoccupation of religious educators with the techniques and methods of teaching religion, largely adopted from the current secular pedagogy, to the detriment of the content of such teaching.

Sockman, R. W. *Highway of God*. New York, Macmillan, 1942. \$2.00.

These Lyman Beecher lectures look at the subject of preaching through Jesus' estimate of John the Baptist. Popular in style, thoughtful in content, they discuss realistically the place and function of Christianity in the contemporary world.

Tigner, H. S. *No Sign Shall Be Given*. New York, Macmillan, 1942. \$1.75.

A shrewd analysis of many of the evils that beset our times. Stresses the importance of a united effort of the churches to work against the "disruptive forces of secularism, paganism and barbarism."

Tittle, E. F. *The Lord's Prayer*. New York, Abingdon-Cokesbury, 1942. \$1.00.

The prayer of Jesus re-examined and applied to our time by a minister of deep piety and sensitive social outlook.

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THE DUKE DIVINITY SCHOOL BULLETIN

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THE DUKE DIVINITY SCHOOL BULLETIN

This publication is issued by the faculty of the Divinity School of Duke University through a committee composed of Professors Cannon, Spence, and Hickman of the Faculty; Reverend J. G. Wilkinson of the Divinity School Alumni Association; and Mr. George Wesley Jones, representing the students of the Divinity School.

Correspondence should be addressed to Dr. James Cannon, III, Editor, *The Duke Divinity School Bulletin*, Box 4923, Duke Station, Durham, N. C.

NOTIFY CHANGES OF ADDRESS

The Bulletin is sent without charge to all alumni of the Divinity School of Duke University and alumni of Trinity College who are in the ministry. The only requirement is that you keep us advised of changes in your address. In the ministry addresses change frequently, and unless *Bulletin* subscribers send in notices of all changes the publication is apt to go astray.

In sending in notice of change of address, kindly give the old as well as the new address, as it will facilitate locating your name among hundreds of others if the old address is given.

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VOLUME VIII

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NUMBER 3

LESSER LOYALTIES

A few years ago I attended a conference which had as its general theme "The Family of God." For three days the various aspects of the fatherhood of God and the brotherhood of man were discussed, and the participants left the conference convinced that only by the adoption of a program based on that fatherhood and that brotherhood could peace and harmony ever be attained in personal, community, national and international affairs. This was not, however, a unique decision, for surely every person present here today believes in the fatherhood of God and the brotherhood of man. The fact that we begin the Divinity School year with the sacrament of the Lord's Supper is evidence of the fact; for, since the early days of the Christian Church, when both master and slave in the Roman Empire joined together in this sacrament, the Lord's Supper has meant that we belong together in one "Family of God."

Yes, for hundreds of years Christians have proclaimed the fatherhood of God and the brotherhood of man, and yet a merely superficial examination reveals that we have failed to exemplify those sacred truths in international, national, ecclesiastical, institutional, and personal activities. To be more specific, do we in the Divinity School so conduct ourselves that others on this campus see in us a prototype of the Family of God? Here in the Divinity School we have, including faculty and students, a group of about one hundred and fifty persons. Some of us have already taken the solemn vows of ministerial ordination, and the remainder have proclaimed their purpose to devote their lives to some specific form of Christian service. Now, if we are unable to live here as a family of God and exemplify the brotherhood of man, I have very little hope that any of us will ever in any other community or nation, or in the world at large, play a very important part in bringing about that peace and goodwill among men concerning which the angels sang nineteen hundred years ago.

In this communion meditation I have time only to mention three factors that have a bearing upon Christian brotherhood in a theological school. The first is my conviction that Christian brotherhood can never be attained by placing primary emphasis on lesser loyalties. Unless I am mistaken, the church historian will record the fact that the past quarter-century of Protestantism in America has been an era of lesser loyalties, when many Christian leaders became dogmatic and narrow regarding particular—and, as the sequel revealed, less significant—articles of the Christian faith and program; and, because of this fact, many of them have already become discredited or have been compelled to retract their earlier dogmatic statements in order to issue more modern decrees equally dogmatic.

Let me give you a brief picture of the dogmatic lesser loyalties of recent theological education. Not long ago theological students were informed in no uncertain terms that the modern religious education program offered the solution to all the problems of the church and that thereafter the evangelistic program would not be necessary. We have lived to see that such was not the case. Then, about 1918, we embarked upon those great financial drives, such as the Interchurch World Movement. I still remember how the man in charge of promotional work of that movement told a group of theological students that, since such men as John D. Rockefeller, Jr., Herbert Hoover, and Cleveland Dodge were supporting the church, a new day in religion had dawned. One year later the Interchurch World Movement was bankrupt, and its leaders were being denounced.

The modernist-fundamentalist controversy became the next lesser loyalty for theological students. If you attended a modernist seminary during that period, you more than likely cheered Harry Emerson Fosdick and condemned John Roach Straton and Clarence Edward Macartney. If you were in a fundamentalist school, you simply reversed the procedure. At the seminary that I attended there was one student who honestly believed that it was his Christian duty to convert his fellow students to the modernist viewpoint, and that year he did far more crusading than studying. I remember discussion groups debating this issue that almost resulted in physical combats, students aligning themselves in factions based upon their views concerning modernism and fundamentalism. Such scenes and episodes still occur in seminaries; but, instead of modernism and fundamentalism, there are new lesser loyalties more popular with our age.

After the World War came the period when theological stu-

dents were told in dogmatic terms that they must be prophets of a new day; that they were out of date if they gave attention to the old-time tasks of the ministry; and that, instead, their primary task was to change the social, political and economic order. For example, Sherwood Eddy, who for years had enlisted theological students under the banner of evangelizing the world in this generation, now asserted that this old missionary process was too slow. Then, during the past twenty-five years theological education has been influenced by popular opinion. In the days of prosperity humanism becomes prominent, but in days of trouble the crisis theology has a large following. In one period we have stressed the religious education approach, in another the sociological approach, and then have advanced rapidly to the mystical, psychological, historical, Biblical, and theological approaches, the emphases changing, on the average, every five years. And the tragedy has been that each of these changing emphases has usually been characterized by a crusading, dogmatic spirit, which inevitably results in controversies and quarrels.

Now, the Divinity School of Duke University was not founded upon lesser loyalties. In the document known as *The Official Aims of Duke University* are found these words: "The aims of Duke University are to assert a faith in the eternal union of knowledge and religion, set forth in the teaching and character of Jesus Christ, the Son of God." In the Divinity School, therefore, primary loyalty is to Jesus Christ. In like manner our Communion Service today is not a symbol of lesser loyalties. The ritual declares that Jesus Christ is the central figure of this sacred rite. This sacrament is the commemoration of the life, death and sacrifice of our Saviour; it is not the commemoration of the adoption by a church council of social, economic, Biblical, historical, or theological decrees.

Let me make a plea for the academic session of 1943-44. Let us all resolve that our primary loyalty shall be to Jesus Christ, and not to lesser loyalties such as human personalities, departments or divisions of study, or any popular theological, economic, social, or historical agitation that may arise during this year. If we desire Christian brotherhood in the Divinity School, we can secure it by having, in place of secondary loyalties, a primary loyalty to Jesus Christ.

In the second place, I feel that it is useless to hope for Christian brotherhood in a theological school or elsewhere as long as we are not united on the Christian meaning of the words *great* and *greatness*. It seems to me that in recent years those words

have become very popular in church circles. We talk glibly of "great" preachers, "great" bishops, "great" churches, "great" scholars, "great" authors, "great" teachers, "great" students, and "great" schools. I hear people say that our Divinity School must be the "greatest" theological school in the South and thereby control the religious thought of this area. Frankly, I am afraid of such talk, for it sounds too much like Jesuitry and might lead to the virtual adoption of the old Jesuit principle that the end justifies the means. Now, I, too, hope that we can have a great theological school here, but we must interpret the word *great* on the basis of the New Testament and not on that of the world. In the ritual of the Lord's Supper, I find the words *humble* and *contrite* applied to man, and *great* and *greatness* only to God. We have repeated together the Beatitudes, and we said "blessed are the poor in spirit, blessed are the merciful, blessed are the pure in heart, blessed are the peacemakers, and blessed are they which are persecuted for righteousness' sake." There is not one line in the Beatitudes about the blessedness of the *great*, in the worldly connotation of that word. Jesus said that he who would be great among you must be the servant of all. Do we really believe that? In our estimation, who is great?

In the third place, there will never be Christian brotherhood in a theological school or elsewhere without sincerity and honesty. Are we really sincere and honest, or has our Christianity become formalistic and controversial? In preparation for this meditation I have read and reread the historic ritual which we use in this Holy Communion. According to the invitation which will presently be given, those who participate in the Lord's Supper "truly and earnestly repent of their sins, they are in love and charity with their neighbors, and intend to lead a new life." Are we really honest about those pledges, or are they forgotten when we conclude this service today? In the General Confession we say that "we acknowledge and bewail our manifold sins and wickedness." Are we truthful in that confession, or do our thoughts turn to the manifold sins of others, and thereby minify our own misdoings? In the prayer of consecration we pray that we may be partakers of the divine nature through Jesus Christ, but are we willing even in a small way to emulate the full, perfect and sufficient sacrifice made by our Saviour? And as we conclude the communion ritual we repeat together, "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies to be a reasonable, holy and living sacrifice unto Thee." Is that an honest offer, or shall we go out of this chapel today and follow the program of the world, in which superiority, not sacrifice, is the goal to be desired?

I have great hope for the Divinity School. The officials of Duke University are interested in the Divinity School, and with the aid of friends the material needs of the School will be adequately cared for. My fear for the School and also for the Church is that we may succumb to the worldly code in which secondary loyalties take the place of a primary loyalty to Jesus Christ; in which personal achievement, not service, is the criterion of greatness; and in which honesty and sincerity are not paramount. I hope that this Communion Service may have a lasting meaning for us; and that during this academic session all of us, both faculty and students, may come to have a true understanding of what our Saviour meant when he declared "All ye are brethren."

PAUL N. GARBER.

[This Communion Meditation was prepared by Dean Garber for the Formal Opening Exercise of the Divinity School on September 28, 1943.]

INFORMATION ABOUT CHAPLAINS

Over one-sixth of the alumni of the Duke University Divinity School are now serving as chaplains in the Armed Forces of the United States, and the number is constantly increasing. There are also a number of alumni serving in other capacities than as chaplains. *The Bulletin* prints herewith the names of alumni who had entered the chaplaincy or other forms of service up to November 1, 1943, arranging them by classes. The office of the Dean is in possession of the mailing addresses of many of the chaplains and will be glad to supply these upon inquiry. It is not permissible to publish the addresses, but it is hoped that many friends of those in service will secure addresses and write to the chaplains. There are now 120 alumni in the armed services, 108 chaplains and 12 in other types of service.

The Bulletin is printing also in this section a brief article by Dr. Robert R. Wilson, chairman of the Department of Political Science in Duke University. This article appeared as a editorial comment in the issue of the *American Journal of International Law* for July, 1943. It is reprinted by permission and should be of interest and value to chaplains.

