

THE DUKE DIVINITY SCHOOL BULLETIN

Announcement

COURSES IN RELIGION

DUKE UNIVERSITY SUMMER SESSION

1944

Durham, North Carolina

First Term: May 30 to June 20

Second Term: June 20 to July 31

Third Term: August 1 to August 21

VOLUME IX

February, 1944

NUMBER 1

DUKE UNIVERSITY
DURHAM, N. C.

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THE DUKE DIVINITY SCHOOL BULLETIN

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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 1944. 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 May 30 and close June 20. The second term will open June 20 and close July 31. The third term will open August 1 and close August 21.

For the first term, Monday, May 29, is registration day. For the second term, Monday, June 19, is registration day. For the third term, Monday, July 31, is registration day.

FEES AND EXPENSES

Every student pays a registration fee of ten dollars for each three weeks, or 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 Summer 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.

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 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; for three weeks, three 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 1943 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.

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.)

RELIGION

S114. THE LIFE AND TEACHINGS OF JESUS.—This course considers the period in which Jesus lived, the record of his life, and the meaning of his teachings as recorded in the Synoptic Gospels. A. 3 s.h. MR. MYERS
[Offered during term, June 20-July 31.]

S181. THE NATURE AND EARLY DEVELOPMENT OF RELIGION.—Introduction to the early history of religion, the beliefs and practices of the more primitive peoples, and the religious life of the ancient world. B. 3 s.h. MR. CANNON

[Offered during term, June 20-July 31.]

S319. THE LIFE AND LETTERS OF PAUL.—A study of the most influential leader in the early formative days of Christianity. The aim is to examine his personal and religious experience, the problems he encountered, the solution he offered, and the form of belief and practice he advocated. B. C. 3 s.h. MR. CLARK

[Offered three weeks, May 30-June 19.]

S320. APOCALYPTIC LITERATURE.—Discussion of early Christian apocalyptic writings, with special attention to the Apocalypse of John. The origin, development and significance of the apocalyptic idea in the Christian faith. B. C. 3 s.h. MR. CLARK

[Offered three weeks, August 1-August 21.]

S323. THE CHRISTIAN CONCEPTION OF THE CHURCH.—A historical survey of the ways in which the Christian tradition has interpreted the idea of the church, followed by a critical analysis of the theological implications of such contemporary problems as church and state, church and culture, and the ecumenical movement. C. 3 s.h. MR. OUTLER

[Offered during term, June 20-July 31.]

S324. THE CONTENT OF CHRISTIAN DOCTRINE.—A synopsis and critical discussion of the cardinal problems involved in a systematic Christian theology. A. 3 s.h. MR. OUTLER

[Offered during term, June 20-July 31.]

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

S333. MYSTICISM AND DEVOTION IN CHRISTIAN HISTORY.—A study of the renunciatory ideal and of spiritual practices in their relation to present problems. B. 3 s.h. MR. PETRY

[Offered during term, June 20-July 31.]

S334. CHURCH REFORMERS AND CHRISTIAN UNITY.—The work of great reformers in relation to ecclesiastical schism and the search for Christian unity through representative councils. C. 3 s.h. MR. PETRY

[Offered during term, June 20-July 31.]

RELATED COURSES

Education S215. EDUCATIONAL AND VOCATIONAL GUIDANCE. A. I. MR. GWYNN

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.

Sociology 212. CHILD WELFARE. B. I.

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.



JUL 24 1944

Durham, N. C.

THE DUKE
DIVINITY SCHOOL
BULLETIN

Spring Number

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May, 1944

NUMBER 2

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. 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.

DIVINITY SCHOOL ALUMNI ASSOCIATION

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THE DUKE DIVINITY SCHOOL BULLETIN

VOLUME IX

MAY, 1944

NUMBER 2



BISHOP PAUL NEFF GARBER

DEAN GARBER ELECTED BISHOP

Dr. Paul Neff Garber, Dean of the Divinity School of Duke University since 1941, was on June 24 elected Bishop of the Methodist Church by action of the Southeastern Jurisdictional Conference of that denomination. He was consecrated to this office on June 26, and assigned as resident Bishop of the Southern and Central European area. Bishop Garber's episcopal residence will be at Geneva, Switzerland, as soon as war conditions permit him to reach that city. He will go within the next two months to that part of his jurisdiction lying in North Africa. In addition to the North African territory, the Southern European area includes Spain, Italy, Switzerland, Czechoslovakia, Yugoslavia, Belgium, Bulgaria, Hungary, and Poland. In addition to regular episcopal duties, Bishop Garber's task will include the restoration of church properties and church services in his area, practically all of which has been the scene of conflict during the present war.

Bishop Garber will be accompanied by his wife, the former Orina Winifred Kidd, daughter of the late Dr. F. O. Kidd, of Fall River, Massachusetts, and Mrs. Kidd. Mrs. Garber is a graduate of Brown University. Bishop Garber is a native of Virginia. He was born in New Market, Virginia, on July 27, 1899, the son of Samuel Garber and Ida Alice Neff. The Garber family is one of the old families in the Shenandoah Valley of Virginia, and has a large connection centering at Bridgewater, Virginia, which was Bishop Garber's home until the death of his parents. His sister, Mrs. B. W. Hite, lives at Timberville, Va. An older sister, Mrs. R. W. Helbert, died in 1926. Bishop Garber's two nephews are serving with the armed forces. Captain Holland Garber Helbert is with the Army Medical Corps in Australia, and R. Blair Helbert is in the Navy. Three nieces are Mrs. Clifford Peterson, Mildred Hite, and Elizabeth Hite, of Timberville, Va.

An A.B. of Bridgewater College, M.A. and Ph.D. of the University of Pennsylvania, and a student for two years at Crozer Theological Seminary, Bishop Garber has spent all of his life in educational work. He was an instructor in history at the University of Pennsylvania and at Brown University before coming to Duke University in 1924 as Assistant Professor of History. Upon the organization of the Divinity School of Duke University

he was appointed Professor of Church History and has continued his teaching and writing in that field until the present. He was Registrar of the Divinity School from 1928-41, becoming Dean of the school upon the retirement of Dr. Elbert Russell in 1941.

Admitted to the Western North Carolina Conference of the Methodist Episcopal Church, South, in 1926, Bishop Garber was a member of the General Conference of 1938, of the Uniting Conference of 1939, and the General Conferences of 1940 and 1944. He is secretary of the Methodist Ecumenical Council, and a member of the Board of Publications and of the Commission on Courses of Study of the Methodist Church. He is a member of the Board of Trustees of Crozer Theological Seminary, Nanking Theological Seminary, and High Point College.

As an author Bishop Garber contributed materially to Methodist unification by his books, *The Methodists Are One People* and *The Legal and Historical Aspects of the Plan of Unification*. Other books are: *The Romance of American Methodism*, *That Fighting Spirit of Methodism*, *The Methodist Meeting House*, and *John Carlisle Kilgo: President of Trinity College, 1894-1910*.

SUCCESS OF LOAN LIBRARY

In March, Dean Garber announced the establishment of the Divinity School Loan Library, offering a list of sixty current religious books available in sufficient quantity for circulation among ministers and other interested persons. The response was immediate and gratifying. In some cases it has become necessary to buy as many as twenty copies of books in greatest demand. At this time the second book list is published, and the titles in both the first and second lists are now available for borrowing. Attention is called to the desirability of borrowers listing several choices, and upon return of one set of books, submission of a new request, also listing several choices.

In order that readers may have some idea of the distribution of requests for books *The Bulletin* prints the names of the first five hundred orders for books. It will be seen that there have been a number of re-orders. As many persons handled orders, the list may not be entirely complete.

PROCEDURE TO BE FOLLOWED

1. Any preacher may borrow two books at any one time.
2. The books are loaned for a period of one month, but are not renewable.
3. It is hoped that there will be sufficient duplicate copies to meet all requests, but it is suggested that the borrower list several additional titles of books to be sent in case his first choices have already been loaned.
4. The only expense is the payment of the return postage on the books.
5. All requests for books should be addressed to the Dean of the Divinity School, Duke University, Durham, North Carolina. The preachers should not feel, however, that they must confine their requests for books to these lists. With the exception of certain rare books and those books reserved for research and classroom purposes, the entire collection in the Divinity School Library can be used for loan purposes.

BOOK LIST NO. II

- BAILEY, A. E., *Daily Life in Bible Times*. N. Y., 1943.
BARTH, KARL, *The Church and the War*. N. Y., 1944.
BEAVEN, A. W., *The Fine Art of Living Together*. N. Y., 1942.
BLACKWOOD, A. W., *Preaching from the Bible*. N. Y., 1941.

- BONNELL, J. S., *Pastoral Psychiatry*. N. Y., 1938.
- BOOTH, J. M., *The Quest for Preaching Power*. N. Y., 1944.
- BOWMAN, J. W., *The Intention of Jesus*. Phila., 1943.
- BRANSCOMB, B. H., *The Gospel of Mark*. N. Y., 1937.
- BRATTON, F. G., *The Legacy of the Liberal Spirit*. N. Y., 1943.
- BRIGHTMAN, E. S., *Personalism in Theology*. Boston, 1943.
- BRUNNER, EMIL, *The Divine-Human Encounter*. Phila., 1943.
- CALKINS, RAYMOND, *The Romance of the Ministry*. Boston, 1944.
- CANNON, JAMES, III, *History of Southern Methodist Missions*. Nashville, 1926.
- CARTWRIGHT, L. D., *Evangelism for Today*. St. Louis, 1943.
- CLARK, K. W., *A Descriptive Catalogue of Greek New Testament Manuscripts in America*. Chicago, 1937.
- CONKLIN, E. G., *Man: Real and Ideal*. N. Y., 1943.
- FERRE, N. F. S., *Return to Christianity*. N. Y., 1943.
- FLEWELLING, R. T., *The Survival of Western Culture*. N. Y., 1943.
- FORTSON, J. L., *How to Make Friends for Your Church*. N. Y., 1943.
- FOSDICK, H. E., *Three Meanings: Prayer, Faith, Service*. N. Y., 1942.
- GARBER, P. N., *John Carlisle Kilgo, President of Trinity College, 1894-1910*. Durham, 1937.
- GEREN, PAUL, *Burma Diary*. N. Y., 1943.
- GRAY, J. M. M., *The Postwar Strategy of Religion*. N. Y., 1944.
- HARNER, N. C. and D. D. BAKER, *Missionary Education in Your Church*. N. Y., 1942.
- HART, HORNELL, *New Gateways to Creative Living*. N. Y., 1941.
- HEWITT, A. W., *Jerusalem the Golden*. N. Y., 1944.
- HICKMAN, F. S., *Signs of Promise*. N. Y., 1943.
- HOMRIGHAUSEN, E. G., *Choose Ye This Day*. Phila., 1943.
- HORTON, W. M., *Theology in Transition*. N. Y., 1943.
- JORDAN, G. R., *We Believe! A Creed That Sings*. N. Y., 1944.
- KEPLER, T. S., *Contemporary Thinking About Jesus: An Anthology*. N. Y., 1943.
- KIRKPATRICK, R. W., *The Creative Delivery of Sermons*. N. Y., 1944.
- KLAUSNER, J., *From Jesus to Paul*. Translated from the Hebrew by W. F. Stinespring. N. Y., 1943.
- LEWIS, C. S., *Christian Behaviour*. N. Y., 1944.
- LEWIS, C. S., *The Case for Christianity*. N. Y., 1943.
- LOWRIE, WALTER, *The Short Story of Jesus*. N. Y., 1943.
- MACKAY, J. A., *Heritage and Destiny*. N. Y., 1943.
- MCCUTCHAN, R. G., *Our Hymnody*. N. Y., 1937.
- MILLER, J. H., *Take a Look at Yourself*. N. Y., 1944.
- MOFFATT, JAMES, *The Thrill of Tradition*. N. Y., 1943.
- MORGENSTERN, J., *Amos Studies, Vol. I*. Cincinnati, 1941.
- ORMOND, J. M., *The Country Church in North Carolina*. Durham, 1931.
- OXNAM, G. B., *Facing the Future Unafraid*. N. Y., 1944.
- POLING, D. A., *A Preacher Looks at War*. N. Y., 1943.
- PRITCHARD, H. A., *If They Don't Come Back: Some Thoughts on Immortality*. N. Y., 1943.
- PETRY, R. C., *Francis of Assisi: Apostle of Poverty*. Durham, 1941.
- PHIFER, W. E., *The Cross and Great Living*. N. Y., 1943.
- PHILLIPS, H. C., *Life's Unanswered Questions*. N. Y., 1944.
- RAVEN, C. E., *Science, Religion and the Future*. N. Y., 1943.

- RALSTON, HOLMES, *The Social Message of the Apostle Paul*. Richmond, 1942.
- ROWE, G. T., *Reality in Religion*. Nashville, 1927.
- RUSSELL, ELBERT, *The History of Quakerism*. N. Y., 1943.
- SANGSTER, W. E., *The Path to Perfection*. N. Y., 1943.
- SCOTT, E. F., *The Nature of the Early Church*. N. Y., 1941.
- SHERRILL, L. J., *The Rise of Christian Education*. N. Y., 1944.
- SMITH, H. S., *Faith and Nurture*. N. Y., 1941.
- SOCKMAN, R. W., *Date with Destiny*. N. Y., 1944.
- SPENCE, H. E., *Old Testament Dramas*. Durham, 1936.
- SPERRY, W. L., *Rebuilding Our World*. N. Y., 1943.
- STEERE, D. V., *On Beginning from Within*. N. Y., 1943.
- STEINDORFF, GEORG AND K. C. SEELE, *When Egypt Ruled the East*. Chicago, 1942.
- TAGGART, W. C. AND C. CROSS. *My Fighting Congregation*. N. Y., 1943.
- THOMAS, G. F., ed., *The Vitality of the Christian Tradition*. N. Y., 1944.
- THOMPSON, E. T., *Race Relations and the Race Problem*. Durham, 1939.
- WALLIN, J. E. W., *Minor Mental Maladjustments in Normal People*. Durham, 1939.
- WEATHERHEAD, L. D., *In Quest of a Kingdom*. N. Y., 1944.

BOOK LIST NO. I

This Book List was issued in March, 1944, but the books on this List are still available for loan.

- 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.

- HITI, P. K., *The Arabs: A Short History*. Princeton, 1943.
- HOLT, RACKHAM, *George Washington Carver: An American Biography*. N. Y., 1943.
- HOLTON, 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.
- JOHNSTON, 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., 1943.
- LIGUTTI, L. G. AND J. C. RAWE, *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.
- POTEAT, E. M., *Four Freedoms and God*. N. Y., 1943.
- REID, A. C., *Invitation to Worship*. N. Y., 1942.
- RICHARDSON, C. C., *The Church Through the Centuries*. N. Y., 1938.
- RIDDLE, D. W., *Paul, Man of Conflict: A Modern Biographical Sketch*. Nashville, 1940.
- SANDERSON, E. D., *Leadership for Rural Life*. N. Y., 1940.
- SCHINDLER, C. J., *The Pastor as a Personal Counselor: A Manual of Pastoral Psychology*. Phila., 1942.
- SCOTT, E. F., *Varieties of New Testament Religion*. N. Y., 1943.
- SEAGRAVE, G., *Burma Surgeon*. N. Y., 1943.
- SOPER, E. D., *The Philosophy of the Christian World Mission*. N. Y., 1943.
- STAFFORD, T. A., *Christian Symbolism in the Evangelical Churches: With Definitions of Terms and Usages*. N. Y., 1942.
- STOLZ, K. R., *The Church and Psychotherapy*. N. Y., 1943.
- SWEET, W. W., *Religion in Colonial America*. N. Y., 1942.
- THOMPSON, E. T., *Changing Emphases in American Preaching*. Phila., 1943.
- TITTLE, E. F., *The Lord's Prayer*. N. Y., 1942.
- WALLIS, L., *The Bible Is Human: A Study in Secular History*. N. Y., 1942.
- WEATHERHEAD, L. D., *Personalities of the Passion: A Devotional Study of Some of the Characters Who Played a Part in the Drama of Christ's Passion and Resurrection*. N. Y., 1942.

YANG, Y. C., *China's Religious Heritage*. N. Y., 1943.
 YATES, K. M., *Preaching from the Prophets*. N. Y., 1942.

FIRST FIVE HUNDRED ORDERS

- S. W. Taylor, Thomasville, N.C.
 R. M. Courtney, Salisbury, N.C.
 J. R. Regan, Marners, N.C.
 A. McKay Brabham, Grover, S.C.
 J. D. A. Autry, LaGrange, N.C.
 Howard C. Wilkinson,
 Charlotte, N.C.
 W. L. Loy, Chadbourn, N.C.
 J. Elwood Carroll, Leaksville, N.C.
 D. T. Huss, Olin, N.C.
 W. Stanley Potter, Beaufort, N.C.
 C. D. Brown, Charlotte, N.C.
 B. N. Franklin, Roanoke, Ala.
 W. H. Neese, Hamptonville, N.C.
 N. S. Ogburn, Cherryville, N.C.
 J. Bascom Hurley, Snow Hill, N.C.
 Ivey T. Poole, Swepsonville, N.C.
 Walter R. Kelly, High Point, N.C.
 G. N. Dulin, Albemarle, N.C.
 E. P. Billups, Canton, N.C.
 A. R. Bell, Broadway, N.C.
 W. L. Hutchins, Waynesville, N.C.
 W. E. Dean, Fairfax, Ala.
 D. W. Jenkins, Pikeville, Tenn.
 John W. Newman, Benns Church, Va.
 H. Arthur Phillips, Pocahontas, Va.
 L. G. Tinnell, Newsoms, Va.
 C. E. Williams, Midland, N.C.
 J. Courtney Sheffield, Matoaca, Va.
 James H. Fiser, Water Valley, Ky.
 A. W. Linthicum, Kinsale, Va.
 T. P. Chalker, Headland, Ala.
 Henry C. Dawson, Jellico, Tenn.
 D. G. Trent, Buchanan, Va.
 A. V. Harbin, Georgetown, S.C.
 Walter C. Gum, Norfolk, Va.
 D. H. Maxey, Zebulon, Ga.
 Frank Moorehead, Dahlonga, Ga.
 E. C. Smith, Concord, Va.
 R. O. Lawton, Greenwood, S.C.
 James A. Smalling,
 Max Meadows, Va.
 W. A. Jenkins, Brevard, N.C.
 Daniel Jones, Autaugaville, Ala.
 H. F. Surratt, Edenton, N.C.
 G. W. Clay, Greensboro, N.C.
 C. L. Woodard, Kingstree, S.C.
 Welborn Summers, Sumter, S.C.
 T. M. Godbold, Andrews, S.C.
 B. Roy Brown, Schaller, Iowa
 A. M. Jones, Barnwell, S.C.
 John L. Sandlin, Heath Springs, S.C.
 L. C. Larkin, Burlington, N.C.
 T. B. Smith, Lake View, S.C.
 J. L. A. Bumgarner,
 Wilkesboro, N.C.
 W. Norman Vaughan,
 Lillington, N.C.
 Shannon Holloway, Arlington, Ga.
 J. Eugene White, Richmond, Va.
 Don S. Whitfield, Hillsboro, N.C.
 A. Y. Brown, Lexington, Miss.
 O. K. Ingram, Wilmington, N.C.
 J. E. Rink, Paw Creek, N.C.
 J. A. Baldwin, Charlotte, N.C.
 R. M. Bird, Statesville, N.C.
 A. Purnell Bailey, Quinton, Va.
 H. P. Clarke, Alexandria, Va.
 Robert T. McCutchen,
 South Mountain, Pa.
 Charles A. Corbitt, Thomasville, Ala.
 Percy D. White, Courtland, Va.
 C. L. Solmon, Tappahannock, Va.
 L. E. Mabry, Stanley, N.C.
 Edward J. Rees, Norfolk, Va.
 James M. Teresi, Milledgeville, Ga.
 L. Wilkie Collins, Birmingham, Ala.
 L. C. Brothers, Conway, N.C.
 J. B. Currin, Roxboro, N.C.
 W. R. Scott, Plainview, Texas
 C. H. Lewis, Siler City, N.C.
 J. G. Wilkinson, Dallas, N.C.
 J. T. Shackford, Greensboro, N.C.
 H. H. Smith, Sr., Ashland, Va.
 W. G. Farrar, Pittsboro, N.C.
 Wm. A. Clark, Gladys, Va.
 F. H. Mead, Clarksville, Va.
 J. T. Brown, Keezletown, Va.
 B. K. Chappell, Lynch Station, Va.
 R. W. Spears, Charleston, S.C.
 L. F. Callahan, Boykins, Va.
 W. K. Haddock, Franktown, Va.
 D. N. Calvert, Capeville, Va.
 C. L. Grant, Stanley, N.C.
 W. P. Way, Ridgeland, S.C.
 R. Bryce Herbert, Charleston, S.C.
 William P. Watkins, Lynchburg, Va.
 W. Marvin Seymour, Wytheville, Va.