- 1930.—Crutchfield, H. E., Gist, J. A., Hillman, C. A., McCastlain, M. S., Rowe, D. T.
- 1931.—Browning, C. H., Carper, J. H., Edwards, E. B., Grigg, W. Q., Harris, L. V., Minga, T. H., Shumaker, R. B., Wolverton, W. I.
- 1932.—Hardin, H. M., Hood, G. F., James, F. S., Lowell, Stanley, Needham, E. W., Williams, B. T.
- 1933.—Akers, L. R., Donald, S. E., Faulk, R. W., Hardee, R. M., Hastings, C. H., Joyce, J. L.
- 1934.—Boggs, C. S., Jackson, F. B., Justus, J. H. Lee, J. D., Stokes, J. C., Tarver, David, Twitchell, M. H.
- 1935.—Anderson, W. K., Beadle, W. K., Cook, A. R., Evans, S. R., Hammons, J. W., Jordan, H. R., Kelley, B. E., Lyerly, A. A., Phillips, J. H., Shore, P. L., Tucker, K. I.
- 1936.—Eaker, W. F., Eubank, G. S., Keeler, W. F., Mayo, L. A., Merriman, T. M., Peace, C. H.
- 1937.—Beatty, C. D., Copeland, J. M., Ellenberg, J. V., Jones, S. B., Lee, R. S., Lewis, H. B., Phibbs, A. F., Samuelson, D. D.
- 1938.—Budd, A. C., Hyde, F. E., Miller, J. C., Morton, W. B., Ormond, J. K., Patterson, F. M., Rickard, H. C., Scott, J. E., Shives, M. B., Swann, E. A., Wheeler, S. F., Young, J. D.
- 1939.—Bumgarner, G. W., Grice, P. H., Heckard, C. L., Lindsey, J. A., Mallory, R. T., Moody, C. L., Morton, H. O., Schreyer, G. M., Stephenson, M. O., Vick, T. M., Wilkerson, M. C., Wood, H. H.

- 1940.—Barrs, W. K., McLeod, W. G., Pittard, J. L., Reichard, J. C., Rogers, H. L., Williams, D. D.
- 1941 —Biggers, S. B., Booth, L. L., Boyd, G. H., Crumpton, S. R., Duncan, F. A., Nicholson, R. H.
- 1942.—Freeman, W. L., Grisham, R. A., Meacham, B. F., Moorman, J. P., Overton, E. G., Tyte, W. H., Vaughan, R. A.
- 1943.—Cagle, J. F., Caviness, W. D., DuBose, R. N., Forshee, J. W., Hornbuckle, J. P., Mackay, D. M., Rainwater, R. W., Wallace, A. P.

ALUMNI IN OTHER FORMS OF SERVICE

- Cathey, W. A., '35, U. S. Army.
- Godfelter, R. C., '43, Civilian Public Service Camp.
- Ellzey, W. C., '39, American Red Cross.
- Ferguson, E. B., '40, U. S. Army.
- Gross, D. D., '43, U. S. Army.
- Kester, G. S., '38, U. S. Army.
- Kimball, J. R., '43, U. S. Army.
- Little, B. B., '42, U. S. Navy.
- Morgan, J. P., '42, U. S. Army.
- Patterson, H. C., '42, U. S. Marines.
- Singleton, G. H., '32, U. S. Army.
- Willis, S. L., '32, U. S. Navy.

STATUS OF CHAPLAINS WITH ARMED FORCES

The classification of persons during a war into combatants and noncombatants is not entirely adequate for all purposes,¹ since even members of armies may be noncombatants. Article 3 of the Annexes to Hague Convention IV of 1907 recognizes that the "armed forces of the belligerent parties may consist of combatants and noncombatants."² It is useful to distinguish persons who actually carry on hostilities from those who, while military persons, have functions distinguishable from those of ordinary fighting men.³ For the purpose of applying international rules, as well as national laws and regulations, it is desirable to have as much clarity as possible with respect to the position of all persons accompanying armed forces. Among such persons are chaplains. Their status under the laws of their respective countries, and the treatment which international law prescribes for them, present practical questions of the war.

That the number of persons involved is considerable, will appear from facts relating to the office in Great Britain. There are at the present about 2,250 chaplains serving with the British forces. Of

¹ On the present-day applicability of the traditional distinction, see R. R. Wilson, "Treatment of Civilian Alien Enemies," this Journal, Vol. 37 (1943), at p. 31.

² 36 Stat., Pt. 2, p. 2277.

³ The recent creation of the Civil Affairs Division in the Office of the Chief of Staff of the United States Army suggests that there will be a considerable commissioned personnel who will have military duties other than those of ordinary combatants. *New York Times*, Apr. 8, 1943, p. 12.

these, up to April, 1943, 15 had been killed or had died of wounds, 113 had become prisoners of war, 17 were missing, and 14 had suffered death from accidents or had died while on active service.⁴ All are volunteers, there being four classes, with the relative rank of captain, major, lieutenant-colonel, and colonel respectively. The Chaplain General holds the relative rank of Major General. The senior chaplain of each formation appoints chaplains to their respective battle stations. Among the regulations relating to the work of chaplains are those providing that no officer or soldier will be obliged to attend the service of any religious denomination other than his own, and that every chaplain "has the right of direct communication on ecclesiastical matters with the recognized head of his denomination."⁵

That the question of a chaplain's status is not a new one will appear from a brief historical statement concerning the chaplaincy in the American Army. It dates back to General Washington's call, during the Revolutionary War, for clergymen with whom the Government might make contracts for six or twelve months' service, on the same basis as with surgeons of that day.⁶ Neither chaplains nor surgeons received commissions; although chaplains assigned to brigade headquarters had the assimilated rank of major, they had no actual status other than that of spiritual advisers. The Act of March 3, 1791, authorized the appointment of one chaplain for the Army in the event the President might think this necessary.⁷ In 1837 Congress provided for twenty post chaplains, and in 1849 it increased the number to thirty. During the war with Mexico there was authorization for one chaplain for each regiment of volunteers. This plan was continued during the War between the States.⁸ The Act of May 20, 1862, permitted President Lincoln to designate a chaplain for each general hospital.⁹

In the first World War, the plan was to have one chaplain for each 1,200 officers and enlisted men in the United States forces.¹⁰ Of the 2,364 American chaplains, 5 were killed in action, 6 died of wounds, 12 died of accidents or of disease, and 27 were wounded in action. Five received the Distinguished Service Medal, 23 the Distinguished Service Cross, and 57 received decorations from governments allied or associated with the United States.¹¹

At the present time legislation still authorizes the provision of one chaplain for every 1,200 officers and enlisted men in the American

⁴ For information in this paragraph the writer acknowledges the courtesy of the British Library of Information, New York City.

⁵ The King's Regulations for the Army and the Royal Army Reserve, 1940, paragraphs 1605, 1612.

⁶ Press release from the Office of the Chief of Chaplains, Dec. 15, 1942.

⁷ 1 Stat., 222, 223. The appointee was to be entitled to fifty dollars per month, "including pay, rations and forage."

⁸ Act of July 22, 1861, 12 Stat., 270. Each chaplain (appointed by the regimental commander on the vote of the field officers and company commanders on duty with the regiment) was to receive the pay and allowances of a captain of cavalry.

⁹ 12 Stat., 404.

¹⁰ Acts of Oct. 6, 1917, and May 25, 1918, 40 Stat., Pt. 1, pp. 394, 561.

¹¹ Press release mentioned in note 6, *supra*.

forces. Appointment is from "persons duly accredited by some religious denomination or organization, and of good standing therein. . . ."¹² The number of Catholic, Jewish, and Protestant chaplains corresponds to the relative number of men of these faiths in the forces, and both white and Negro officers are now in the service. Appointees receive commissions as first lieutenants, and may advance to the rank of colonel. The Chief of Chaplains is entitled by law to hold the temporary rank of brigadier general.¹³ A Chaplain School is authorized at such place as the Secretary of War may prescribe, and the subjects there taught include, in addition to the conduct of public worship, etc., "military law and regulations, rules of land warfare, functions and staff relations of chaplains in administrative positions. . . ."¹⁴

As the spiritual leader of a command, the chaplain is the commanding officer's assistant in the task of seeing that every service man is given all possible assistance in practicing his religion.¹⁵ There is a distinctive chaplain's flag, which is to be used "as authorized by commanding officers to designate the time and place of divine service, and in the field to indicate the chaplain's quarters or office."¹⁶

Other belligerents have in their armies those who function in a somewhat comparable capacity, whether they are officially classified as a group with distinctive functions or not. According to an unofficial statement, there are many priests in the Russian Army who act as "unofficial chaplains."¹⁷ It is understood that a "field chaplain" (*Feldgeistlicher*) of the German Army is considered by the United States Government as a person who does not engage in hostilities, and who has a status similar to that of comparable officers in the British and American Armies. Presumably, the same status would be recognized for a member of the Japanese forces who might be taken prisoner and as to whom it could be shown that his functions were those of a noncombatant.¹⁸ There might, of course, be many persons with armies who might be priests or clergymen without their being designated by their own law and regulations as a class apart with functions not involving engagement in hostilities.

In the eighteenth century, chaplains, like surgeons, seem to have been liable to capture, but to have been commonly returned (when prisoners were being exchanged) without equivalents or ransom.¹⁹

¹² Army Regulations, 605-30b. The present comment has been restricted to Army regulations and, because of lack of space, has not included such matters as the recently announced plan of the Navy for training chaplains in designated educational institutions.

¹³ Act of Nov. 21, 1941, 55 Stat., 779; Army Regulations, 605-40, para. 5.

¹⁴ Army Regulations, 350-1500. See note 12, *supra*.

¹⁵ In a recent statement the Chief of Chaplains emphasized that the Army "in its policy concerning religion, exemplifies the spirit of freedom of conscience which is one of the ideals for which our troops are fighting." (Press release, War Dept., Bureau of Public Relations, March 20, 1943.)

¹⁶ Army Regulations, 260-10, para. 7.

¹⁷ World Alliance News Letter, Vol. XIX, No. 5 (May, 1943), p. 7.

¹⁸ An inquiry did not reveal that any such Japanese persons have as yet been captured by American forces.

¹⁹ W. E. Hall, *Int. Law* (7th ed., 1917), p. 427.

In the following century usage pointed the way for treaty rules. During the American War between the States, for example, both the Union and Confederate authorities issued orders, in July, 1862, to the effect that chaplains taken as prisoners of war while in the discharge of their duties would be immediately and unconditionally released.²⁰ By Article 53 of the *Instructions for the Government of Armies of the United States in the Field* (1863), "The enemy's chaplains . . . if they fall into the hands of the American Army, are not prisoners of war, *unless the commander has reason to detain them.*"²¹

The method of arranging through multilateral treaties for the special treatment of chaplains apparently began with the Red Cross Convention of August 22, 1864, which by its second article provided that certain classes of persons including chaplains might "participate in the benefit of neutrality" while discharging their functions. Even after an enemy had occupied the area they might continue to fulfill their duties, or might "withdraw in order to rejoin the corps to which they belong."²² The Geneva Convention of July 6, 1906, provided in Article 9 that ". . . chaplains attached to armies shall be respected and protected under all circumstances. If they fall into the hands of the enemy they shall not be considered as prisoners of war." By Article 12, they were to continue, after having fallen into the enemy's hands, to carry on their duties under the enemy's direction; when their assistance should be no longer "indispensable," they were to be "sent back to their army or country, within such period and by such route as may accord with military necessity."²³ The Geneva (Red Cross) Convention of July 27, 1929, in its Article 9 repeated the rule quoted from the ninth article of the 1864 convention. By Article 12 of the 1929 instrument, chaplains are among those who "may not be detained after they have fallen into the power of the adversary," but, in the absence of agreement to the contrary, "shall be sent back to the belligerent to whose service they are attached as soon as a way is open for their return and military exigencies permit." However, "While waiting to be returned, they shall continue in the exercise of their functions under the direction of the adversary. . . ."²⁴

There continues to be some disagreement as to the precise status of chaplains. They have been said to belong "indirectly" to the armed

²⁰ Gen. Orders No. 46 of the Confederate Army, and No. 90 of the Union Army, Official Records of the Union and Confederate Armies, Ser. II, Vol. IV, pp. 269, 288.

²¹ Italics inserted.