- T. C. Shuler, Oswego, S.C.
C. C. Long, Hagan, Ga.
I. J. Strawbridge, Burgaw, N.C.
Walter W. Lovett, Sulligent, Ala.
A. L. Dickerson, Humboldt, Tenn.
A. Wade Thompson, Leicester, N.C.
James E. Doty, Avon, N.C.
Lemuel B. Green, Milton, Fla.
A. Irvin Orndoff, Petersburg, Va.
O. V. Mathison, Henderson, N.C.
A. L. Stevenson, Montross, Va.
B. M. Persenger, Norfolk, Va.
Ralph J. Yow, South Hill, Va.
Hugh H. Johnson, Upperville, Va.
H. P. Richardson, Derby, Va.
W. M. Sproles, Fort Davis, Ala.
W. E. Middlebrooks, Troy, Ala.
Charles T. Ferrell, Huntsville, Ala.
M. T. Hartsoe, King George, Va.
S. F. Lowery, Allen, Ala.
J. A. Johnson, Clifton Forge, Va.
E. J. Nottingham, Cumberland, Va.
H. M. Ratliff, Jr., Rockwood, Tenn.
W. C. Cowart, Troy, Ala.
Howard R. Peters, Shawsville, Va.
H. Wark Curry, Front Royal, Va.
Hewlitt Aldridge, Parrish, Ala.
D. P. Boyle, Five Points, Ala.
Lee W. Ware, Jerome, Arizona
L. L. Jones, Acmar, Ala.
P. A. Lynch, Graceville, Fla.
W. E. Hanston, Asheboro, N.C.
B. E. Hudson, Hilton Village, Va.
E. E. Renn, Bassett, Va.
James W. Turner, Bridgewater, Va.
Dallas Baggett, Lanett, Ala.
G. E. Lloyd, Ramer, Ala.
I. J. Terrell, Ronda, N.C.
D. W. Anderson, Humboldt, Tenn.
H. C. Rickard, Fort Custer, Mich.
J. Sherton Lodge, Leesburg, Va.
Earle Le Baron, Jonesboro, Ark.
P. W. Reed, Barberton, Ohio
C. C. Von Miller, Munder, La.
J. L. Floyd, Donna, Texas
W. P. Smith, Stephansport, Ky.
E. J. Bergt, Tampa, Fla.
T. L. Chapman, Swansea, S.C.
F. Fagan Thompson, Auburn, Ala.
Aaron R. Tosh, Rockwell, N.C.
L. H. Early, Madison Heights, Va.
Walter E. Mischke, Fulton, Ky.
C. G. Sledge, Owensboro, Ky.
A. J. Gunter, Tuscaloosa, Ala.
R. H. Duncan, Knoxville, Tenn.
W. A. Tyson, Tupelo, Miss.
W. P. Gordon, Louisville, Ky.
L. P. Foley, Monterey, Va.
Foster Speer, Plum Branch, S.C.
W. R. Jones, Schuyler, Va.
T. T. Frazier, Brooks, Ky.
D. Ralph Freeman, Horse Shoe, N.C.
F. E. Dement, McComb City, Miss.
R. H. Price, Albemarle, N.C.
Paul Redfearn, Lake City, Fla.
T. P. Carriger, Dublin, Va.
Walter T. Nau, China Grove, N.C.
J. C. Jackson, Vaughan, Miss.
T. W. Eddens, Beatrice, Ala.
B. L. Knight, Marion, S.C.
R. C. Maxwell, Richmond, Va.
C. C. Lewis, Ripley, Tenn.
C. P. Hardin, Maryville, Tenn.
C. O. Newell, Bryson City, N.C.
H. E. Bullington, Union, S.C.
R. A. Bergdall, Kenbridge, Va.
O. Sewell Palmer, Homestead, Fla.
M. O. Helms, Frostproof, Fla.
L. C. Brannon, Ashford, Ala.
Hoyt Tatum, Avon Park, Fla.
H. T. Beatty, Arkansas City, Kansas
Delbert H. Miles, Gorgas, Ala.
John G. Hipp, Pickens, S.C.
Allan R. Broome, Glendale, S.C.
C. W. Allen, Pelzer, S.C.
O. C. Wright, Rural Retreat, Va.
J. W. Hays, Pinehurst, Ga.
H. S. Smith, Carrollton, Ga.
R. C. Holmes, Orlando, Fla.
W. Y. Cooley, Jonesville, S.C.
C. L. Summer, Goodwater, Ala.
Carl Biar, Spring, Texas
T. F. Higgins, Pleasant Garden, N.C.
M. V. Thumm, Stokesdale, N.C.
Kenneth G. Rogers, DeLand, Fla.
Lionel W. Nelson, Oviedo, Fla.
S. W. Granberry, Mount Olive, Miss.
S. B. Morrison, Newbern, Tenn.
H. C. Fletcher, Adamsville, Tenn.
Ralph C. Bassett,
Winston-Salem, N.C.
W. B. Garrison, Timmonsville, S.C.
John A. Bailey, Brooksville, Fla.
H. L. Lax, Murray, Ky.
R. P. Marshall, Brooksville, Fla.
G. G. Kitson, Minerva, Ky.

- J. P. Stamer, Middletown, Ky.
 J. W. Morrison, Whaleyville, Va.
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 J. R. Grisham, Decatur, Miss.
 W. R. Ridgeway, Bethlehem, Ga.
 Cowan C. Von Miller, Minden, La.
 W. D. Bennett, Glen Allen, Miss.
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 B. K. Chappell, Lynch Station, Va.
 Joe Humphries, Ethel, Miss.
 O. S. Crain, Flemingsburg, Ky.
 W. M. Vaughan, Pinson, Tenn.
 W. A. Lynch, Bridgewater, Va.
 Paul R. Best, Monroe, Va.
 N. M. Loom, Columbus, Ga.
 J. C. Sandusky, Viola, Tenn.
 J. T. Harmon, Loyall, Ky.
 F. M. Gaines, Savannah, Ga.
 J. H. Knight, Lynnhaven, Va.
 H. H. Austin, Lawrenceburg, Tenn.
 W. E. Middlebrooks, Troy, Ala.
 O. H. Lane, Williamsport, Tenn.
 W. T. Lantz, Hilltop, W. Va.
 G. W. Stewart, Beckley, W. Va.
 W. S. DuBose, Prentiss, Miss.
 E. W. Harden, Clemson College, S.C.
 Murray Cox, Raleigh, Miss.
 Marvin Vincent, Brinson, Ga.
 H. H. Smith, Ashland, Va.
 M. L. Triplett, Oxford, Ala.
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 J. F. Snell, Wrightsville, Ga.
 C. N. Jolley, Jackson, Tenn.
 Charles J. Bright, Stuart, Va.
 R. B. Herbert, Charleston, S.C.
 W. M. Mullon, Punta Gorda, Fla.
 P. E. Chamberlain, Philippi, W. Va.
 K. W. Robbins, Weston, W. Va.
 A. C. Riffe, Fairview, W. Va.
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 D. H. Montgomery, Manning, S.C.
 O. W. Arrington, Grantsville, Md.
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 A. W. Thompson, Leicester, N.C.
 L. G. Robinson, Farmington, W. Va.
 G. K. Patty, Bluefield, W. Va.
 C. L. Sumner, Goodwater, Ala.
 James R. Webb, Jr.
 St. Simon's Island, Ga.
- R. M. Bladeburn, Boca Grande, Fla.
 W. S. Boyd, Morganton, W. Va.
 M. S. Willing, Town Creek, Ala.
 Durward McDonald, Inverness, Fla.
 J. H. Blakemore, Alexandria, Va.
 H. L. Shumway, Henderson, Ky.
 J. A. Johnson, Parsons, W. Va.
 K. E. Scott, Opelika, Ala.
 C. H. Voss, Cocoa, Fla.
 D. M. Seymour, Wytheville, Va.
 O. E. Elkins, Dallas, W. Va.
 H. H. Waller, Tampa, Fla.
 Hawley Lynn, Charlotte, N.C.
 Benjamin K. Chapell,
 Lynch Station, Va.
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 I. J. Strawbridge, Burgaw, N.C.
 Hawley Lynn, Charlotte 4, N.C.
 H. Wark Curry, Front Royal, Va.
 Raymond A. Alley, Pompano, Fla.
 A. F. Gregory, Richwood, W. Va.
 W. S. Selman, Oakland, Miss.
 George W. Clay, Greensboro, N.C.
 F. I. Cockrell, Davidsonville, Md.
 James S. Conner, Scooba, Miss.
 George A. Foster, Sarasota, Fla.
 George S. Naylor, Leonardtown, Md.
 J. L. A. Bumgarner,
 Wilkesboro, N.C.
 J. A. Smalling, Max Meadows, Va.
 Lloyd H. Rising, Lincoln, Neb.
 Gueary Reid, Baxter, Tenn.
 Horace S. Smith, Carrollton, Ga.
 Elmer J. Patterson, St. Louis, Mo.
 Earl S. Hoxter, Baltimore, Md.
 W. R. Scott, Plainview, Texas
 S. B. M. Ghiselin, Olivia, N.C.
 John L. Sandlin, Heath Springs, S.C.
 Ira Mentz, Amherstdale, W. Va.
 Walter R. Harris, Halethorpe, Md.
 E. E. Samples, Louis, Miss.
 W. Lowry Anderson, Eastman, Ga.
 Milton H. Wyatt, Arcadia, Fla.
 Lawrence T. Lancaster,
 Ooltewah, Tenn.
 D. J. Combs, Harrisville, W. Va.
 Wallace W. Lovett, Sulligent, Ala.
 Ruthvan W. Morrow, Jr.,
 Petersburg, W. Va.
 H. P. Smiley, Stephensport, Ky.
 Norman U. Boone, Wiggins, Miss.
 C. D. Cade, Box 63, Sherrill, Ark.

- Berry K. Chappell,
Lynch Station, Va.
- J. C. Harmon, Leland, N.C.
- Constantine Metallidas,
Reedy, W. Va.
- E. Ernest Renn, Bassett, Va.
- Summers Brinson, Owensboro, Ky.
- N. S. Ogburn, Cherryville, N.C.
- D. D. Holt, Lynchburg, Va.
- Clegg W. Avett, Bessemer City, N.C.
- J. A. Baldwin, Charlotte, N.C.
- C. D. Goodwin, Lancaster, Ky.
- M. T. Hartsoe, King George, Va.
- R. F. Ockerman, Frankfort, Ky.
- J. Eugene White, Richmond, Va.
- Leonard F. Vanderwater,
Melbourne, Fla.
- C. G. Sledge, Owensboro, Ky.
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St. Petersburg, Fla.
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- T. T. Frazier, Brooks, Ky.
- Minar L. Triplett, Oxford, Ala.
- L. C. Brothers, Conway, N.C.
- H. H. Beatty, Arkansas City, Kansas
- K. K. Haddaway, Harrisonburg, Va.
- C. Norman Guice, Searcy, Ark.
- John E. Rice, Brandon, Fla.
- L. W. Darst, Danville, Va.
- John A. Briley, Brooksville, Fla.
- E. J. Nottingham, Cumberland, Va.
- C. Irvin Lewis, Charles Town, W. Va.
- A. V. Hardin, Georgetown, S.C.
- B. J. Duncan, Walter Hill, Tenn.
- Lorne A. Sparks, Cedar Key, Fla.
- M. A. Lewis, Lilesville, N.C.
- W. H. Foglesong,
Fayetteville, W. Va.
- Ben K. Chappell,
Lynch Station, Va.
- Clyde E. Smith, Bethlehem, Ga.
- F. M. Gaines, Savannah, Ga.
- J. S. Noblin, Carthage, Miss.
- James W. Foushee,
Fort Jackson, S.C.
- L. L. White, Roanoke, Va.
- L. B. Green, Milton, Fla.
- A. R. Bell, Broadway, N.C.
- O. H. Lane, Williamsport, Tenn.
- H. T. Beatty, Arkansas City, Kansas
- K. G. Rogers, DeLand, Fla.
- Stanley Counts, Los Angeles, Calif.
- C. W. Robbins, Mount Olive, N.C.
- W. R. Jones, Schuyler, Va.
- Harry F. King, Wheeling, W. Va.
- Ralph C. Bassett,
Winston-Salem, N.C.
- Ivon J. Young, Lawton, Okla.
- John G. Hipp, Pickens, S.C.
- H. F. Surratt, Edenton, N.C.
- W. S. Boyd, Morganton, W. Va.
- F. I. Cockrell, Davidsonville, Md.
- D. A. Warner, Pulaski, Va.
- B. G. Osipoff, Homerville, Ga.
- W. T. Nau, China Grove, N.C.
- Graydon K. Patty, Bluefield, W. Va.
- G. E. Clary, Macon, Ga.
- James M. Teresi, Milledgeville, Ga.
- G. E. Clary, Jr., Byronville, Ga.
- Frank P. Cauble, Hickory, N.C.
- C. L. Grant, Stanley, N.C.
- Gilbert Counts, Bridgewater, Va.
- Ernest R. Worrell, Bluefield, W. Va.
- Chester L. Hunt,
Camp Mackall, N.C.
- R. H. Bennett, Lake Junaluska, N.C.
- W. Reed Harris, Walnut Cove, N.C.
- J. L. Floyd, Donna, Texas
- C. W. Robbins, Mount Olive, N.C.
- H. D. Gress, Crescent City, Fla.
- W. H. Crothers, Maryville, Tenn.
- L. C. Brothers, Conway, N.C.
- E. M. Fossett, Paris, Ky.
- C. C. Long, Hogan, Ga.
- C. J. Mann, Camp Lejeune, N.C.
- J. A. Baldwin, Charlotte, N.C.
- Virgil Conant, Levels, W. Va.
- A. L. Leach, Detroit, Mich.
- C. L. Harris, Anderson, S.C.
- B. K. Chappell, Lynch Station, Va.
- N. N. Boone, Wiggins, Miss.
- K. W. Robbins, Weston, W. Va.
- H. H. Smith, Ashland, Va.
- Charles J. Bright, Stuart, Va.
- C. L. Hunt, Camp Mackall, N.C.
- R. F. Brown, Asheville, N.C.
- W. M. Seymour, Wytheville, Va.
- R. O. Lawton, Greenwood, S.C.
- A. Y. Brown, Lexington, Miss.
- J. C. Harmon, Leland, N.C.
- Leon M. Hall, Rollo, Mo.
- George B. Kinhead,
Poughkeepsie, N.Y.
- W. J. Huneycutt, Laurel Hill, N.C.
- M. T. Hartsoe, King George, Va.