²² 22 Stat., 940. By the same article, when individuals thus allowed to continue in their duties in occupied territory should "cease from their functions," they were to be "delivered by the occupying army, to the outposts of the enemy." Additional Article I would have allowed some leeway to belligerents in the matter of allowing withdrawal of such persons, due to military necessities. A. Pearce Higgins, *The Hague Peace Conferences* (1909), p. 14.

²³ 35 Stat., Pt. 2, 1885. By Art. 13, they were to receive, while in the enemy's hands, the same allowance and pay as that granted to persons holding the same rank in the enemy's army.

²⁴ 47 Stat., Pt. 2, 2074. The principal belligerents in the current war are parties, all except Russia having ratified as signatories, and the Soviet Union having acceded on Sept. 26, 1931.

forces.²⁵ It is too early to attempt any very final statement as to practice in the present war. Although the 1929 rules contemplate that chaplains, when captured, shall normally be detained only pending their repatriation, they may in fact remain in the prison camps and minister to their compatriots who are prisoners. This seems, for example, to be the course which captured British chaplains have followed in this war. They have not been repatriated, but have remained to provide religious ministrations to their fellow prisoners.²⁶ The Prisoners of War Convention signed July 27, 1929, leaves the way open for them to continue their duties, since, by Article 16, "Ministers of a religion, prisoners of war . . . shall be allowed to minister fully to members of the same religion."²⁷ Late in May, 1943, it was reported from the State Department that negotiations were under way for the exchange, between the United States and Japan of "religious personnel," as well as seriously sick and wounded prisoners, and medical personnel.²⁸

The usage which developed into multilateral treaty rules reflected a mutual respect for the function of spiritual counsellors. Evidence of this respect is to be seen in the present war, particularly in the practice of States which make of religious freedom a basic principle. Those who minister to spiritual needs should have a status in law, international as well as national, in keeping with the high purpose which they are appointed to serve.

ROBERT R. WILSON.

²⁵ Oppenheim, *Int. Law* (6th ed.) II (1940), p. 203.

²⁶ Statement from the British Library of Information, New York City. The Secretary of State for War said on Dec. 1, 1942, that chaplains who were prisoners in Germany and Italy were usually allowed to exercise their ministry in camps. He said that there was very little information concerning those in Japan, but that there was some evidence that services were held in camps where chaplains who had been captured at Hong Kong were interned. *Parl. Deb., New Ser., Vol 385, Commons, c. 1037-1038.*

For a statement by a newspaper correspondent concerning the treatment of certain British chaplains, see Harold Denny, *Behind Both Lines* (1942), pp. 150-151, 157.

²⁷ 47 Stat., Pt. 2, 2021.

²⁸ U. S. Dept. of State Bulletin, May 29, 1943, p. 472: "Negotiations are . . . under way for the return and release of such captured sanitary and religious personnel as may not be needed to care for their compatriots who are prisoners of war." *Ci.*, however, note 18, *supra*.

ALUMNI ESTABLISH SCHOLARSHIP AND LECTURESHIP

Dean Garber reports gratifying success by the alumni of the Divinity School and other friends and admirers of Dean Emeritus Elbert Russell in providing an annual scholarship in the Divinity School in honor of Dr. Russell. The plan calls for annual gifts to the Elbert Russell Scholarship Fund until the sum of \$10,000 has been raised. At the close of the first roll call on October 28, \$2,500.00 had been contributed. The roll call for 1944 will begin on August 29, which will be Dr. Russell's seventy-third birthday.

Under the leadership of D. D. Holt, B.D. 1933, alumni of the Divinity School in the Virginia and Western North Carolina Conferences of the Methodist Church have raised something over \$400, with a promise of an equal annual contribution, to establish a Divinity School Lectureship. The Virginia Conference group initiated the plan and invited the Western North Carolina Conference alumni to an equal share in the fund. The invitation was accepted through Jesse Wilkinson, B.D. 1931. Holt was made chairman of a committee to collect the fund. Further plans will be worked out and it is hoped that an attractive lecture series can be announced in the next issue of *The Bulletin* for the early part of 1944.

CURRICULUM CHANGES

A number of changes and additions to the curriculum of the Divinity School will be of interest to alumni.

With the opening of the September term, Dr. Frank S. Hickman resumed work as instructor in courses in the Psychology of Religion, offering the required course in that field and various elective courses.

Dr. A. T. West, Assistant Professor of Dramatics in Duke University, is offering a required course and elective courses in Public Speaking. The required course in Homiletics has been postponed until the spring semester, an instructor to be announced later.

Dr. Robert S. Lyman, head of the department of Neuropsychiatry in Duke University School of Medicine is offering a course in Psychiatry especially adapted to the needs of ministerial students.

An examination in the narrative portions of the Old and New Testaments will be required of all students, the examination to be given in the second semester of the Junior year.

The ability to speak and write English correctly will hereafter be a requirement for graduation, and students deficient in English will be required to enroll, without academic credit, for special tutoring in English composition.

In order to assist students engaged in field work, two special field work courses will be offered each year. Students holding appointments on the Duke Endowment for Aiding Rural Methodist Churches will enroll during the second semester. Students who are serving student pastorates and those engaged in religious education work, home mission work, social work, etc., will enroll during the first semester.

Through the cooperation of the Department of Fine Arts it is hoped that courses in religious art will soon be available for students in the Divinity School. The proposed courses will deal with such topics as the history of Christian art, the utilization of Christian symbolism, religious movements as shown in sacred art, the religious education values in religious art, etc.

THE CLASS OF 1943

On May 22, 1943, thirty-two young men were awarded the degree of Bachelor of Divinity by Duke University. Thirty of these graduates are entering Methodist annual conferences and one will serve as a Unitarian preacher. One of the number is continuing further graduate study, and one is a chaplain.

Eight representatives of the class of 1943 are members of the Western North Carolina Conference. Their appointments are as follows:

- C. W. Benson, Hayesville.
- G. B. Culbreth, Morning Star.
- C. W. Judy, Franklin.
- R. L. Reed, Mount Pleasant.
- J. T. Shackford, Tabernacle-Moriah.
- A. M. Smith, Marvin.
- D. L. Stubbs, Jr., Myrtle Chapel, Gastonia.
- M. V. Thumm, Flat Rock.

Seven representatives of the class of 1943 are holding pastorates in the North Carolina Conference. Their appointments are as follows:

- Paul Carruth, Carolina Beach.
- G. W. Crutchfield, Kitty Hawk.

W. T. Medlin, Jr., Hatteras.
 C. H. Mercer, Swansboro.
 Brooks Patten, Hemp.
 K. R. Wheeler, Aurora.
 J. A. Whitesel, Aulander.

Four members of the class of 1943 have joined the Virginia Conference, their appointments being as follows :

W. A. Edwards, Copeland Park, Newport News.
 R. H. Kesler, Prince George.
 J. A. McKenry, Jr, Cartersville.
 L. V. Ruckman, Jr., Albemarle.

J. C. Hilbert and J. W. Merchant are serving in the Baltimore conference. Hilbert has been assigned to Relay and Merchant is serving the Union Grove Charge.

Members of the class of 1943 are to be found in seven other annual conferences of the Methodist Church as follows :

B. R. Brown (Northwest Iowa) Schaller.
 J. A. Cooper (North Arkansas) Vanndale.
 B. C. Cravens (West Oklahoma) Oklahoma City.
 W. D. Davis (South Carolina) Pinopolis.
 Ross Francisco (Holston) Friendsville.
 J. E. Major (Little Rock) Tillar.
 J. E. Rice (Florida) Brandon.
 Steele, C. R. (Texas).

G. E. Lynch, Jr. is pastor of the Unitarian Church in Portland, Maine.

Howard Carroll has enrolled in the Graduate School of Arts and Sciences of Duke University for further graduate study.

W. D. Caviness has been appointed a chaplain in the United States Navy and is now located at the Naval Training Station, Great Lakes, Illinois.

LIBRARY

Friends and alumni are invited to make use of the library of the Divinity School. The total number of books in the library is now about 36,000. This figure does not include all the materials available for the study of religion, for many thousands of volumes dealing with the subject may be found in other libraries of the University. In a national survey recently published concerning

the library resources in special fields, the Divinity School library was given high rank.

In order to assist the young ministers who are enrolled in the Course of Study of the Methodist Church, many duplicate copies of the books in the Course of Study have been placed in the library.

The books in the Divinity School library are available for loan to any pastors, the only expense being that of postage.

THESES PREPARED BY CLASS OF 1943

- BENSON, C. W.—A Comparison of the Attitude of American Methodism toward War During World War I with the Attitude Toward War During World War II (to February, 1942).
- BROWN, B. R.—A Critical Study of the Gospel Miracles Connected with Jesus.
- CARROLL, HOWARD—The Conception of the Ecclesia in the New Testament.
- CARRUTH, PAUL—Studies in the Old Testament Conception of Man.
- CAVINNESS, W. D.—An Historical Study of Delinquency and Its Treatment at the Eastern Carolina Industrial Training School for Boys at Rocky Mount, N. C.
- COOPER, J. A.—The Nature and Mission of Christ in the Thought of Henry Churchill King.
- CRAVENS, B. C.—William Penn's "Holy Experiment."
- CRUTCHFIELD, G. W.—The Ideal of Social Reconstruction in "Piers Plowman."
- CULBRETH, G. B.—Old Testament Conceptions of the Meaning of Human Suffering.
- DAVIS, W. D.—The Experience of Spiritual Guidance in the Writings of George Fox, Isaac Penington, and James Nayler.
- EDWARDS, W. A.—John Myrc's Conception of the Function of Medieval Parish Priests.
- FRANCISCO, ROSS—The Development of State Care of the Juvenile Delinquent in North Carolina.
- HILBERT, J. C.—Peter After the Antioch Incident.
- JUDY, C. W.—Morris Harvey College as a Factor in the History of the Western Virginia Conference of the Methodist Episcopal Church, South.
- KESLER, R. H.—The Social Character of Reginald Pecock's *Reule of Crysten Religioun*.
- LYNCH, G. E.—A Study of the Conferences at Oxford (1937), Edinburgh (1937), and Madras (1938) with Special Reference to the Principal Theological Issues Involved.
- McKENRY, J. A. JR.—The History and Social Contributions of the Methodist Orphanage, Richmond, Virginia.
- MAJOR, J. E.—The Language and Meaning of the Book of Zephaniah.
- MEDLIN, W. T., JR.—Factors Involved in the Founding of the Japan Christian Church.
- MERCER, C. H.—The Apocalypticism of Revelation against the Background of Jewish Apocalypses.
- MERCHANT, J. W.—Christian Ideals in the 4-H Club Program.

- PATTEN, BROOKS—The Primary Bases for the Emperor Julian's Repudiation of Christianity.
- REED, R. L.—The Doctrine of Christian Perfection in Early Methodist Theology.
- RICE, J. E.—A Comparative Study of Representative Contemporary Theories of the Nature of the Christian Church.
- RUCKMAN, L. V., JR.—"The Missionary Outlook in the Light of the War" (1920) as seen in 1943.
- SHACKFORD, J. T.—The Relation of Morality and Religion in the Thought of John Wesley.
- SMITH, A. M.—A Study of the Idea of the Kingdom of God in the Revelation of John and *The Shepherd* of Hermas.
- STEELE, C. R.—The Ecumenical Methodist Conferences, 1881-1931.
- STUBBS, D. L., JR.—The Problem of Final Destiny in S. D. F. Salmond, J. Y. Simpson, J. H. Leckie, and Edwin Lewis.
- THUMM, M. V.—Foreign Influences in the Development of Judaism Prior to 200 B.C.
- WHEELER, K. R.—Harry Emerson Fosdick as a Preacher and Leader of Liberal Thought in America.
- WHITESEL, J. A.—Recent Methodist Interpretations of the Christian Doctrine of Peace and War.
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STUDENT ACTIVITIES

Despite many changes in the general program of the University this year the Divinity School is seeking to function in as normal a way as possible. In accordance with this aim the Student Body, through its executive committee and the various committee chairmen, has set up its regular program of activities for the new year which began on September 18th. A fine Junior Class of forty-two men has come to fill the places of those who left last spring. These, with the other two classes, make the enrollment about the same as that of last year and give promise of a rewarding year.