- R. Hampton Price, Albemarle, N.C.
 W. M. Seymour, Wytheville, Va.
 Ira Mentz, Amherstdale, W.Va.
 B. E. Hudson, Hilton Village, Va.
 H. W. Curry, Front Royal, Va.
 E. R. Worrell, Bluefield, Va.
 J. E. White, Richmond, Va.
 Chester L. Hunt, Fort Benning, Ga.
 I. R. Miller, Ansonville, N.C.
 C. E. Williams, Midland, N.C.
 D. A. Warner, Pulaski, Va.
 W. A. Rock, Jr., Misenheimer, N.C.
 A. V. Harbin, Georgetown, S.C.
 Rev. Geo. A. A. Tocher,
 Sherman, Texas
 Rev. Drury L. Jones, Faison, N.C.
 Mrs. Zula P. Lovell, Alexandria, Va.
 Rev. C. G. Sledge, Owensboro, Ky.
 James E. Harris, Cherokee, Ala.
 Marshall Anderson, Alton, Va.
 H. T. Beatty, Arkansas City, Kan.
 Benj. K. Chappell,
 Lynch Station, Va.
 O. H. Lane, Williamsport, Tenn.
 W. P. Smiley, Stephensport, Ky.
 Wilson Nesbitt, Denton, N.C.
 S. A. Douthit, Sardis, Ga.
 Roy M. Smith, Council Bluffs, Ia.
 Foster Speer, Plum Branch, S.C.
 W. T. Walters, Jacksonville, Fla.
 Constantine Metallidas, Reedy, W.Va.
 Roy B. Ridley, Reddick, Fla.
 M. T. Hartsoe, King George, Va.
 Paul F. Baller, Far Rockaway, N.Y.
 W. C. McGarety, Bushnell, Fla.
 Lorne A. Sparks, Cedar Key, Fla.
 Don S. Whitfield, Hillsboro, N.C.
 J. E. White, Richmond, Va.
 W. W. Halstead, Ozark, Ala.
 M. Schoenleber, Mankato, Minn.
 Fred D. Exenwein, Waynesboro, Pa.
 H. J. McDonald, Lexington, Va.
 H. P. Garner, Okeechobee, Fla.
 O. C. Roberts, Parcagoula, Miss.
 B. K. Chappell, Lynch Station, Va.
 Herbert Beatty, Arkansas City, Kan.
 W. Reid Harris, Walnut Cove, N.C.
 Theodore E. Perkins,
 Goldsboro, N.C.
 Paul E. Bohi, Baltimore, Md.
 Robert V. Martin, Stony Point, N.C.
 L. L. White, Roanoke, Va.
 W. I. Walters, Jacksonville, Fla.
- John L. Floyd, Donna, Texas
 Harry F. King, Wheeling, W.Va.
 McMurry B. Richey, Cullowhee, N.C.
 Norman L. Trott, Brunswick, Md.
 John Newport, Clinton, Miss.
 Herl A. Kester, Cumberland, Md.
 G. F. Thomas, Grant, Va.
 Gueary Reid, Baxter, Tenn.
 W. J. Huneycutt, Laurel Hill, N.C.
 Drury L. Jones, Faison, N.C.
 Clyde Hensley, Lillybrook, W.Va.
 F. M. Gaines, Savannah, Ga.
 James M. Feresi, Milledgeville, Ga.
 V. E. Queen, Carrboro, N.C.
 S. D. Sawyers, Springfield, W.Va.
 D. P. Doyle, Five Points, Ala.
 Edwin Hisle, Mayslick, Ky.
 Miles A. McLean,
 Lake Junaluska, N.C.
 N. L. G. Anderson,
 Pine Grove, W.Va.
 W. A. Kale, Hickory, N.C.
 Wade Goldston, Battleboro, N.C.
 C. E. Williams, Midland, N.C.
 J. G. Wilkinson, Dallas, N.C.
 John L. Sardlin,
 Heath Springs, S.C.
 George Elijah Rosser, Macon, Ga.
 W. A. Alsobrook, Midville, Ga.
 D. T. Huss, Olive, N.C.
 J. T. Harmon, Loyall, Ky.
 R. C. Holmes, Orlando, Fla.
 T. W. Eddins, Beatrice, Ala.
 H. Frank Chunn, Slocomb
 J. B. Haskew, Jr., Athens, Ala.
 Paul H. Moore, McClellanville, S.C.
 Cullen T. Carter, Madison, Tenn.
 Marvin S. Kincheloe,
 Cleveland, Tenn.
 Norman U. Boone, Wiggins, Miss.
 R. W. Hall, Ellendale, Tenn.
 D. L. Talley, Memphis, Tenn.
 Glenn Lippse, Alcoa, Tenn.
 Walter R. Kelly, High Point, N.C.
 F. F. Neel, Poca, W.Va.
 R. M. English, Morroeville, Ala.
 M. K. Medlock, Batesburg, S.C.
 J. L. Nicholson, Shamrock, Fla.
 W. E. Middlebrooks, Troy, Ala.
 J. Eugene White, Richmond, Va.
 J. Walker Chidsey, Blue Ridge, Ga.
 Jerome Cain, Urania, La.
 W. H. Carroll, Weisner, La.

- C. H. Voss, Wauchula, Fla.
Allen A. Phillips, Duluth, Ga.
B. L. Knight, Marion, S.C.
Walter L. Thompson,
Valley Head, Ala.
J. Clyde Auman, Maiden, N.C.
Zack C. Hayes, Jr., Griffin, Ga.
D. O. Spires, Conway, S.C.
G. W. Hutchinson, Williston, Fla.
C. L. Grant, Stanley, S.C.
J. A. Griffies, Devereux, Ga.
J. M. Yarbrough, Fort Valley, Ga.
John M. Sikes, Dunnellon, Fla.
J. Bascom Hurley, Snow Hill, N.C.
A. L. Leach, Detroit, Mich.
W. H. Lewis, Kingsport, Tenn.
Orin M. Simmerman, Maysville, Ky.
David Sageser, Campton, Ky.
Clegg W. Avett, Bessemer City, N.C.
W. H. Smith, Stanton, Tenn.
J. O. Gilliam, Starr, S.C.
Fred H. Shinn, Wilkesboro, N.C.
John L. Hallmark, Red Bay, Ala.
C. A. Molpus, Belzoni, Miss.
John H. Hanger,
Fort Lauderdale, Fla.
Carl H. McGee, Upton, Ky.
- W. C. Newman, Corinth, Miss.
D. H. Maxey, Zebulon, Ga.
F. W. Stine, Phoenicia, N.Y.
Paul A. Gottschelk, Millersville, Pa.
E. M. Shockley, Easton, Md.
Wilson Stanley, Patrick Springs, Va.
Victor G. Fellows, Altmar, N.Y.
James C. Murphy, Hamilton, Va.
M. L. Triplett, Oxford, Ala.
E. V. Underhill, Clinton, Ky.
E. E. Sylvest, Plaquemine, La.
W. N. Dark, Bessemer, Ala.
B. W. Carlton, Safety Harbor, Fla.
W. Harold Groce, Forest City, N.C.
L. Z. Hurley, Brownsville, Tenn.
David Olhausen, Martin, Tenn.
Merritt B. Queen, Irvington, N.Y.
Wilds S. DuBose, Prentiss, Miss.
John G. Heff, Pickens, S.C.
H. L. Tate, Foley, Ala.
N. S. Ogburn, Cherryville, N.C.
J. E. Skipper, Lemturner, Fla.
Frank Moorhead, Dahlonga, Ga.
Fred D. Williams, Bossier City, La.
D. Lee Jones, Fort Myers, Fla.
L. P. Barnett, Cherryville, N.C.
Roy M. Sweet, Council Bluffs, Iowa
Harry Lee Smith, Jonesboro, Ga.

BOOK LIST NO. III

Book List No. III will be devoted to books of general literary interest. This list should be ready about October first. It has been made possible by donations from interested parties. The Dean will be glad to receive suggestions and requests for titles desired in this selection.

RUSSELL SCHOLARSHIP ROLL CALL

The roll call of Divinity School alumni for 1944 contributions to the Elbert Russell Scholarship Fund is now under way. The Elbert Russell Scholarship Fund was inaugurated a year ago as a tribute of the alumni to Dean Emeritus Russell. The plan for the raising of this scholarship fund calls for annual gifts of moderate amounts until a total of ten thousand dollars has been raised. The first call closed on October 28, 1943, at which time \$2,500 had been contributed. August 29 will be Dr. Russell's

birthday. It is hoped that many of the 1944 contributions will be received around that date, but those who prefer to contribute through September and October are urged to do so.

The Alumni Association of the Divinity School inaugurated this scholarship fund with the idea that annual gifts by alumni and friends of the school and of Dean Russell would eventually amount to ten thousand dollars. The first appointment on this fund was made during 1943-44. Four hundred dollars of the amount raised each year is to be used for the scholarship. Contributions in excess of four hundred dollars will be placed in the endowment fund until the total necessary for setting up the scholarship permanently has been raised. As announced a year ago, until the Elbert Russell Scholarship Fund has been raised, there will be no other financial campaigns by the Divinity School involving the alumni. Checks should be made payable to The Elbert Russell Scholarship Fund and mailed to the Dean of the Divinity School, Duke University, Durham, N. C.

MASTER OF RELIGIOUS EDUCATION DEGREE

The University Board of Trustees, at its May meeting, authorized the Divinity School to offer the degree of Master of Religious Education for an approved course of study. The purpose of this degree is to provide a professional course of study for persons desiring to become educational assistants in local churches, teachers of religion in public schools, or assistants in similar forms of Christian education. This course of study is planned especially to meet the great demand of the churches for women trained to serve as assistants to pastors.

This action is in line with the resolution recently adopted by the General Conference of 1944 of The Methodist Church. This resolution stated that "with rising interest in the need for religious education we face a great dearth of young women who are being prepared to be teachers of religious education in our churches." This resolution also recommended that "more recognition and rights be given to the teaching ministry of our Church, especially as it is represented through women teachers of religious education." Through this new course of study the Divinity School hopes to render a unique service in providing graduates to fill the many requests of pastors for women whose education qualifies them to serve efficiently as assistants in local churches.

Candidates for matriculation must be graduates of colleges of recognized standing.

The requirements for the degree of Master of Religious Education are thirty semester hours. The course is planned to cover one year or two semesters.

Twenty-one semester hours of the requirements are in Religious Education, Practical Theology, Psychology of Religion, Sociology, New Testament and Old Testament. Nine semester hours are elective.

Scholarships and other forms of financial assistance are available, the terms of which may be ascertained by correspondence with the Dean of the Divinity School.

It will be appreciated if pastors will furnish the Divinity School with the names of young women who might be interested in preparing for service as assistants in local churches.

All requests for additional information should be addressed to the Dean of the Divinity School, Duke University, Durham, North Carolina.

LATEST SELECTIVE SERVICE REGULATIONS

NATIONAL HEADQUARTERS
SELECTIVE SERVICE SYSTEM
Washington 25, D. C.