The formal Opening Exercises of the school were held in York Chapel on Tuesday morning, September 28th. At that time the entire school joined in the service of the Holy Communion. The service was led by Dean Garber and the sacraments were administered by Drs. Clark and Spence, assisted by the president of the Student Body and the student chairman of York Chapel. This impressive occasion provided a fitting beginning for the year's activities.

Due to unavoidable conflicts in class schedules the York Chapel Committee, headed by Bob Evans, has found it necessary to limit the services of corporate worship to one service a week, which comes on Tuesday at 11:10 A.M. Speakers for the first three chapel periods have been the president of the Student Body, Dr. Elbert Russell, and Bob Evans, respectively. A spirit of deep reverence and unity continues to characterize these services. More robes have been acquired for the growing choir and a communion set has been purchased for the chapel.

The Forum Committee, under the leadership of George Ehlhardt, in the latter part of September presented as its first feature Dr. Roy L. Smith, editor of the *Christian Advocate*. A large and appreciative group of students and visitors heard Dr. Smith's penetrating discussion of the personal aspects of a minister's life.

The chairman of the committee on Boys' Club Work, Arnold Belcher, is working in full cooperation this year with the secretary of Boys' Work in the Durham Y.M.C.A. Several clubs have been organized or reorganized and effective work is being carried on in this area of service.

Under the guidance of the Spiritual Life Committee, with Haniel Jones as chairman, several prayer groups have been organized in the dormitories. Other projects of like nature are being planned by this committee.

On September 15th the Social Committee, headed by Milton Ray, provided an evening of very delightful entertainment for the Student Body. Students of the Duke Nursing School were guests on this occasion. A program of high caliber was presented by students of the University and of the Divinity School. On Monday afternoon, October 25th, the combined Faculty and Student Social Committee sponsored a tea in honor of Bishop and Mrs. Clare Purcell.

At the annual fall Communion Service in the University Chapel thirty-five Divinity School students served as Junior Ministers, assisting in the administration of the sacraments. This activity is being ably directed by Bob Fuqua, Student Body representative to the Duke University Church Board, who is also serving as treasurer of the University Church.

In the latter part of October a missionary emphasis was brought to the school by the presence of Mr. M. O. Williams, Jr., of the Board of Missions and Church Extension. Mr. Williams spoke at the regular chapel service on October 26th, and spent the remainder of that day and the day following in conducting personal interviews with those men interested in work on the mission field.

The Student Body of the Divinity School cooperated fully in the University campaign for the Durham Community and War Fund. A liberal contribution was made to this cause by the members of the school.

At the second Student Body meeting of the year Ernest Phifer was elected Vice-President of the group to fill the vacancy created by the transfer this year of Ralph John, who was elected to this position last spring.

The Duke Endowment Association, under the leadership of Doug McGuire, is beginning the year with renewed vigor and interest, and plans a proper emphasis upon this part of the program.

An outstanding event of the near future will be the coming of Professor Jacob R. Marcus, of Hebrew Union College, who will deliver a series of lectures November 16th to 18th as a part of an annual exchange lectureship with Hebrew Union.

The Student Body is attempting to cooperate completely with the Dean and the faculty in making the Divinity School an effective instrument in the work of the Christian ministry, and in spite of many obstacles presented by present world conditions, a successful and profitable year is anticipated.

GEORGE WESLEY JONES.

FACULTY NOTES

DR. HARVIE BRANSCOMB preached at Duke Memorial Church, Durham, August 8, and at the First Methodist Church in Birmingham, August 22. He attended a meeting of the Commission on the Church and the War, "The Light of Its History and Faith" held in Washington, October 15-17, and of the American Theological Committee held in New York the last of July. Since the first of the year Dr. Branscomb, in addition to his regular teaching duties, has been editing the *American Oxonian*, the quarterly journal published by the Association of American Rhodes Scholars.

DR. JAMES CANNON III taught in the first term of the Duke Summer School and in the Naval College beginning July 1. He represented the Divinity School at the session of the Virginia Annual Conference at Roanoke in October.

DR. KENNETH CLARK represented the Divinity School at several district conferences during the month of May. They were the Salisbury District Conference held in Woodleaf, the Waynesville Conference at Waynesville, and the Asheville District Conference held at Central Methodist Church in Asheville. He preached at the First Baptist Church of Henderson in August, and at the Edgemont Baptist Church in Durham in September. In October he attended and joined the Western North Carolina Conference at Statesville. He also preached at Trinity Presbyterian Church in Durham the last of October. He is now teaching an extension course at North Carolina College for Negroes on Synoptic Gospels for the fall term.

DEAN PAUL N. GARBER attended the following meetings: The Association of Methodist Theological Schools, Chicago, July 14-15; The Board of Publication of the Methodist Church, Cincinnati, September 8-9; The Commission on Courses of Study of the Methodist Church, Cincinnati, October 4; The Western North Carolina Conference of the Methodist Church, October 18-23; The Board of Founders of Nanking Theological Seminary, November 10-11.

DR. HORNELL HART has been occupied with the following engagements: Commencement address, St. Mary's School at Raleigh, June 7; Pastors' School at Southern Methodist University, June 14-25; addressed Friends' Meeting at Winston-Salem, June 27; gave a series of addresses at Cornell University, August 1; gave two addresses at the University of Michigan, August 21; attended the Illinois Summer School of Ministerial Training, Bloomington, Ill., August 23-27; spoke at the Cane Park Theatre, Cleveland

Heights, Ohio, August 29; gave a series of addresses to the Churchmen's League of Greater Cleveland, September 11-12; gave the chapel sermon at Sweet Briar College, September 19; gave a series of addresses in Warren, Ohio, October 12-14; gave two sermons in the First Baptist Church of Lynchburg, Va., October 17; gave a series of addresses in Youngstown, Ohio, Noember 9-12; gave sermons in Unitarian Church of Germantown on October 3 and November 14. In addition to these speaking engagements, Dr. Hart has published a series of articles in the *Christian Century*.

DEAN FRANK S. HICKMAN attended the annual session of the North Indiana Conference, of which he is a member, and delivered the address for the Conference Board of Education, May 28. He taught and lectured in the Kentucky Pastors' School, Winchester, Kentucky, June 14-19; he lectured before the Christian Leadership Conference, Buckhannon, W. Virginia, July 5-9, and visited the Kentucky Conference in the interest of Duke Divinity School, September 2. At the request of the Commission on Courses of Study of the Methodist Church he has set up a correspondence course in homiletics. To date 86 men and 3 women have enrolled. They represent 34 states and the province of Angola, Africa.

PROFESSOR H. E. MYERS taught in the Summer School at Duke and served as presiding minister at the Chapel services during the first term of the summer school. He also taught in the first session of the Naval College beginning July 6. His preaching engagements have been as follows: Angier Avenue Baptist Church, Durham, West Market Street, Greensboro, Poplar Springs on the Broadway Circuit, and at the Home Coming Services at Morris' Chapel on the Broadway Circuit.

DR. J. M. ORMOND served as Dean of the North Carolina Pastors' School and Rural Church Institute at Greensboro College during the summer. He attended two sessions of the Executive Committee of Board of Missions and Church Extension in New York in June and September. He attended the National Convocation on The Church in Town and Country in Columbus, Ohio, in September, and on the same visit to that city he also attended the National Methodist Rural Church Conference. He is the author of the article "Duke's Plan of Field Training" for *The Christian Advocate* for July 15. He has preached at five church dedicatory services and eight times in other churches. He is serving on the Joint Committee on Missionary Personnel of the Methodist Church, and represented the Divinity School at the Tennessee Annual Conference.

DR. RAY C. PETRY taught classes and was assembly speaker at Louisburg during the latter part of June. He has been teaching in the Navy College at Duke and devoting additional time to research and further writing in the field of Christian Social History.

DR. GILBERT T. ROWE delivered three addresses at a Conference of Chaplains held at Tarboro, June 2-3, under the auspices of the General Assembly of the Southern Presbyterian Church. He taught two weeks in the Arkansas Pastors' School at Conway, Ark., and on the Sunday of the school preached for the Rev. Aubrey Walton at Texarkana. He delivered two lectures each day in six Bible Conferences in the Holston Conference, beginning at Narrows, Virginia on August 22 and closing at Chattanooga on September 12. The intervening places in succession were Abingdon, Greenville, Johnson City, and Maryville. He preached the sermon of West End Methodist Church, Greensboro, on the occasion of its dedication, by Bishop Purcell on September 19.

DR. ELBERT RUSSELL gave seven devotional talks at the Carolina Institute of International Relations at the Woman's College, Greensboro, N. C., June 18-26. On July 6 he attended a conference of the Standing Committees of the North Carolina Yearly Meeting of Friends and attended the yearly meeting of Friends August 4-7. On October 17 he spoke at the Chapel Hill, N. C., Friends' Meeting on "Obstacles to Democracy in American Life." Dr. Russell spent nine weeks of the summer at Myrtle Beach, S. C.

DR. H. SHELTON SMITH taught in the Duke Summer School. He preached at Trinity Methodist Church, Durham, and delivered addresses as follows: Congregational Christian Carolina-Virginia Ministers' Interracial Retreat, Franklinton, N. C., August 31-September 1; Catawba College, October 3; Atlantic Christian College, November 2. Meanwhile he has been engaged in the preparation of two sets of lectures to be given this fall and winter at Washington, D. C. and Cincinnati, Ohio.

DR. H. E. SPENCE gave the anniversary sermon at the 40th commemoration of the Calvary Church, Durham, in July. He taught in the Navy College at Duke during the summer, and preached at Edenton Street Church, Raleigh, in August. He addressed the Historical Society of the West Virginia Conference and represented the Duke Divinity School at Charleston, W. Va., on October 2. He also spoke before a meeting of the Duke Divinity Alumni of the Virginia Conference, October 22 in Roanoke, Virginia. He represented the Duke Divinity School at the North Alabama Conference in Birmingham in October.

DR. W. F. STINESPRING is on leave of absence from the Divinity School for the fall semester. He is engaged in research activities at the Oriental Institute of the University of Chicago and also in teaching courses in Old Testament Introduction and the Religion of Israel in the Federated Theological Faculty of that institution. His address is 5757 University Avenue, Chicago, Ill.

SELECTIVE SERVICE STATUS OF THEOLOGICAL AND PRE-THEOLOGICAL STUDENTS

I. STUDENTS IN THEOLOGICAL SCHOOLS

Students who are preparing for the ministry in theological or divinity schools (which schools have been recognized for more than one year prior to September 16, 1940) are exempted from training and service under the Selective Training and Service Act of 1940.

General Lewis B. Hershey, director of the Selective Service System, has stated that in giving deferment to students studying for the ministry in recognized theological schools, "Congress has recognized the necessity of religious guidance and education as vital to the welfare of the nation."

II. PRE-THEOLOGICAL STUDENTS

The term "pre-theological student" as used in the regulations of the Selective Service System refers to the undergraduate ministerial student in a college or university.

When the draft age was lowered to eighteen, a committee representing the Federal Council of Churches and the American Association of Theological Schools had a conference with General Lewis B. Hershey, director of the Selective Service System. The committee reported that General Hershey and his staff were cordial and sympathetic, and that they fully shared the concern of the churches and seminaries that a steady supply of men should be made available for the Christian ministry.