Local Board Memorandum No. 187

Issued: 10/14/43 As Amended: 5/13/44

Subject: Students Preparing for the Ministry

1. Classification of students in Class IV-D.—Section 622.44, Selective Service Regulations, provides that in Class IV-D shall be placed any registrant:

(a) Who is a student preparing for the ministry in a theological or divinity school which has been recognized as such for more than one year prior to the date of enactment of the Selective Training and Service Act of 1940 (September 16, 1940), or

(b) Who has been accepted for admittance to a theological or divinity school referred to in paragraph (a) above and who, on a full-time and accelerated basis under the general direction of such theological or divinity school, is pursuing a course of study required by the theological or divinity school in which he has been accepted for admittance and who has been formally accepted as a candidate

for the ministry by the highest authority governing ordination of a recognized church, religious sect, or religious organization.

2. *Student preparing for the ministry.*—In order to qualify for classification into Class IV-D as a student preparing for the ministry, a man must be pursuing a specific full-time course of study on an accelerated basis for which credit will be given toward the completion of his training in the school which he attends. The course of study may be carried on in the theological or divinity school or in another institution. Where carried on in another institution, the student's course of study must be under the general direction of the theological or divinity school in which he has been accepted.

3. *Students in theological or divinity schools—information required.*—In the case of any registrant who claims to be a student preparing for the ministry in a recognized theological or divinity school, the local board shall classify the registrant in accordance with the information submitted without specific requirement as to its form.

4. *Students who have been accepted for admittance in theological or divinity schools—information required.*—In the case of a registrant who claims to be a student preparing for the ministry who has been accepted for admittance in a recognized theological or divinity school and who is pursuing under the direction of such theological or divinity school a specific, full-time accelerated course of study required by the theological or divinity school, the local board shall require the following information:

(a) A statement of the registrant that he is preparing for and intends to enter into the ministry of a recognized church, religious sect, or religious organization.

(b) A statement of the highest authority governing ordination of a recognized church, religious sect, or religious organization that it is in need of ministers of religion and that the registrant has been formally accepted as a candidate for the ministry.

(c) A statement of a recognized theological or divinity school that the registrant has been accepted for admittance to such theological or divinity school and that he is pursuing under the general direction of such theological or divinity school on a full-time and accelerated basis a specific course of study required by the theological or divinity school. The statement shall show the course of study in detail.

5. *Predeterminations concerning schools made by the Director of Selective Service.*—A local board, a State Director of Selective Service, or another agency of the Selective Service System may desire, in certain cases, to request the Director of Selective Service to make a predetermination as to whether a theological or divinity school was recognized as such for more than one year prior to September 16, 1940. All such requests should be forwarded to the Director of Selective Service through the State Director of Selective Service.

6. *List of recognized theological or divinity schools.*—The Director of Selective Service has predetermined that certain theological or divinity schools were recognized as such for more than one year prior to September 16, 1940. A list of these recognized schools has been transmitted to all State Directors of Selective Service. It will be revised from time to time as other predeterminations are made by the Director of Selective Service. Upon inquiry, State Directors will advise the local board whether a particular school is or is not upon such list. This list does not include a number of theological or divinity schools which undoubtedly would be eligible to receive a favorable predetermination by the Director of Selective Service if a request were made for such a predetermination. The fact that a particular theological or divinity school does not appear on this list should not be taken to mean that it is not a recognized theological or divinity school.

(Signed) LEWIS B. HERSHEY, *Director.*

To Whom It May Concern:

The above is the new memorandum released by the Selective Service System regarding students preparing for the ministry. This mimeographed form is being sent you with the permission of the Selective Service System by the American Association of Theological Schools.

You will note that hereafter all students preparing for the ministry will be classified IV-D, and that the students' course of study must be under the general direction of the theological or divinity school in which they have been accepted. This course of study may be carried on within the theological school itself or in another institution.

Section 4 states clearly the information and certifications which are necessary.

We believe this new memorandum clarifies the whole problem of the deferment of all students for the ministry who can supply the proper information. We are grateful to the Selective Service

System for their cooperation, and we are pleased that this office could be of service through consulting and cooperating with the Selective Service System.

(Signed) GOULD WICKEY.

CANNON BO-TREE

A Bo-tree (*Ficus Religiosa*) has recently been presented to The Duke Divinity School in honor of Dr. James Cannon, III.

The Bo-tree is regarded as sacred by the Buddhists because of the tradition that Gautama received perfect enlightenment while seated under the protecting branches of the original of the species. No Buddhist shrine is established without planting at least one Bo-tree, and each tree is supposed to spring from the original.

The Cannon Bo-tree is descended from the Bo-tree planted at the ruined city of Anuradhapura, near Kandy, in Ceylon. In the year 288 B.C. King Asoka of India sent a shoot from the parent tree to Ceylon. To this day the tree is worshiped by throngs of pilgrims. In 1929 an American tourist obtained a shoot from the Ceylon Bo-tree, planted it on his Florida estate and several months ago presented a shoot to Duke. The Bo-tree which is related to the banyan tree, spreads by sending down aerial shoots; these take root and act as props. Single trees often assume the appearance of groves.

At present the Cannon Bo-tree is in the greenhouse on West Campus and all who would become "enlightened" are welcome to spend a few moments of contemplation under the spreading branches of the sacred tree of Buddhism.

GEORGE B. EHLHARDT.

NEWS OF CHAPLAINS

DEATH OF CHAPLAIN EDGAR ALLEN SWANN

On February 18, Chaplain Edgar Allen Swann, member of the class of 1938 of the Divinity School, was killed in a glider accident at Camp McCall, North Carolina. Chaplain Swann was a graduate of Emory and Henry College and was in the Divinity School from 1935 to 1938. After graduation he joined the Virginia Conference of the Methodist Church and served the Methodist church at Remington, Virginia. He entered the Army Chaplain's Corps in October, 1941. For many months he served

as a chaplain on the convoys to the South Pacific and to the European theatre of war. On a visit to my office a few weeks ago, Chaplain Swann told me of his many interesting experiences as chaplain and was high in praise of the services which the chaplains are able to render. A few months ago he was transferred to the Thirteenth Airborne Division at Camp McCall.

Chaplain Swann was buried in Arlington National Cemetery on February 22. The address of his wife is 16 Ashby Street, Alexandria, Virginia. The address of his father and mother, Dr. and Mrs. T. M. Swann, is Beverly Street, Staunton, Virginia.

Chaplain Swann is the first casualty of our alumni serving as chaplains.

CHAPLAIN HARVEY M. HARDIN

“War is not a picnic even on the Russian Supply Route in Iran” writes Chaplain Harvey M. Hardin, formerly a Methodist parson in St. Petersburg, Florida. But he adds, “The satisfactions outnumber the hardships in my work out here.” Of dust that alternates with mud with magic speed, with five services on summer Sundays to conduct while the thermometer zoomed upwards as if it were on a spree in Death Valley, and with rough roads causing his jeep to imitate an outlaw broncho doing the “sunfish and whirl” trick at bucking, this banner-bearer of faith has had his hardships. The Chaplain whose reputation for truth and veracity is unusually high claims that doing the first trip over one road a filling was jolted from his teeth. Life in Florida was never like that.

Then why do the satisfactions in Iran outnumber the hardships? Since the first Sunday that he and Chaplain C. G. Smith, a former Presbyterian clergyman from Asheboro, North Carolina, conducted services on a muddy company street with six present, a chapel has been provided at the post. And there are awaiting them for counsel, religious instruction and moral guidance at their visitation to isolated camps, young Americans who in the judgment of the Chaplains constitute about the best soldiers that ever entered Iran or any other land during this war.

JACOB SIMPSON PAYTON.

INSTITUTES AND LECTURES

Several public occasions have attracted especial interest during the year. On February 29 a spiritual retreat for Protestant chaplains of the XIIIth Corps, United States Army, was held on the campus utilizing the facilities of the Divinity School. There was a large attendance of chaplains, who participated in the following program. The morning and afternoon sessions were in York Chapel and the evening session in the University Chapel.

- 0910-0920. Greetings and Devotional. Dr. Paul N. Garber, Dean of Duke Divinity School.
- 0920-1000. Bible Study. Dr. H. E. Spence, Professor of Religious Education.
- 1010-1100. Preaching from the Bible. Dr. Gilbert T. Rowe, Professor of Christian Doctrine.
- 1110-1200. Hymnody. Dr. Robert G. McCutcheon, Guest Lecturer.
- 1210-1300. Bible Study. Dr. W. F. Stinespring, Associate Professor of Old Testament.
1315. Lunch at Duke University Union.
- 1430-1520. Bible Study. Dr. B. Harvie Branscomb, Professor of New Testament.
- 1530-1620. Inspirational Address. Dr. Hornell Hart, Professor of Social Ethics.
Exhibition of current religious books Green Room, East Duke Building, East Campus.
1730. Dinner.
- 1845-1905. Sacred Organ Recital. Edward Hall Broadhead, Duke University Organist, Duke University Chapel.
- 1905-1930. Inspirational Address. Dr. Frank S. Hickman, Professor of Preaching, Memorial Chapel.

The Goldberg Lecturer for 1943-44 was Professor Jacob R. Marcus, of Hebrew Union College, Cincinnati, Ohio. Dr. Marcus delivered three lectures on November 15 and 16, speaking on the topics: "The Emergence of the Medieval Jew," "Expansion and Survival in the Medieval World," "The Modern Jew and the Christian World." The lectures were delivered in York Chapel and were well attended. The Duke Divinity School was represented in this year's exchange by Dr. H. Shelton Smith, who visited Hebrew Union College in February.

During the month of February the Divinity School was associated with the University Department of Aesthetics, Art, and Music in a series of lectures, exhibitions and concerts on the cen-

tral theme "Art in Relation to Religion." The program for the month was as follows:

Sunday, February 6, Organ Recital. Edward Hall Broadhead, Organist to Duke University. Organ compositions based on Lutheran chorales.

Tuesday, February 8. Choir Clinic. Noble Cain, Composer and Choral Director. Designed for choirs of the city and vicinity; open to the public.

Wednesday, February 9, Lecture. Kenneth W. Clark, Associate Professor of New Testament in the Divinity School, Duke University. "The Wanderings of Manuscripts."

Wednesday, February 9, Clinic for Public School Music Teachers. Noble Cain.

Wednesday, February 9, Program and Public Rehearsal. Noble Cain and the Duke University Chapel Choir, J. Foster Barnes, Director; Edward Hall Broadhead, Organist.

Thursday, February 10, Illustrated Lecture. William G. Constable, Curator of Paintings at the Boston Museum of Fine Arts. "Art in the Service of Religion."

Sunday, February 13, Organ Recital. Edward Hall Broadhead. Organ compositions based on Gregorian tunes.

Sunday, February 20, Organ Recital. Edward Hall Broadhead. Organ compositions based on the Psalms.

Sunday, February 27, Organ Recital. Edward Hall Broadhead. Organ compositions based on Anglican Hymns.

Tuesday, February 29, Lecture. Robert Guy McCutcheon, hymnologist and composer. "The Ecumenical Trend in Hymnology."

SACRED ART AND MUSIC EXHIBITIONS

Cluniac and Cistercian Architecture and Sculpture. Planned and arranged by Elizabeth R. Sunderland, Assistant Professor in the Department of Aesthetics, Art and Music at Duke University. Included were original photographs taken by Miss Sunderland in Burgundy.

Medieval Illuminated Manuscripts. Planned and arranged by Kenneth Clark, Associate Professor of New Testament in the Divinity School, Louise Averill, Instructor, and Clare Leighton, Visiting Lecturer, in the Department of Aesthetics, Art and Music at Duke University.

Books of Sacred Art and Music. Planned and arranged by George Brinkmann Ehlhardt of the Divinity School and Edward Hall Broadhead, Instructor in the Department of Aesthetics, Art and Music at Duke University.