As a result of this conference, new regulations were issued by the Selective Service System on July 1, 1943 which read as follows:

A student (pre-medical, pre-theological, etc.) should be considered for occupational classification if he is a full-time student in good standing in a recognized college or university if

(a) it is certified by the institution in which he is pursuing the pre-professional course of study that if he continues his progress he

will complete such pre-professional course of study within 24 months from the date of certification.

(b) it is certified by a recognized (medical, theological, etc.) college that he is accepted for admission and will be admitted to undertake professional studies upon completion of his pre-professional work.

The new regulations mean in brief that an undergraduate ministerial student in a college or university will be given deferment for a period of twenty-four months of undergraduate study if he has an agreement with an accredited graduate theological school to admit him after he has completed twenty-four months of college work.

At the annual meeting on July 14, 1943 of the Association of Methodist Theological Schools, of which the Divinity School of Duke University is a member, the new regulations of the Selective Service System in regard to undergraduate ministerial students were approved.

The Executive Committee of the American Association of Theological Schools, of which the Divinity School of Duke University is a member, has also approved the new regulations and has made the following recommendation to all accredited theological schools:

1. That the seminaries indicate their readiness to accept for admission properly qualified men who shall have completed three academic years of college work, and that they so inform the colleges in order that pre-theological students may be properly certified to their draft boards for classification in II-A.

2. That in the case of pre-theological students who will not have completed in the requirements for the A.B. degree or its equivalent within twenty-four months after reaching the age of eighteen, the seminaries shall require them to complete their work for the A.B. degree or its equivalent during their seminary course, especially by utilizing the summer terms.

3. It is our judgment that under no circumstances should the B.D. degree be granted without the completion of the work for the A.B. degree or its equivalent.

4. Furthermore it should be recognized that these recommendations are designed only to meet a war-time emergency and would cease to be effective at the conclusion of the emergency.

The Divinity School of Duke University is in harmony with the action of the Association of Methodist Theological Schools and the American Association of Theological Schools. In cooperation with the other theological schools the Divinity School will endeavor to assist bona fide pre-theological and theological students so that a steady supply of young preachers will be available for service either as pastors or chaplains.

EVANGELISM AND RELIGIOUS EDUCATION

During the academic session of 1942-43 a course in *Parish Evangelism* was offered in the Divinity School and there was a large enrollment. It is hoped that through this and similar courses Divinity School students will become better acquainted with the problems of evangelism.

During the past two years the following have held conferences on evangelism with the faculty and students of the Divinity School: Harry Denman, J. S. Chubb, and Guy H. Black of the Commission on Evangelism of the Methodist Church; John R. Church, Methodist general evangelist; H. P. Powell, pastor of Dilworth Methodist Church, Charlotte, North Carolina.

Plans are now being made for a joint meeting of the Commission on Evangelism of The Methodist Church and representatives of the Methodist theological schools. There will be a conference in December of representatives of the Division of the Local Church of the Board of Education and representatives of the Methodist theological schools for the purpose of ascertaining how these agencies can render a larger service in the field of religious education in the local church.

THE QUESTIONNAIRE

During the past summer a questionnaire was sent to the alumni of the Divinity School who are now serving as pastors or who have had pastoral experience. A surprisingly large majority of the alumni sent in detailed replies.

One question in the questionnaire was: "From your experience as a pastor what constructive suggestions would you make as to the curriculum of the Divinity School? For example, from your experience what fields of study do you feel should be given more attention so that our graduates will be able to meet efficiently the problems of the modern pastorate?"

The majority of replies suggested that more attention be given to the problems of general pastoral work such as church management and administration and to homiletics. Other fields of study stressed by the alumni were evangelism, pastoral counselling, worship, church music, public speaking, psychiatry and pastoral psychology.

The Divinity School appreciates the assistance rendered by the constructive suggestions of the alumni. These suggestions will be of inestimable value to the faculty, faculty members having read every one of the hundreds of replies.

NOTES ON RECENT BOOKS

In this section attention will be called to new books which can be recommended as being likely to prove of special value to ministers and others particularly interested in religious questions. No attempt will be made to take notice of all the principal volumes coming from the press or to review extensively even those which are mentioned. A brief notice of a book here means that it is accounted worthy of more than ordinary consideration.

The Church and Psychotherapy. Karl Ruf Stolz. Cincinnati and New York: Abingdon-Cokesbury Press, 1943. 312 pp. \$2.50.

Dr. Stolz employs his usual sound psychological technique, yet his language is not over-technical. He centers his treatment in the practical demands of the pastorate.—F. S. H.

The Ladder of Progress in Palestine. Chester C. McCown. New York: Harper and Brothers, 1943. xvi + 387 pp. \$3.50.

In spite of its unnecessarily vague and irrelevant title, this is now one of our very best books on Palestinian archaeology for the layman. After chapters on method and the recent very important prehistoric research, the author takes up *seriatim* all the important sites, telling the always interesting story of the excavations and giving the significant results. The book ends with a few well-chosen remarks on the philosophy of Biblical archaeology. Dr. McCown or his sons have had personal contact with many of the projects described. The account is thereby rendered more realistic.—W. F. S.

Freedom Forgotten and Remembered. Helmut Kuhn. Chapel Hill: The University of North Carolina Press, 1943. 267 pp. \$2.50.

Of the spate of current "tracts for the times," this one is really outstanding and deserves to have a wide and careful reading. In it, the essential malady of our modern age (the loss of responsible human freedom) is analyzed in wise and rueful retrospect. But the book is much more than an analysis. The last chapter is entitled, "The Message of Hope" and urges that the Christian conception of "freedom under God" is the only possible kind of human freedom which does not lead to human bondage.—A. C. O.

Towards Belief in God. Herbert H. Farmer. New York: The Macmillan Company, 1943. 252 pp. \$2.00.

Those who have read Farmer's earlier books, *God and the World* (the Christian doctrine of divine providence) and *The Servant of the Word* (the best book on preaching in a decade) will want to read this new one on the Christian approach to, and knowledge of, God. And those who have not yet "discovered" Farmer as one of the most distinguished theologians of the English-speaking world would do well to begin with this profound, yet simple and practical, study of the grounds of Christian certainty and the ways in which God's reality and nearness are made vivid and effective in Christian faith, worship and life.—A. C. O.

The Religious Function of Imagination. Richard Kroner. New Haven: Yale University Press, 1941. 70 pp. \$1.00.

How Do We Know God? Richard Kroner. New York: Harper and Brothers, 1943. 134 pp. \$1.75.

The Primacy of Faith. Richard Kroner. New York: The Macmillan Company, 1943. 266 pp. \$2.50.

Richard Kroner has long been known in Europe as a genuinely first-rate philosopher and theologian; the publication of these three books in English ought to bring him equal recognition in this country. Taken together, they form a trilogy, representing three angles of approach to a common problem (and that of immense and increasing importance in contemporary religious thought): the boundaries and inter-connections between philosophy (reason) and religion (faith). In the first, Kroner argues "that imagination is superior to thought with regard to the deepest questions of human life and existence." The second book makes the case for revelation as the highest and surest way of man's knowledge of God. The third volume (the Gifford Lectures for 1939-40) brings the exposition to its significant climax: "a natural theology cannot be prohibited by dogmatics as Karl Barth would have it; but also that a merely rational faith, as provided by Kant, is not tenable. Reason needs the supplement of revealed religion. In such a way thought and faith do no contradict, but rather complement each other. In this relationship faith has the primacy. It surpasses the power of reason and completes its undertaking."—A. C. O.

The Chiangs of China. Elmer T. Clark. Nashville: Abingdon-Cokesbury Press, 1943. 123 pp. \$1.00.

This is the most complete collection yet made of factual material about Chiang Kai-shek and the Soong family, with the larger emphasis on the latter. It is illustrated and popularly written.—J. C.

Mediaeval Art. Charles Rufus Morey. New York: W. W. Norton and Company, Inc., 1942. 412 pp. \$8.50.

This richly illustrated book is a joy to see and a delight to read. It is magnificent evidence that ripe scholarship can be beautifully clear and deeply inspiring. To study these treasures of Byzantine, Romanesque, and Gothic art in their appropriate settings of everyday Christian living is to tap a spiritual resource that no minister can afford to leave unused.—R. C. P.

Some to Be Pastors. Peter H. Pleune. New York and Nashville: Abingdon-Cokesbury Press, 1943. 191 pp. \$1.50.

This book, written by one who is both a pastor and a teacher of Pastoral Theology in a seminary, contains valuable experience and wise counsel for the practical use of every minister who seeks to make his ministry more effective.—J. M. O.

The Ideologies of Religion. George Perrico Conger. New York: Round Table Press, Inc., 1940. 271 pp. \$2.50.

The author, a professor of philosophy in the University of Minnesota, undertakes to state and estimate the various systems of philosophy with reference to their significance for religion. A good book for preachers and teachers who are interested in philosophy, and concerned about the effect that such theories as pragmatism, evolutionism, naturalism, humanism, and economic nationalism are having upon religious thought and life.—G. T. R.

The Path to Perfection: An Examination and Restatement of John Wesley's Doctrine of Christian Perfection. W. E. Sangster. New York and Nashville: Abingdon-Cokesbury Press, 1943. 214 pp \$2.00.

A clear analysis and accurate evaluation of an important Methodist doctrine by an English preacher and scholar who entered the Methodist fold after maturity to discover that a doctrine which had suffered neglect and come to be regarded as provincial was the most precious and promising of all the truths strongly emphasized in Methodist theology. The reader will find it informing, convincing, and inspiring.—G. T. R.

Principles of Christian Ethics. Albert C. Knudson. New York: Abingdon Press, 1943. 314 pp. \$2.75.

This work approaches morality from the standpoint of "a thorough-going and consistent Christian personalism." After two chapters of an introductory character, including historical backgrounds, the author devotes three more to presuppositions: the moral nature, sin, and conversion. The moral ideal is then succinctly treated in chapters dealing with the principle of love, of perfection, and of Christian character. More than a hundred pages thereafter apply the principles of the Christian ethic to such topics as the individual, the family, the state and war, the church and culture, and the economic order. A concluding chapter is devoted to the problem of the validity of Christian ethics.

As indicated, this volume embraces the total range of Christian ethics. Though containing nothing startlingly new, it is admirably suited to an introductory course in Christian ethics.—H. S. S.

Personalism in Theology. Edgar S. Brightman ed. Boston University Press, 1943. 257 pp. \$2.50.

This symposium in honor of Dean-Emeritus Albert C. Knudson rightly concentrates upon *Personalism*, for, as Dr. Brightman says, he is "the outstanding personalistic theologian of the English-speaking world." After an essay describing Dean Knudson's background and life-services, Bishop McConnell discusses the unique place of Bowne in laying the foundation of personalistic philosophy in America. Then follow ten other essays, each dealing with some important aspect of personalism in its relation to modern theology. Though most of the contributions are good, Dr. Brightman's is of extraordinary worth.—H. S. S.

What Is a Mature Morality? Harold H. Titus. New York: Macmillan, 1943. 229 pp. \$2.00.

In typical liberal fashion, though with more than usual insight, Prof. Titus discusses the nature of an ethic for our confused world. His moral theory seeks to combine the best insights of Christian ethic with the conclusion of modern philosophy. General principles are suggestively related to major current social problems.—H. S. S.

A Realistic Philosophy of Religion. A Campbell Garnett. Chicago: Willett, Clark & Co. xii + 331 pp. \$3.00.

This book is another example of how modern liberalism can go wrong. It has been recommended highly by intelligent reviewers. In order to be sure that God exists, Garnett identifies God with human altruistic impulses, and God becomes merely the organic whole of will that includes human personalities as parts. God is moreover only one feature of a morally neutral universe which God cannot control. Such a precariously working God is of little value for the religious man who must struggle against seemingly overwhelming evil.—H. H. D.