A publishers' exhibition of material connected with the theme of the festival, also specimens illustrating the history of the art of printing was shown in the Green Room of East Duke Building, February 22 through February 25. Planned and arranged by George Ehlhardt and Edward Broadhead.

The Annual Missionary Institute under the auspices of the Board of Missions of the Methodist Church was conducted on April 11 by Reverend W. Ferrell Pledger, B.D. '37. The Pledgers,

now spending a year's furlough in Hartford, Connecticut, are preparing to return to India shortly to carry on Christian work among the Bhils, a primitive tribe of peoples numbering more than one and a half million, living in the mountain fastnesses north of Bombay. About 2,500 years ago, "when our forefathers were still nomads," the Bhils lived in walled, fortified cities. But the coming of many civilizations into India drove them gradually into the Vindhya and Satpura range of mountains, where they remain a proud and separate people never conquered by either Hinduism or Mohammedanism. Pledger supervises religious, educational and medical work among the Bhils.

Rev. Inman U. Townsley, B.D. '37, was another alumni missionary speaker during the spring term. He and Mrs. Townsley are on furlough from their work at Wembo Nyama, Belgian Congo. Townsley presented to the Divinity School Library a large collection of the literature produced by this Methodist Mission, including a translation of the New Testament.

FACULTY NOTES

DR. HARVIE BRANSCOMB preached in the Centenary Methodist Church in Lynchburg and spoke at the Vesper Service of the Randolph-Macon Woman's College on March 26th.

He also attended the annual meeting of the Southern University Conference at Atlanta, April 12 and 13 where, as chairman of the committee on Adult Education, he was responsible for the program of the Conference on the morning of April 13th.

DR. JAMES CANNON III attended the meeting of the Professors of Missions at Princeton Theological Seminary, March 31, April 1.

DR. KENNETH CLARK preached at the Easter Sunrise Service in Mobile, Ala., April 9, and also taught a course in a teaching mission from April 9-14 in that city. On April 23 he preached in the Chapel Hill Baptist Church, and the following week at West Market Street Methodist Church in Greensboro. He was commencement speaker at the Roxboro High School on May 7, and the speaker at a 3-day YMCA Retreat at Pfeiffer College from May 12-14.

DEAN PAUL N. GARBER has attended the following meetings: The Association of Methodist Theological Schools, Chicago, Ill., February 21 and 22; Board of Trustees, High Point College, April 20; Board of Publication of the Methodist Church, Kansas City, Mo., April 25; General Conference of the Methodist Church, April 26-May 6.

DR. HORNELL HART preached in the First Baptist Church of Lynchburg on Feb. 13. He gave a series of addresses at the South Carolina Methodist Student Conference on Feb. 18-20. He gave two addresses on Feb. 23-24. One was the annual conference of the Woman's Society of Christian Service, and the other was Southeastern Jurisdiction of the Methodist Church in Raleigh.

On March 9 he gave a sermon at Germantown Unitarian Church, Philadelphia, and lectured at Friends' Meeting, Plainfield, N. J. He gave the Lenten sermon at Ghent Methodist Church, Norfolk, Va., March 26; and two addresses, "Minister's Day" at Main Street Methodist Church, Thomasville, N. C. On April 2 he gave the Chapel sermon at Cornell University. From April 18-20 he gave five lectures on Realistic Religion at Drury College, Springfield, Mo.

DEAN FRANK S. HICKMAN represented the Divinity School at a special conference on the Religious Obligations of a College

at Morris-Harvey College, April 19. On May 22 he gave the commencement address at Louisburg College.

PROFESSOR H. E. MYERS gave the sermon to the graduating class of the Bethesda High School, May 14. He also spoke at the morning service of the Mayodan Methodist Church on May 28; and in the evening of the same day, gave the sermon at the graduating class of Mayodan High School.

DR. J. M. ORMOND has preached at the following out of town churches: Chapel Hill Methodist, Bethany Methodist, Yanceyville Methodist. He attended meetings of the Joint Committee on Missionary Personnel, New York City, March 13 and May 16. He attended the Executive Committee Meeting of the Board of Missions and Church Extension, New York, April 19. He also attended the General Conference of the Methodist Church, Kansas City, Mo., April 26-May 7.

DR. RAY C. PETRY has officiated at several combined meetings of young people from several Durham churches, and from May 22-27 he taught in the Pastor's School at Co-Lin Junior College, Wesson, Mississippi.

DR. GILBERT T. ROWE occupied the pulpit of the First Methodist Church, Charlotte, on January 30. He preached at Haw River during the week preceding Easter Sunday, and taught in a Training School at Concord, April 16-20. He also represented his Conference in the General Conference at Kansas City, Mo.

DR. ELBERT RUSSELL took part in Religious Emphasis Week at Greensboro College, February 13-18. On February 22 he was Chapel speaker at Guilford College. He gave the vesper sermon at the North Carolina College for Negroes on March 5. He was one of the speakers at the Quaker Student Conference held at Guilford College on March 11, and the following day he delivered a sermon at the same place. On April 4 he spoke to the Women's Association, United Church, Raleigh, and on April 9 gave the Easter sermon at Dauphin Way Methodist Church, Mobile, Ala. From April 9 to 14 he attended a teaching mission at Mobile, Alabama, where he conducted a course on "A Christian World Order."

Dr. Russell gave the following sermons and addresses: Queen's College Chapel, April 28; Campbell College, May 18; North Carolina State College, May 28; and The Agricultural and Technical College of North Carolina, May 29.

DR. H. SHELTON SMITH delivered the Jeannette Miriam Goldberg lectures at Hebrew Union College, Cincinnati, on February 14-16, on the general subject: "As American Protestants Have

Seen Jesus." The topics of the three lectures were: (1) Jesus in American "Free-thought"; (2) Evangelical Liberals Look at Jesus; and (3) Jesus and the Social Gospel.

Professor Smith also conducted vespers at Bennett College, Greensboro, April 2; addressed the Wesley Memorial Methodist Church, High Point, April 23. He has shared in the preparation of the report of the Commission on the Ministry which was submitted to the Southern Convention of the Congregational Christian Churches, May 2-4, at Reidsville, North Carolina.

DR. H. E. SPENCE is engaged in writing a series of specified articles for *The Adult Student*, Methodist Church School organ, for the fall and winter quarters.

DR. W. F. STINESPRING gave the course "Bible Manners and Customs" at the training school at Newport News, Va., Feb. 13-18. He also gave a course on "Religious Development of Israel" at a similar school at High Point, April 24-28. On April 30 he gave the principal address at the first annual convocation of the Orange County Council of Churches, Hillsboro, N. C.

STUDENT ACTIVITIES

A full program of varied and significant activities has characterized the spring semester of the Divinity School Student Body. In addition to the hours of labor on the part of Seniors over their theses and the efforts of other students in regular class work, many opportunities have been offered in the past few months for inspiration and practical information, both by members of our own school and by numerous guests on our campus. A number of these opportunities, it will be noted, have been mentioned elsewhere in *The Bulletin*. Others are mentioned below.

In the latter part of January the Forum Committee, headed by George Ehlhardt, brought Dr. E. Stanley Jones to our school. A large number of students and friends of the school were present to hear Dr. Jones' stimulating message.

On March 21 and 22 the Spiritual Life Committee directed the Student Body in our annual Student Life Advance. Dr. James S. Chubb, of the General Commission on Evangelism of the Methodist Church, was chosen as the leader for this occasion, and performed his task with great simplicity and effectiveness. Dr. Chubb spoke at various sessions on "The Minister's Everyday Faith," "The Use of Prayer," "The Coming Brotherhood," and conducted a forum on "Methods and Techniques of Developing the Student's Spiritual Life." At the final meeting the Student Body joined Dr. Chubb in an act of consecration and rededication.

Also under the guidance of the Spiritual Life Committee, a quiet but valuable work has been done this year through a Prayer Group led by Dr. Ray C. Petry. This group has met regularly each week, and through it a greater sense of unity and true fellowship has been created among our students. It is hoped that more such groups will be organized in the coming days.

Capably prepared for and led by Murray Jones, an Inter-seminary Movement Institute was held in our school on April 25 and 26. Dr. Paul G. Macy, of the Friends of the World Council of Churches, and the Rev. Norman Horner, a missionary of the Presbyterian Church, were present for these meetings. Having as their purpose to interpret the ecumenical movement, Dr. Macy stressed the spirit of unity and Mr. Horner laid emphasis upon missionary expansion, both of which are vital aspects of the movement. The Institute was interesting and enlightening to the Student Body, and helped us to see the challenge that is here involved for ministers and laymen alike, throughout Christendom.

In March the Duke Endowment Association brought to the campus Dr. George L. Morelock, Executive Secretary of the

Board of Lay Activities of the Methodist Church. Speaking to various classes and to the Student Body in a forum, Dr. Morelack stressed the significant part that the layman plays in the ongoing of the Church, and discussed what the layman expects of his minister.

On Friday evening, May 5, the high moment of the social program for the year was reached at our annual Divinity School Banquet for students and faculty. Ably planned by the Social Committee, under the leadership of Milton Ray, the program was delightful and stimulating. The speaker for the event was the Rev. A. Carl Adkins, pastor of The Dauphin Way Methodist Church, Mobile, Alabama, who made a forceful and challenging address.

In its final meeting of the semester the Duke Endowment Association chose as its officers for the coming year the following: President, Charles Perry; Vice-President, Archer Turner; and Secretary-Treasurer, Melvin Risinger.

On April 25 the newly elected officers of the Divinity School Student Body assumed office. Those who will lead the student activities for the coming year, 1944-45, are: President, Harley M. Williams; Vice-President, Robert Fridley; Secretary, Tommie Rutledge; and Treasurer, Bob Bull.

On a campus made somewhat different by the present world emergency, the Divinity School has carried on its program of study and activities in as natural a way as possible. The past year has brought many opportunities for mental and spiritual enrichment; it is hoped that the values gained therefrom will be converted into spiritual energies which will, in coming years, bring into a fuller reality the reign of our Lord and Savior, Jesus Christ.

A special feature of the Commencement in May was an ordination service conducted in York Chapel by Bishop Clare Purcell. At this service four of the graduates of 1944 received special ordination and have entered the Navy chaplaincy. The four seniors were: James Allen Knight, Mahlon Elliott, Douglas McGuire and E. C. Phifer.

GEORGE WESLEY JONES.

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.

A Socio-Psychological Study of a Changing Rural Culture. Jesse H. Ziegler. Washington, D. C.: Catholic University of America Press, 1942. 190 pp. \$1.75.

This scholarly dissertation, written by a member of the Church of the Brethren, shows some of the most significant changes taking place during three generations in a specifically rural area of that predominantly rural group. A series of dependable analyses, ably illustrated by charts and graphs, show prevailing trends with regard to a wide variety of problems involving family solidarity; educational mores; vocational preferences; recreational interests and facilities; religious and ethical convictions; and attitudes to peace, war, and citizenship. It is not surprising, and it certainly is not inspiring, to learn that if the Brethren continue their present rate of departure from their original positions, they will soon have no distinctive qualities visible to anyone but the historian.—R. C. P.

Death and Burial in Christian Antiquity. Alfred C. Rush. (The Catholic University of American Studies in Christian Antiquity: No. 1.) Washington, D. C.: Catholic University of America Press, 1941. 282 pp. \$2.50.

This admirable study does much to clarify the early Christian concepts of death and to describe the prevailing burial rites of Christians in contradistinction to pagan ideas and practices. Conceptions of Death as a Sleep, as Migration to the Lord, and as the Day of Birth are considered in turn. Christian laying out of the body, wakes, processions, and actual burial are carefully treated.—R. C. P.