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THE DUKE DIVINITY SCHOOL BULLETIN

This publication is issued by the faculty of the Divinity School of Duke University through a committee composed of Professors Cannon, Spence, and Hickman of the Faculty; Reverend J. G. Wilkinson of the Divinity School Alumni Association; and Mr. George Wesley Jones, representing the students of the Divinity School.

Correspondence should be addressed to Dr. James Cannon, III, Editor, *The Duke Divinity School Bulletin*, Box 4923, Duke Station, Durham, N. C.

NOTIFY CHANGES OF ADDRESS

The Bulletin is sent without charge to all alumni of the Divinity School of Duke University and alumni of Trinity College who are in the ministry. The only requirement is that you keep us advised of changes in your address. In the ministry addresses change frequently, and unless *Bulletin* subscribers send in notices of all changes the publication is apt to go astray.

In sending in notice of change of address, kindly give the old as well as the new address, as it will facilitate locating your name among hundreds of others if the old address is given.

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THE DUKE UNIVERSITY DIVINITY SCHOOL LOAN LIBRARY

By unanimous vote of the Faculty of the Divinity School on January 12, 1944, the library resources of the school were made available for library loans to ministers of all denominations in the natural geographical area of Duke University.

Since the founding of the Divinity School of Duke University in 1926, special attention has been given to the library, which now contains the largest collection of religious and related material in the Southern states. In a national survey recently published concerning library resources in special fields, the Duke Divinity School Library was given high rank. In order to make this library available for loan to all ministers in this area, special funds have been made available for the purchase of multiple copies of current religious books found to be in greatest demand. At stated intervals lists of such books will be printed and circulated, both in *The Duke Divinity School Bulletin* and through special pamphlets which will be given wide distribution. List Number 1 is printed as a part of this article.

The procedure to be followed by ministers in borrowing books from the list, has been simplified as much as possible, and is as follows:

1. All requests for books should be addressed to Dean Paul N. Garber, Divinity School, Duke University, Durham, N. C.
2. Any minister may borrow two books at any one time.
3. The books are loaned for a period of one month with no renewal.
4. The only expense is the payment of return postage on the books.
5. It is hoped that there will be sufficient duplicate copies of books given on the published lists to meet all requests, but it is suggested that borrowers list several additional titles of books to be sent in case their first choices have already been loaned.

The Divinity School Loan Library is provided as a service to preachers. In order that this purpose may be fulfilled, correspondence is invited as to the type of books desired and as to how the Loan Library may render the largest possible service. An endeavor will be made to present a succession of book lists covering the main fields of religious study and reading. Borrowers should not feel, however, that they must confine their requests for books to these lists. With the exception of certain rare books, and titles reserved for research and classroom purposes, the entire collection of the Duke Divinity School Library may be used for loan purposes.

BOOK LIST NO. 1

- ASHTON, J. N., *Music in Worship: The Use of Music in Church Service.* Boston, 1943.
- BLACKWOOD, A. W., *Planning a Year's Pulpit Work.* N. Y., 1943.
- BOWER, W. C., *Christ and Christian Education.* N. Y., 1943.
- BREASTED, CHARLES, *Pioneer to the Past: The Story of James Henry Breasted, Told by His Son.* N. Y., 1943.
- BROWN, W. A., *The New Order in the Church.* N. Y., 1943.
- BUTTRICK, G. A., *Prayer.* N. Y., 1942.
- CASE, S. J., *The Christian Philosophy of History.* Chicago, 1943.
- CHAMBERLAIN, J. G., *The Church and Its Young Adults.* N. Y., 1943.
- CLARK, E. T., *The Chiangs of China.* N. Y., 1943.
- COE, G. A., *What Is Religion Doing to Our Consciences?* N. Y., 1943.
- CRAIG, C. T., *The Beginning of Christianity.* N. Y., 1943.
- FARMER, H. H., *Towards Belief in God.* N. Y., 1943.
- FILSON, F. V., *One Lord, One Faith.* Phila., 1943.
- FOSDICK, H. E., *On Being a Real Person.* N. Y., 1943.
- GILKEY, J. G., *God Will Help You.* N. Y., 1943.
- GRANT, F. C., *The Earliest Gospel.* N. Y., 1943.
- GROVES, E. R., *Christianity and the Family.* N. Y., 1942.
- HARNER, N. C., *Youth Work in the Church.* N. Y., 1942.
- HEWITT, A. W., *God's Back Pasture: A Book of the Rural Parish.* Chicago, 1941.
- HEWITT, A. W., *The Shepherdess.* Chicago, 1943.
- HILTNER, SEWARD, *Religion and Health.* N. Y., 1943.
- HITTI, P. K., *The Arabs: A Short History.* Princeton, 1943.
- HOLT, RACKHAM, *George Washington Carver: An American Biography.* N. Y., 1943.
- HOLTOM, D. C., *Modern Japan and Shinto Nationalism: A Study of Present-Day Trends in Japanese Religion.* Chicago, 1943.
- HUTCHINSON, PAUL, *From Victory to Peace.* Chicago, 1943.
- JOHNSON, F. E., *The Social Gospel Re-Examined.* N. Y., 1940.
- JOHNSTON, GEORGE, *The Doctrine of the Church in the New Testament.* N. Y., 1943.
- JONES, R. M., *New Eyes for Invisibles.* N. Y., 1943.
- KNOX, JOHN, *The Man Christ Jesus.* Chicago, 1941.
- KNUDSON, A. C., *The Principles of Christian Ethics.* N. Y., 1943.

- KUNKEL, FRITZ, *In Search of Maturity*. N. Y., 1943.
- LATOURETTE, K. S., *The Unquenchable Light*. N. Y., 1942.
- LEE, UMPHREY, *The Historic Church and Modern Pacifism*. N. Y., 1942.
- LIGUTTI, L. G. AND J. C. ROWE, *Rural Roads to Security: America's Third Struggle for Freedom*. Milwaukee, 1940.
- MACINTOSH, D. C., *Personal Religion*. N. Y., 1942.
- MACIVER, R. M., *Towards an Abiding Peace*. N. Y., 1943.
- McCONNELL, F. J., *John Wesley*. N. Y., 1939.
- McCOWN, C. C., *The Ladder of Progress in Palestine: A Story of Archaeological Adventure*. N. Y., 1943.
- NEIBUHR, REINHOLD, *The Nature and Destiny of Man: A Christian Interpretation*. Vol. I. Human Nature. N. Y., 1941.
- NEIBUHR, REINHOLD, *The Nature and Destiny of Man: A Christian Interpretation*. Vol. II. Human Destiny. N. Y., 1943.
- ODUM, H. W., *Race and Rumors of Race*. Chapel Hill, 1943.
- PFEIFFER, R. H., *Introduction to the Old Testament*. N. Y., 1941.
- POTEAU, E. M., *Four Freedoms and God*. N. Y., 1943.
- REID, A. C., *Invitation to Worship*. N. Y., 1942.
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- RIDDLE, D. W., *Paul, Man of Conflict: A Modern Biographical Sketch*. Nashville, 1940.
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BETWEEN TWO WORLDS

Man has always been keenly aware of his present. Living in it, he has found himself caught between two other worlds: the past and the future. Situated thus, he has felt himself pulled in opposite directions, now forward, now back. A citizen of one world, he is at the same time solicited by the other two.

Every thoughtful individual must, upon occasion, speculate upon the living relation sustained by his present to his past and his future. The Christian, especially, cannot forego this fascinating duty. He feels himself challenged, by virtue of his far-reaching commitments, to relate life as it is to its origins and to its destiny. The more Christian he is the less he can avoid a series of embarrassingly persistent questions: "To which world should his present show more deference, to the past or to the future? Placed as he is, between them, should he depend on the pattern of things made, or inquire of the mold for things yet to be? Should he strive to make himself and his world like that which has been or like that which ought to be? Ought he conform to the past or be transformed by the future? Can any choice be so naively simple as these queries imply?"

To these disturbing questions he receives still more irritating answers. He is made to realize, first of all, that a Christian of the present must look, at once, upon both past and future. For what is now present will, someday, become the past. And what is today's future will, shortly, become present.

I. *The World of the Past.* For all human beings the past is inescapable. In it our personal and social imprints are made, and often regretted. Family album and learned history have this, at least, in common: they both record a world of living people. An album reposing in some sheltered place depicts people that are real—or that were real once, at least. Perhaps they look out at us from artificial poses. Their human appeal may be obscured and their powers immobilized. But they are still people who once lived, worked, and loved—though perhaps not in these poses. The books of history, likewise, present a real world of vital persons. These, the people of our past, had purposes, endured conflicts, struggled for their ideals, and made new discoveries. They experienced slavery, freedom, and glory. Their history as it is pictured to us was one of ebb and flow. It was never far from the Ten Commandments to the Golden Calf. Theirs, like our own, were times of beginnings and re-beginnings. They knew the great

nations of the world: Egypt, Assyria, Greece, Babylon, and Rome. Among their associates were Moses, Aristotle, Caesar, and Jesus. Common to their history and their past were such diverse personalities as Sarah, the wife of Abraham, and Rudolph Valentino, the Hollywood sheik. They had their present—all of them—and it has now become their past and ours.

Out of that past have come expectation, achievement, and failure. Warning and inspiration have been common to it. Experience, superstition, and the critical mind have marched within it. Dogmatic systems have risen out of it. Liberators, tyrants, and philosophers have crowded its pages.

In response to that past, humanity as a whole has emphasized a variety of reactions. Indifference and repudiation have often been forthcoming. Worshipful reverence has likewise been in evidence. Violent mixtures of acceptance and rejection have seldom been balanced with a temperate sanity.

Concerning the past, Christians, too, have responded variously. At their worst, they have looked upon the past slavishly, fawningly, stupidly. The average, Christian reaction has been very much like that of the world in general. Christianity has been tempted quite often, like Lot's wife, to look back to its first organization, its first customs and costumes. The Christian has often felt himself under the necessity of putting his hand to the plow and looking back. He has been tempted to conform to what the past has handed down. He has been inclined to put tradition above God's will and hallowed customs over against God's commands.

At its best, Christianity views the past with sincere regard. This is the rock from whence it was hewn. The true Christian has proper appreciation for the law and the prophets. He is reverently committed to Jesus who was past, as he is now present and future. But the Christian, too, remembers with Jesus that law must not become encrusted and dead. For the Sabbath was made for man and not man for the Sabbath. You cannot put new wine in old skins or new patches on old garments. Even the dead must sometimes bury their dead. It is always tragic to refuse to enter the Kingdom of God and then keep others out, too.

Jesus knew, as the Christian at his best must also, that we need to be born again from above. Recovering the spirit is not dressing like Peter on a fishing trip or choosing a deacon by casting lots. Christianity at its wisest remembers, how painfully, that past origins are not enough, that future destiny is more important still. For we do not find Christ completely, or mainly, by looking

backward. We should learn that no one putting his hand to the plow, and then looking back, is fitted for the Kingdom of God.

II. *The World of the Future.* Viewed by humanity as a whole, the future is often anticipated with a mixture of dread and longing, very much as the small boy approaches his first day at school. At times it is looked upon out of determined expectation with desperate, oft-defeated hope. In such a manner must the bombed-out refugees of many a land look to their tomorrows. Perhaps, at times, men see, in the future, compensation for disappointments and failures. Thus many a fond parent plans for his children what never has come true for himself. Perchance there are those who look forward with reckless daring, even standing tiptoe as on the edge of an abyss. There are, happily, at times, those who look with calm, clear gaze into the unknown, like courageous pioneers.