The World's Great Catholic Literature. George N. Shuster, Ed. New York: The Macmillan Company, 1942. 441 pp. \$3.00.

Such an anthology is a decided help to the fostering of the spiritual life. A wide variety of readings, biblical and nonbiblical, illustrates the versatility of Christian authors from early to modern times. Short but representative passages are drawn from a widespread collection including the Gospels, the Patristics, the Roman Missal, St. Bernard of Clairvaux, Blessed Juliana of Norwich, Richard Rolle, The Cloud of Unknowing, Jacobus de Voragine; Girolamo Savonarola, Erasmus Fénelon, Cardinal Newman, Friedrich von Hügel, Walter Pater, Joyce Kilmer, Francis Thompson, and Heywood Broun.—R. C. P.

The Earliest Gospel. Frederick C. Grant. New York: Abingdon-Cokesbury, 1943. 270 pp. \$2.50.

These Cole Lectures for 1943 are described in the sub-title: "Studies of the evangelic tradition at its point of crystallization in writing." A special

feature of the book lies in the examination of C. C. Torrey's theory with reference to an Aramaic Gospel of Mark, which theory Grant rejects.—K. W. C.

The Beginning of Christianity. Clarence Tucker Craig. New York: Abingdon-Cokesbury, 1943. 366 pp. \$2.75.

This book is adapted especially to the advanced student, rather than to the elementary. Though its style is readable, its content is beyond the popular level. It is a survey of the first century of Christian development, containing between the lines a world of biblical criticism.—K. W. C.

We Thought We Heard the Angels Sing. Lieut. James C. Whittaker. New York: E. P. Dutton and Co., 1943. 139 pp. \$1.50.

Life Out There. Sergeant Johnny Bartek. New York: Charles Scribner's Sons, 1943. 117 pp. \$1.75.

Written by two co-survivors with Rickenbacker, after 21 days in rubber rafts in the South Pacific, these two books are valuable commentaries on the adequacy of "everyday religion" in crisis.—K. W. C.

History of Bigotry in the United States. Gustavus Myers. New York: Random House, 1943. viii + 504 pp. \$3.50.

A detailed, accurate, and thoroughly documented account apparently as free from bias as is humanly possible. The reader is made acquainted with the careers of many leaders who have been the victims of their own prejudices and intolerance and is put on his guard against the wiles of the demagogue. It is gratifying to note that, while the numbers of good people carried away by alarmist racketeers and fanatical prophets is appalling, common sense tends to assert itself sooner or later and saves the country from the worst effects of bigotry.—G. T. R.

Carmelite and Poet: A Framed Portrait of St. John of the Cross with His Poems in Spanish. Robert Sencourt. New York: The Macmillan Company, 1944. 278 pp. \$3.00.

This charming literary work conveys something more than frank admiration for the poetry of St. John of the Cross. It is a study of the mystical life, an attempt to interpret San Juan's renunciatory spirit within the living framework of his age and in intimate association with the life of his friend, Santa Teresa. The result is a deeply sensitive portrayal of great souls and great poetry beautifully illustrated from the Spanish originals. There is a wealth of supporting insights from the English poets.—R. C. P.

The Rise of Christian Education. Lewis Joseph Sherrill. New York: The Macmillan Company, 1944. xi + 349 pp. \$2.50.

A thorough and extensive account of the rise of Christian education. Scholarly and at the same time interesting and readable. The author traces the history of religious education among the ancient Hebrews, the Jews, the primitive Christians and in the ancient church. The work is done in a comprehensive and yet concise manner.

The chapters on Medieval Symbolism and the Schools of the Medieval Church are especially valuable in that they deal with matters not so familiar to the average reader. The chapter on Medieval Symbols is stimulating and instructive. The preacher should add this to his list of "must" volumes for his library.—H. E. S.

The Growth of American Thought. Merle Curtis. New York: Harper and Brothers, 1943. 848 pp. \$5.00.

Americans have sorely needed a study of culture that integrated the major elements of their civilization: social, economic, political, intellectual, religious. This is now at hand! Based on a gigantic amount of primary research, it is remarkable for its wealth of insight, vividness of presentation, and freshness of hypothesis. From a mass of conflicting currents, it lifts out those that have become central in the making of the democratic movement. An unusual amount of space is devoted to religious ideas and movements.

From this standpoint, Dr. Curtis' book is much more adequate than C. A. Beard's books on the rise of American civilization. Though somewhat overemphasizing the religious significance of the Enlightenment, Dr. Curtis is more discriminative in this respect than most writers of his general viewpoint. A careful reading of this volume is indispensable to the understanding of the roots and fruits of American culture. Sixty pages of analytical notes on bibliographical material greatly enhance the usefulness of the volume.—H. S. S.

In Search of Maturity. Fritz Kunkel. New York: Charles Scribner's Sons, 1943. 292 pp. \$2.75.

This stimulating work proceeds on the assumption that the "We-experience" is central in the emancipation of the growing self, and that both religion and depth-psychology are allies in the building of human character. More than any other exponent of depth-psychology, Kunkel perceives the nature of Christianity as a radically redemptive faith. His analysis of the self, and of its struggle to transcend egocentricity, seems both valid and extremely important. Ministers and religious educators who seek to achieve a more vital insight into Christian conversion will find this book a rich mine of suggestion. The best of current theology is here united with the latest insights of psychology. Along with sagacious theory will be found technics of tested value.—H. S. S.

What a Man Can Believe. James D. Smart. Philadelphia: The Westminster Press, 1944. 252 pp. \$2.00.

A young Canadian minister states in clear and readable English the essentials of orthodox Christian faith, directed especially to laymen. It avoids all controversial topics except that of the Church, where it shows little sympathy with the current movement for the reunion of the churches.—H. S. S.

Date with Destiny: A Preamble to Christian Culture. Ralph W. Sockman. New York: Abingdon Press, 1944. 157 pp. \$1.50.

Using the Preamble of the Constitution as a general text, Dr. Sockman speaks sanely and pointedly to the moral conscience of Western culture. He lays bare the roots of our social crisis and affirms that the fundamental principles of the Founding Fathers still contain creative insight for a troubled democracy. The style is fascinating and the illustrations numerous and fresh. The substance of the material was originally given as the Fondren Lectures at Southern Methodist University, 1943.—H. S. S.

The Church and the War. Karl Barth. New York: The Macmillan Co., 1944. 49 pp. \$1.00.

At the insistence of Dr. Samuel McCrae Cavert, Secretary of the Federal Council of Churches, Karl Barth wrote a letter to the American

churches in answer to certain questions submitted to him by Dr. Cavert. This booklet is the result. If any one thinks that Barth has no social message for the present political crisis, let him read this vigorous letter!—H. S. S.

The Significance of the Cross. F. W. Dillistone. Philadelphia: The Westminster Press, 1944. 247 pp. \$2.50.

On the background of a brief survey of Biblical ideas, the author interprets the Cross from a four-fold perspective: Redemptive Conflict, Righteous Judgment, Creative Suffering, and Forgiving Love. Though drawing somewhat on the older theories of Atonement, Dr. Dillistone is in his doctrine mostly the child of modern thought. In it, for example, one finds little or nothing of what older theologians called the "objective" side of the Atonement. The material is logically organized and clearly presented.—H. S. S.

If They Don't Come Back: Some Thoughts on Immortality. H. Adye Prichard. New York: The Macmillan Company, 1943. 77 pp. \$1.25.

Jerusalem The Golden. Arthur Wentworth Hewitt. Nashville: The Abingdon-Cokesbury Press, 1944. 183 pp. \$1.50.

In time of war there is usually a strong revival of interest in the question of immortality. Canon Prichard's book is in the form of an extended letter to a friend in England who had just lost his young daughter who was in service in Africa. The book emphasizes an intellectual approach, making reference to telepathy among other evidences for immortality.

Dr. Hewitt's book is more emotional and inspirational, growing largely out of his personal and practical experience. It is described by the publishers as "Immortality viewed by a realist whose wisdom becomes vision in the flame of holy joy."—J. C.

A Preface to Bible Study. Alan Richardson. Philadelphia: The Westminster Press, 1944. 128 pp. \$1.00.

This is a recent British book, now brought out in the United States. The author, Canon of Durham and Examining Chaplain to the Bishop of Sheffield, spent many years successfully organizing Bible study groups for the Student Christian Movement. The present work is planned to give introductory material for individuals or groups planning systematic Bible study. It is recommended by several Americans responsible for the promotion of Bible study.—J. C.

This Year of Our Lord: Sermons for Special Occasions. Andrew W. Blackwood. Philadelphia: The Westminster Press, 1944. 244 pp. \$2.00.

Twenty-five sermons by the Professor of Homiletics at Princeton Theological Seminary. Each is adapted to some special day of the Church calendar, especially the Easter season. This is the author's first published volume of sermons.—J. C.

The Manner of Prayer. William Douglas Chamberlain. Philadelphia: The Westminster Press, 1944. 163 pp. \$1.50.

A book on prayer by the Professor of New Testament Exegesis in Louisville Presbyterian Seminary. Eight of the ten sections are based upon passages in The Lord's Prayer. The book is designed for the average church member.—J. C.

Daily Life in Bible Times. Albert E. Bailey. New York: Charles Scribner's Sons, 1943. xx + 360 pp. \$3.00.

A new work by the co-author of the popular textbook, Bailey and Kent, *History of the Hebrew Commonwealth*. Bailey has enriched his knowledge by additional trips to the Holy Land. In this well-illustrated volume he draws on the resources of archaeology to give a fascinating picture of everyday life in the ancient Near East. The work is popular rather than scholarly, but is based on trustworthy sources.—W. F. S.

The Problem of Ezekiel. William A. Irwin. Chicago. University of Chicago Press, 1943. xx + 344 pp. \$3.00.

This is the contribution of the senior Old Testament professor of the University of Chicago to an outstanding problem. The conclusions reached may be labeled "middle of the road." Unlike some, Irwin believes that there really was a prophet Ezekiel who lived during the last days of the Kingdom of Judah and after. Unlike others, Irwin cannot believe that all the contradictory material in the Book of Ezekiel came from the pen of this prophet. Somewhat less than one-fourth of the book is considered genuine. The work is scholarly, but all Hebrew passages are translated, so that the non-specialist can follow the argument.—W. F. S.

The Challenge of Israel's Faith. G. Ernest Wright. Chicago: University of Chicago Press, 1944. ix + 108 pp. \$1.50.

This book deals with Old Testament theology, a field in which not much has been written in English in recent years, but yet a field that is becoming increasingly significant in general theological studies. A young Old Testament scholar here affirms in no uncertain terms the importance of Israel's religion for modern Protestantism.—W. F. S.

Palestine, Land of Promise. Walter Clay Lowdermilk. New York: Harper and Brothers, 1944. 236 pp. \$2.50.

An American soil expert of the Department of Agriculture here gives us a first-hand study of the Holy Land from an unusual point of view. We are told many interesting things about the soil and climate of Palestine, both past and present, and some startling proposals for rehabilitation are offered. The author's conclusions are, unfortunately, vitiated by a strong bias in favor of political Zionism and an unsympathetic attitude toward the aspirations of the Arab population.—W. F. S.

The Thrill of Tradition. James Moffatt. New York: The Macmillan Company, 1944. xii + 201 pp. \$2.00.

The author shows that there is in Christianity a vital element which persists through all change and forms a bond of kinship between Christians of every age. It will make profitable reading for two types of people: those who are disposed to undervalue or cut loose from the past, and those who are enslaved by ancient forms.—G. T. R.

Living Zestfully. Clovis G. Chappell. New York, Nashville: Abingdon-Cokesbury Press, 1944. 224 pp. \$1.50.