Generally, almost universally, the future is thought of as an extension of our physical present and its projects. Thus the world at large anticipates, at a not too distant time, better governments, reduced infirmities, and improved production with attendant distribution. People dare to hope that there will be more peace for all men, and milk, at least, for all babies. Such a future is invariably thought of as ushering in a new, post-war prosperity. Some kind of international cooperation there must be—so we say. Guarantees must be forthcoming against further aggression. Commercial aviation is the giant that must awake. Family life is thought of as taking on the niceties of helicopter travel, with a reasonable number of glass-roofed, plastic cars thrown in. New health projects are in the public mind. Liberal education needs to be made liberal again. All would agree that there must be better provision for demobilized soldiers. There is vague, if well-meaning, talk of implementing the "Four Freedoms."

With all of this the future is often visualized, confusedly, as a good earth, finally good enough to be heaven; or as an earth bad enough, at last, to demand both hell and heaven. With a somewhat blear-eyed gaze the future may be looked upon by turns as something man-made, or God-made, or devil-made. All too much thought is given to the world ahead as being man-made without God, or God-made without man. All too many people think of it as being real, only in so far as it is to be located on earth for earthlings. They regard it as degenerate and shadowy in so far as it is oriented in a spiritual world transcending our terrestrial experience. For such as these the future is to be merely the present writ large and spread thin.

But what of the nominal Christian and the future he envisages? Outside of his name, he, too, is a child of earth. His thoughts, also, are mainly on this world. He, too, dreams more of the mysteries of high octane than of the glories of the Kingdom of God. Perhaps his new wine of internationalism still goes in old, earthen, political bottles. He, too, is carefully conformed to traditions handed down, not transformed by the commands of God calling him up. He carefully patches a new invention on an old religious platitude and proclaims that the human spirit has been reclothed. He may even have a new tractor-pulled plow, but he looks back to the kingdom of earth. He tolerates his impractical Christ and votes for a comfortable, realistic Christianity.

The more responsible followers of Christ view the future quite differently. They see a world in the making both earthly and heavenly, a future significant both in its terrestrial and celestial phases. They realize that they live on an earth probably destined to last for countless millenniums. If so, they are prepared to be intelligent, cooperative, critical-minded citizens according to that society's rightful demands. But they see an earth that can and will be changed, far beyond the dreams of any sheer worldling, whether in international cooperation, sanitation, or urban and rural development. They anticipate such a world as one to be lived in, loved for its beauty, and enjoyed with full Christian happiness.

But they see it as an earthly world, nonetheless. As such, it will be inadequate for man's destiny. It must be transitional at its best, though conceivably transformable to new ends. But it can never be the scene of more than a few introductory years of man's career. Possibly, someday, it may no longer be the scene of any of his life. Certainly it cannot be man's final home or heritage.

With the eye of faith the true Christian looks forward to yet another world; one related to earth and in continuity with it. But this is a world that is strikingly and fundamentally different. It is the genuine New Order, comprising as it does God's triumphant reign and his very kingdom. It is real, though not material. In it flesh and blood, as well as all material encumbrances, are discarded. Here the great projects of earthly life are outmoded and outgrown. This is a world of continuing experiment, growth, and fruition. It knows no frustration and no lasting defeat. Here are the inexhaustible, endless reaches of the spirit.

This world is indeed one of ultimate society and true community in which love is both practical and cumulative. Brotherhood and creative pioneering are enriched and heightened. In it, all abiding, earthly good is preserved, extended, and empowered.

The limitations of earthly life are resourcefully outflanked. There emerges a new matrix of life, forever expanding. In this new country God, Christ, and all saved men are habitually associated. The personalities of earth—our loved ones—are reunited in a larger and unmarital family.

This is a world that was made for dreaming, and doing, and achieving. In it all traditions conform to God's command. By it all wills are transformed with Christ's own. Men, women, and children here put their hands to the plow and make straight furrows under the smiling, paternal eye. This is, may it never be forgotten, a busy, happy, achieving world, with frustration frustrated and growth ever growing. Humor, ingenuity, and sober effort are in evidence all the more. There is room, still, to run out every individual course; to make up apparently insurmountable deficits; to encounter staggering problems, but always with a vastly growing, divine resource. And this resource is made available, always, in a creative companionship which surpasses anything that the temporal world could ever know. It is from this world and into it that a new birth is possible—a new life without death, forevermore. Here, with minds renewed in Christ, each may face a confident future with eyes front and all tragedies behind.

And this is, for Christ's Christians, the true, universal heaven. This is the veritable Kingdom of God. Here, one may live in the ultimate future by which our intermediate futures are determined—the final beyond, for which all earthly tomorrows are undertaken and prosecuted. One may confidently say that here is the future for which the past was launched. This is the end for which the light broke in the beginning. Such is the destiny toward which all origins point. This is the future which permits the present to look back, only that it may see that what *was*, and *is*, must always be conformed to what *shall be*.

III. *The World of the Present.* And now again we stand between two worlds. What, then, of this, the present? Various, men as a whole look upon the present as an inescapable product of the past that is, itself, soon to recede into the past. Or they view it as an extended agony, inescapable and irredeemable, to be borne with Stoic endurance or Oriental fatalism. Perchance they see in it a mere anteroom in which they must remain a while until some real future life begins. Many, no doubt, think of it as the only real life guaranteed to man, with the past spent and the future only briefly ours—and then oblivion.

If these are the aspects under which the present may be seen by the world as a whole, wherein does the indifferent Christian diverge from them? He may, indeed, think of the present as a

time to look back from to a golden past. Or, perhaps, he thinks of it as a period in which to scorn the world and all its labors until God translates him, all undisturbed, to some effortless bliss. It may be that, falling prey to overweening pride, some Christians may plan to make their own future and save God's, too.

The truly devoted Christian soul, however, sees in the present a time under the inspiration of, and benefiting from, both past and future. A real world it must be, not a mere stopgap for another. Truly, for such as these, the present is a time of transition; but it has its own importance, nonetheless. Now, in the present, we face the necessity of evaluating the past at its true worth without excessive glorification or vilification. Ours is the day in which we must face the present as it is; not run from it or idealize it. However, it is a world not to be conformed to by Christians, but to be transformed in the direction of God's will, with our aid.

Surely, all Christians should realize that the importance of the present, like that of the past, lies not in the realization of man's desires, but in uncompromising loyalty to God's plans which are to be realized finally in the future. The task of Christ's followers is not to become accommodated to present, earthly standards but to help make this human society conform to God's plan for our earthly and heavenly future. Thus, we do not think so much to build the future out of the past and present as to help transform these by the challenging demands of Christ's Kingdom that, in its fullness, is yet to be. That kingdom-world is now a reality, in part, though its consummation waits. Already it works in Christ's followers, transforming their minds and hearts—and through them, their world. Their blueprint is at hand for the ultimate and the immediate hereafter. In accordance with it they are required to build, now and tomorrow. Wisely they consult the past; they profit from its direction and observe its deviation from the master plan. Their most useful lesson derived from this retrospect comes in learning how the past responded to the call of the future.

Foolishly, indeed, the non-Christian mind argues: "But we are children of the past, not of the future. Something unrealized cannot change things as they actually are. Looking at the future means neglecting the past and present. Contemplating the Kingdom, some future heaven, takes man's mind off his earthly responsibility and achievement."

To this the follower of Christ must respond: "No! we are not primarily children of the past but of the future. God and his Son have not been behind men but beyond them, drawing them on! Man's past has ever been the pilgrimage from his earthly beginnings to his earth-transcending end. Things not wholly

realized do change things as they are. Dreams of man as he is meant to be are constantly calling him and his activities out of the 'status quo.'

"Never does one build a machine, or write a book, or raise a cathedral spire, or give body to a soul but that he envisages and draws upon that which is not wholly present with him then. How much less can he, unaided, make the Kingdom out of the poverty of his past and present? How shall he even help to build it if he dreams not of that which, with the Divine, already is and among men shall also be? They that look not to the future do not even know what the past and present are. How, then, can they serve it?"

History gives evidence, and Christian life abundantly demonstrates, that when men cease to consult their future and its demands, their past withers and their present dies. Contemplating the Kingdom—some unrealized celestial community—cannot in itself suffice. But he who looks forward to the city of God, with Christ, the Spirit, and the sons of men, is impelled to action as well. And, acting under the challenge of that future world, he rises up at once to help transform his own.

Thus the Christian pattern becomes clear. The Christian must first look forward—far forward; and listen, and hear, and see. Then, seeing what is yet to be, soon and long after, he must set himself to work, now, in his present. And with the aid of his past, he must journey to the far horizons beyond which he was always meant to live. Looking, hearing, and working thus, he will best carry on the past's bequests and dignify his present.

We cannot patch together our future as we go by looking under our speeding wheels or waving at the receding past. My aged uncle—a relative by family courtesy—knew this well in 1910. I watched the radiator cap of his car cleaving a middle course. Fascinated, I asked if he tried to keep it just above the middle of the road where we were. "No," he said, "look far ahead and it will split the track." This scudding, beckoning day will not stay with us; already it is moving back. Forward we must look to the land whence comes the light. Because of the commands that God hands down, we must give up man's bidding. Customs of yesteryear and of today must be surrendered while we fit ourselves for a new world on earth and in heaven. Thus in the present we open the furrow, forward, not turning our gaze backward from the portals of the Kingdom of God.

RAY C. PETRY.

FACULTY NOTES

DR. HARVIE BRANSCOMB represented the Duke Divinity School at the Holston Conference, November 7 and 8. He attended the meeting of the Commission appointed by the Federal Council of the Churches of Christ in America to prepare a report on the subject, "The Churches and War in the Light of Christian History and Faith." This meeting took place at the College of Preachers, Washington, D. C., October 13-16.

DR. KENNETH W. CLARK represented the Divinity School at the annual conference in North Mississippi (Tupelo, Nov. 3), Alabama (Mobile, Nov. 5), and Mississippi (Jackson, Nov. 17). He addressed the Student Forum at Chapel Hill (Jan. 16.) on "The Expansion of Early Christianity."

DEAN PAUL N. GARBER attended the meeting of the Board of Trustees of Crozer Theological Seminary, Philadelphia, December 7.

DR. HORNELL HART has filled the following speaking engagements: Meditation service for the University Y. W. C. A., Chapel Hill, October 31, preached at the University Methodist Church, Chapel Hill, November 7, lectured on Men-Women Relations to the women of U. N. C., on November 23, delivered two sermons in the Germantown Unitarian Church, Germantown, Pa., November 14 and January 2. He also made a chapel address at Wesleyan (Conn.) University on January 16. On January 9 he gave two sermons in the First Baptist Church of Lynchburg. On January 17-19 he made four addresses before the Pastors' Conference, Michigan Council of Churches, and on January 27 he spoke before the New Orleans Association of Commerce on the subject "What *Kind* of a World Government?"

His publications include *Can World Government Be Predicted by Mathematics?* and two articles written in conjunction with students are "Divorce, Depression and War," in *Social Forces*, and "Was There a Prehistoric Trend Toward Larger Governmental Areas?" in *The American Journal of Sociology*.

PROFESSOR H. E. MYERS preached at Jarvis Memorial Methodist Church, Greenville, N. C., on November 28 and at West Market Street Methodist Church, Greensboro, on December 12.

DR. J. M. ORMOND is a member of the committee on Program and Policy for the Southeastern Jurisdictional Conference of the Methodist Church. He attended the annual meeting of the Board of Missions and Church Extension of the Methodist Church, held in December at Buck Hill Falls, Pa.

DR. GILBERT T. ROWE preached the ordination sermon at the North Carolina Conference in Rocky Mount on November 4. He taught in the Buncombe County Training School at Asheville, N. C., November 14-18, and preached at Central Church, Asheville, on the Sunday morning of the school. Other preaching engagements include: West Market Street, Greensboro and Chapel Hill Methodist Churches. During January and February Dr. Rowe is carrying a teachers' class at Trinity Methodist Church, Durham, through a course on Methodism.

DR. ELBERT RUSSELL gave three lectures and one sermon at the High Point Friends' Church on November 11-14, and attended the meeting of the Pi Pi Christian Philosophy Fraternity in Greensboro on December 19 at which time he gave the address on "Jesus' Philosophy of Life."

DR. H. SHELTON SMITH spoke before the Ministerial Union of Washington, D. C. on November 29; on November 30-December 3 he gave three lectures on "Theology and Modern Religious Education" at the College of Preachers of the Episcopal Church, Washington, D. C.; on November 11, at Sanford, N. C. he gave an address before a union meeting of the churches, celebrating World Communion Day. Professor Smith is serving as chairman of the program committee of the statewide Convocation of Churches, which will be held at Charlotte, N. C., April 11-13.

DR. H. E. SPENCE has produced his Christmas pageant at Duke University for the twelfth consecutive time. In November he went to Kansas City, Missouri, where he attended the Christian Education Convention of the Methodist Church. He attended the meeting of the deans and professors of religious education of the theological seminaries of the Methodist Church which was held in Cincinnati, Ohio, early in December.

DR. W. F. STINESPRING has resumed his work in the Divinity School after having been absent on leave for the fall semester. He was engaged in teaching in the Federated Theological Faculty of the University of Chicago. He resumes his work at Duke on the first of February.

DR. RAY C. PETRY represented the University at the South Carolina Conference and addressed the Divinity School alumni in that area. On November 1 he read a paper on Thomas Aquinas before the Erasmus Club of Duke University. An article written by Dr. Petry appears in the January issue of the Dominican Journal, *The Thomist* on St. Thomas.

ALUMNI DIRECTORY

In previous Winter issues it has been the practice of *The Bulletin* to publish a list of changes in appointments of Divinity School alumni. In the present issue appears a complete directory of alumni addresses as available on February 1, 1944.

ALABAMA CONFERENCE

Adkins, A. Carl, '34. Dauphin Way Methodist Church, Mobile, Ala.
Miller, J. C., '38. Chaplain, U. S. Army.
Whitsett, D. C., '33. 10 Noble Ave. Montgomery, Ala.

BALTIMORE CONFERENCE

Dodge, W. W., '40. Shenandoah Junction, W. Va.
Hilbert, J. C., '43. Relay, Md.
Kesler, A. D., '35. Thurmont, Md.
Merchant, J. W., '43. R.F.D., Cumberland, Md.
Milstead, H. A., '40. Stone Chapel Parsonage, Pikesville, Md.
Phillips, J. H., '35. Chaplain, U. S. Army.
Sharpe, R. M., '32. Mt. Airy, Md.
Soper, E. C., '39. R.F.D., Rockville, Md.

CALIFORNIA CONFERENCE

Lyu, K. K., '42. Korean Methodist Church, Kapae, Kanai, T. H.
Morton, H. O., '39. Chaplain, U. S. Army.
Townesley, I. U., '37. Wembo Nyama, Belgian Congo, Africa.

CENTRAL NEW YORK CONFERENCE

Anderson, W. K., '35. Chaplain, U. S. Army.

CENTRAL TEXAS CONFERENCE

Carruth, J. R., '33. Weatherford College, Weatherford, Tex.
Riley, P. M., '39. Chilocco Indian School, Chilocco, Okla.

COLORADO CONFERENCE

Ellzey, W. C., '39. Office of Field Director, American Red Cross,
Enid Army Flying School, Enid, Okla.
Williams, B. T., '32. Chaplain, U. S. Army.

CUBA CONFERENCE

Evans, Garfield, '33. Iglesia Metodista, Holguin (Oriente) Cuba.

EAST OKLAHOMA CONFERENCE

Gist, J. A., '30. Chaplain, U. S. Navy.
Hunt, D. R., '31. Tahlequah, Okla.

ERIE CONFERENCE

Samuelson, D. D., '37. Chaplain, U. S. Army.

FLORIDA CONFERENCE

- Austin, H. S., '32. 1244 N. W. 30th St., Miami, Fla.
 Boland, W. R., '34. Dade City, Fla.
 Foster, G. A., '33. 206 S. Pineapple Ave., Sarasota, Fla.
 Hardin, H. M., '32. Chaplain, U. S. Army.
 Rice, J. E., '43. Brandon, Fla.
 Rooks, J. J., '39. 526 24th Ave. S., St. Petersburg, Fla.
 Shaw, M. A., '33. North Miami Beach, Fla.

GENESEE CONFERENCE

- Sherk, W. A., '41. 2640 Warring, Berkeley, Calif.

HOLSTON CONFERENCE

- Browning, C. H., '31. Chaplain, U. S. Army.
 Carriger, T. P., '35. Dublin, Va.
 Francisco, Ross, '43. Friendsville, Tenn.
 Hillman, C. A., '30. Chaplain, U. S. Army.
 Jackson, F. B., '34. Chaplain, U. S. Navy.
 Kincheloe, M. S., '31. 2819 Broad St., Cleveland, Tenn.
 Moorman, J. P., '42. Chaplain, U. S. Navy.
 Randall, E. B., '37. Rossville, Ga.
 Ratliff, H. M., '39. Rockwood, Tenn.
 Richardson, H. P., '40. Derby, Va.
 Russell, H. M., '33. Narrows, Va.
 Smalling, J. A., '38. Foster Falls, Va.
 Still, J. R., '33. Box 211, Knoxville, Tenn.
 Wiley, E. E., '34. St. Elmo Methodist Church, Chattanooga, Tenn.

ILLINOIS CONFERENCE

- Hendrix, T. C., '41. Kinderhook, Ill.

IOWA-DES MOINES CONFERENCE

- Thompson, L. H., '32. Pulaski, Iowa.

KENTUCKY CONFERENCE

- Funk, S. W., '30. Catlettsburg, Ky.
 Rose, F. D., '27, Somerset, Ky.

LITTLE ROCK CONFERENCE

- Giessen, C. H., '33. 1209 S. Washington, El Dorado, Ark.
 Hammons, J. W., '35. Chaplain, U. S. Navy.
 Hozendorf, C. R., '37. Mena, Ark.
 Major, J. E., '43. Tillar, Ark.
 Pool, Bob L., '32. First Methodist Church, Arkadelphia, Ark.
 Rowe, D. T., '30. Chaplain, U. S. Army.
 Walton, A. G., '31. First Methodist Church, Texarkana, Ark.

LOUISIANA CONFERENCE

- Boddie, W. D., '41, 1818 Chestnut St., New Orleans, La.
 Booth, L. L., '41. Chaplain, U. S. Navy.
 Branton, R. R., '30. 2027 White St., Alexandria, La.

Cooke, Jack, '41. Rodessa, La.
Dawson, Dana, '41. 830 Eighth St., New Orleans, La.
Faulk, R. W., '33. Chaplain, U. S. Navy.
Galloway, B. A., '42. Zachary, La.
Robertson, M. S., '39. Slidell, La.
Sensintaffer, J. C., '35. Oakdale, La.
Tarver, D. F., '34. Chaplain, U. S. Army.
Teer, H. B., '41. Sicily Island, La.
Waggoner, B. M., '41. Elizabeth, La.

LOUISVILLE CONFERENCE

Denton, E. S., '33. Princeton, Ky.
Johnson, H. M., '33. Candler School of Theology. Emory University,
Ga.
Prentis, E. W., '41. Chaplain, U. S. Army.
Prentis, R. B., '33. 1400 Bluegrass, Louisville, Ky.

MEMPHIS CONFERENCE

Bagby, Steadman, '40. Whiteville, Tenn.
Baker, C. A., '31. R.F.D. 4, Memphis, Tenn.
Council, L. B., '35. 1729 N. 11th St., Paducah, Ky.
Council, R. W., '32. Bartlett, Tenn.
Hastings, C. H., '33. Chaplain, U. S. Army.
Jones, S. B., '37. Chaplain, U. S. Army.
McCastlain, M. S., '30. Chaplain, U. S. Army.
Neel, S. R., '37. Lambuth College, Jackson, Tenn.
Sanford, M. S., '33. Bruceton, Tenn.
York, B. P., '35. 611 E. Davant Ave., Memphis, Tenn.

MISSISSIPPI CONFERENCE

Bridewell, J. A., '41. Moselle, Miss.
Grice, P. H., '39. Chaplain, U. S. Navy.
Lindsey, J. A., '42. Rose Hill, Miss.

MISSOURI CONFERENCE

Crook, W. E. '34. University of Arizona, Tucson, Ariz.
Kimbrell, C. W., '37. Gallatin, Mo.

NEWARK CONFERENCE

Jones, A. A., '30. 68 Church St., Rockaway, N. J.

NEW HAMPSHIRE CONFERENCE

Maxwell, A. L., '42. Raymond, N. H.

NEW YORK CONFERENCE

Harbin, A. V., '32. 229 W. 48th St., New York City, N. Y.

NEW YORK EAST CONFERENCE

England, A. L., '43. Hillside Heights, New Hyde Park, N. Y.
Walker, J. C., '41. Stony Brook, N. Y.

NORTH ALABAMA CONFERENCE

- Cooke, P., '32. Scottsboro, Ala.
 Cooke, R. A., '42. Somerville, Ala.
 Dean, W. E., '33. Fairfax, Ala.
 Dill, R. L., '35. 4809 Parkway, Fairfield, Ala.
 Forshee, J. W., '43. Chaplain, U. S. Army.
 Mooney, R. C., '43. Renfroe, Ala.

NORTH ARKANSAS CONFERENCE

- Bearden, R. E. L., '38, Walnut Ridge, Ark.
 Chalfant, V. E., '31. Springdale, Ark.
 Cooley, W. F., '35. Siloam Springs, Ark.
 Cooper, J. A., '43. Vanndale, Ark.
 Pearce, H. E., '34. Pocahontas, Ark.
 Rowland, J. L., '32. Veterans Hospital, Little Rock, Ark.
 Shell, W. F., '30. Hartman, Ark.

NORTH CAROLINA CONFERENCE

- Andrews, C. J., '32. Webb Ave., Burlington, N. C.
 Autry, J. D. A., '41. LaGrange, N. C.
 Ball, W. C., '27. Kinston, N. C.
 Barbee, C. W., '34. Clayton, N. C.
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Rainey, L. J., '30. Grover, N. C.
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CHURCH OF CHRIST

- Askew, R. H., '34. Clearwater, Kansas.

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 Southard, P. C., '29. Stokesdale, N. C.

GERMAN REFORMED

- Fesperman, F. L., '33. Arlington, Va.
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CHAPLAINS

Government regulations prevent the publication of addresses of the one hundred and ten alumni serving as chaplains. The Dean's office will be glad to supply such addresses upon inquiry.

- Akers, L. R., '33, U.S. Army
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 Biggers, C. B., '41, U.S. Army
 Boggs, C. S., '34, U.S. Army
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 Stokes, J. C., '34, U.S. Navy
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 Morgan, J. P., '42. U. S. Army.
 Nicks, R. L., '38. U. S. Navy.
 Patterson, H. C., '42. U. S. Marines.
 Singleton, G. H., '32. U. S. Army.
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 Rickard, Reba Cousins, '32. Fort Custer, Mich.
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MISSIONARIES

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 Evans, Garfield, '33. (Cuba.) Iglesia Metodista Holguin (Oriente), Cuba.
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- Terrell, J. M., '30. (Brazil.) Juiz de Fora Minas Geraes, Brazil.
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ENROLLED FOR ADDITIONAL GRADUATE STUDY

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DIRECTOR OF RELIGIOUS EDUCATION

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DECEASED

- Brady, Katherine Jane, '27.
 Coley, Herman Theophilus, '40.
 Dutton, William Clarke, '37.
 Frazier, John Tyler, III, '33.
 Keeler, Edison, '39.
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