The author has published no less than twenty books of sermons, and the number of appreciative readers has increased with each volume. The present volume is rich in content and timely, and the analysis of each sermon is as nearly perfect as intellect and skill could make it.—G. T. R.

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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 Harley M. Williams, 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 DIVINITY SCHOOL BULLETIN

VOLUME IX

NOVEMBER, 1944

NUMBER 3



DR. BENNETT HARVIE BRANSCOMB

BRANSCOMB SUCCEEDS GARBER

Dr. Bennett Harvie Branscomb, Professor of New Testament in the Divinity School of Duke University since its founding in 1926, is the successor of Bishop Paul Neff Garber as the fourth head of the School. Dr. Branscomb has had a distinguished career as a teacher, author, and administrator prior to assuming his new duties, and the faculty of the Divinity School, at its first meeting under his guidance, expressed its "satisfaction and gratification" at his appointment as Acting Dean subject to action by the Board of Trustees.

Born at Huntsville, Alabama, on December 25, 1894, the son of the late Dr. Lewis Capers Branscomb and Lucy McAdory, the

new dean grew up in the parsonage. Dr. Lewis Branscomb was an outstanding leader in Alabama Methodism, where he held appointments to the leading charges, served as district superintendent, as editor of the *Alabama Christian Advocate*, and was several times a delegate to the General Conference of the Methodist Episcopal Church, South. Dean Branscomb has several brothers and cousins who are ministers in the Alabama and Florida conferences. He is a member of the North Carolina Conference.

On June 15, 1921, Dr. Branscomb married Margaret Vaughan of Greenville, Texas. Mrs. Branscomb is a graduate of Southern Methodist University. There are three sons: Harvie, Jr., an officer in the United States Navy on active duty in the Pacific; Ben Vaughan, a naval student in the Duke Medical School, and Lewis McAdory, an undergraduate at Duke on the V-12 program.

Dr. Branscomb is an A.B. of Birmingham-Southern College, from which institution he also holds the honorary degree of Doctor of Literature. He was a Rhodes Scholar from Alabama to Oxford University in 1914-17, and holds the B.A. and M.A. degrees from Oxford. He is a Ph.D. of Columbia University. Before coming to Duke in 1925, he taught at Southern Methodist University in the fields of Philosophy and New Testament. At Duke he has been Professor and head of the Department of New Testament in the Divinity School since its founding in 1926. He is also chairman of the division of Ancient Languages and Literature in the University. From 1934-41 he was Director of the University Libraries.

While traveling in Europe on a Guggenheim fellowship in 1931-32, Dr. Branscomb located, and purchased for the University library, a rare and valuable thirteenth century manuscript of the Greek New Testament, which became the nucleus of the library's collection of Greek manuscripts. He has delivered the Shaffer Lectures at Union Theological Seminary, New York, and the Ely Lectures at the Yale Divinity School. In 1937-38 he was director of the library project of the Association of American Colleges.

As an author, Dr. Branscomb has published the following books: *The Message of Jesus*, *Jesus and the Law of Moses*, *The Teaching of Jesus*, *The Gospel of Mark*, and *Teaching with Books*. He is editor of *The American Oxonian*.

For his services with the Commission for Relief in Belgium in 1917-18 he was awarded the *Medaille du Roi Albert*, and the *Medaille de la Reine*. When the war ended in 1918 he was enrolled in an officer candidate school of the field artillery.

GREETING FROM DEAN BRANSCOMB

Dear Alumnus:

It is with great pleasure that I take this opportunity which the Editor of the *BULLETIN* extends to send greetings to you.

The Divinity School has suffered a severe blow in the election of Dean Garber to the episcopacy. Under his administration the School had grown both in numbers and in influence. While we are the losers by this event, those of us connected with the Divinity School know better than anyone else the wisdom which the Jurisdictional Conference showed in its choice of Dean Garber, and our best wishes and continued personal affection will go with him in his new duties.

In picking up the duties of the Dean's Office I am deeply conscious of the fact that the loyalty and love of our alumni are the Divinity School's greatest asset. There are now more than seven hundred of you—one hundred and thirty being chaplains in the armed services. That is a great body, and your confidence in us and in what we are trying to do is worth to us more than anything else. It also lays upon us an obligation over and above our general sense of obligation to our job—we cannot let you down.

I do not know what the years ahead hold for the Divinity School, but I believe that the future is very bright. Our service to the Church and through it to the nation should increase steadily in extent and in quality. The standard by which the latter should be measured, however, is important. Pure scholarship cannot be our measuring rod, nor can it be a superficial facility in ministerial performances. Our task is to train ministers of the Christian gospel, and the only permissible standard therefore is that of the best possible preparation for the lifetime of service which those who come to us have before them. That involves certainly, and first of all, an understanding of what Christianity has been and is; secondly, a start at least in the practical skills of the ministry, and above all an inner experience of Christian love which will illumine and interpret the words of history and doctrine which we teach. In endeavoring to accomplish this we will need your support, your counsel and your affectionate criticism. Most of all perhaps we will need you to help us to secure good candidates for the Christian ministry. Working together I am bold enough to believe that a significant period of service faces and challenges us all.

HARVIE BRANSCOMB.

FACULTY RESOLUTIONS CONCERNING DEAN GARBER

In the election of Dr. Paul N. Garber to the bishopric of the Methodist Church, the Divinity School of Duke University has sustained a heavy loss. Dr. Garber has been connected with the School since its organization in 1926. He was its first Professor of Church History, in which field he was a brilliant and capable teacher. He also wrote many articles and books dealing with American Methodism which established for him a nationwide reputation in this field. He was the first and only registrar of the School, and in that capacity rendered invaluable service. The success of the School in its earlier years was due to a large extent to his untiring and efficient work in that office.

Dr. Garber succeeded Dr. Elbert Russell as Dean of the Divinity School in 1941. As Dean, he continued the same unflagging zeal, untiring energy, and clear foresight which had characterized his work as registrar. He was remarkably successful in relating the Divinity School intimately to the Methodist Church. He also succeeded in maintaining cooperation of both faculty and students and in more firmly establishing cordial relationships with the administration of the University. Dr. Garber's genial attitudes, sympathetic interest, and kindly spirit made him beloved by all who came in contact with him. Under his wise administration the school made steady progress and has advanced in distinction among the theological schools of the nation.

Through his writings, his wide contact with churchmen, and his general interest in the work of the church, Dr. Garber has firmly established the Divinity School in the minds of the church at large.

Dr. Garber has merited and received the confidence of his fellows and the love and gratitude of faculty, students and alumni alike. Their best wishes will follow him in his new field. The church is to be congratulated upon securing such a capable servant to administer the affairs of such a difficult field as that to which Dr. Garber has been assigned. The Divinity School and its friends will follow with loving interest the career of their brilliant Dean who has been elevated to this great and responsible office in the church.

A STUDENT RESOLUTION

In view of the long and cordial relations between the members of the Student Body and our former dean, Paul N. Garber, we desire to make public our appreciation of his services and our esteem for his personal character. Although the Divinity School is deprived of his valuable services as dean, we will never cease to remember with gratitude the personal interest he has always taken, and still takes, in its prosperity. Be it therefore

RESOLVED, That we express full and warm approval of his election as bishop and heartily congratulate the new incumbent on his accession to an office which he is, in our opinion, thoroughly qualified to fill.

His admirable qualities of administration and his personal interest in each student are, we believe, a sufficient guarantee that his new official relations in the Geneva Area will be marked by the exercise of the same conciliatory qualities.

RESOLVED, That we extend to him our good wishes for the successful conduct of his office and the assurance of our earnest prayers.

RESOLVED, That we wish Bishop and Mrs. Garber a pleasant voyage, a happy sojourn abroad, and a safe return when their mission is completed.

RESOLVED, That copies of these actions be sent to Bishop and Mrs. Garber, the Divinity School BULLETIN, and the North Carolina *Christian Advocate*.

For the Student Body,
HARLEY WILLIAMS, *President*.

THE KIND OF MINISTER I SHOULD LIKE TO BE

Here is a subject which definitely suggests idealism. But why should we shrink from that, even in a day of disillusionment? Surely there is no one who anticipates becoming a good minister of Jesus Christ who has not at some time felt the noblest desires imaginable tugging away at his heart.

Besides, the word I am using is virile and quite "sophisticated." To be sure, idealism is a word which has been assaulted on the road from Jerusalem to Jericho. Thieves have robbed it of its richest meaning and left it for dead on the roadside. But it is very much alive, and can say wonderful things to those capable of hearing!

Of course, no wise person expects to attain all his ideals. He who anticipates doing so has chosen standards that are too low. His goal is too near. His desires are too easily satisfied. No one can grow a soul as quickly as a mushroom springs up. Certainly no minister can attain great qualities in his profession over night.

We may hurriedly make momentous decisions about what we want to become. Unhesitatingly we may pledge ourselves to some high purpose, but it is impossible to develop great attributes in a flash. It takes long years to grow into anything worth becoming.

But what of this fact? Though we may never reach the stars, they can show us the way. Furthermore, he who keeps the guiding lights of heaven in his vision will be far more certain to reach some worthy destination than if he paid them no attention. To change the figure slightly, let no man in the ministry be ashamed of "reaching for the stars" even though he never attains his goal. Rather, let him be chagrined if he has anything less than perfection as his earnest desire for the kind of service he will render. Did not our Lord and Master exclaim: "Be ye perfect as your Father in heaven is perfect?" Surely nothing less than this is worthy of the co-worker with Christ.

There are some of us in this profession who are exceedingly eager to achieve a few great spiritual results before we superannuate. We well know that most of these cannot be gained immediately. We are not under any illusion of false hopes. But we are convinced that our objectives are worth the efforts of a lifetime, even if we only partially achieve them.

Certainly the greatest spiritual results cannot be gained immediately. We do not expect to arrive tomorrow or even day after tomorrow, but we do want to keep ever brightly burning the hope of arriving sometime. Before the end of our earthly journey

we would like to be able to say with Paul "Reaching forth unto those things before. . . . I have kept the faith." (Phil. 3:13; II Tim. 4:7). Then we would join in the prayer hymn of Louis Untermyer:

"From compromise and things half done,
Keep me with stern and stubborn pride;
And when at last the fight is won,
God keep me still unsatisfied."

I

One capacity which some of us earnestly covet is that of thinking with unclouded reason. Let's put it this way: "reason rightly." It may be easier to remember. Manifestly this is not easy. Nevertheless, as preachers, we would like very much to be able to think with our minds instead of with our emotions.

Some of us are eager to be able to reason out at least a few of the fundamental issues of life. There is a biblical verse which means much to us: "Thou shalt love the Lord thy God with all thy mind." (Mark 12:30). Obviously all of us need to develop intellectual ability by means of which to meet life with practical efficiency. No permanently fortunate results are possible in the ministry save for those who have cultivated the capacity to think with at least some clarity.

Manifestly this means having hospitable minds. Just as we happily receive friends in our homes, so we ought to welcome truth whenever it knocks on the door of our minds. Wise people furnish happy hospitality to every helpful idea. As a matter of fact, we ought to go out into the highways and byways, looking for truth and inviting it to come home with us. Wise people also examine with perfect candor any teaching that promises to be helpful, because of its accuracy, no matter how directly it runs athwart their preconceptions.

The preacher should have a passion for intellectual power. That is why he should constantly deepen his curiosity and seek to stimulate his interest in all kinds of facts. There are too many people who feel that most preachers have no real mental interests. The justification for this idea is rather disconcerting. Yet, surely no one can effectively serve the Christ until he is eager to learn. He may not know a great deal, but he must be a devotee of truth. He must follow truth "like a sinking star beyond the utmost bounds of human thought."

Mental hospitality is a fundamental requisite of great living and noble service, but much more than hospitality is required. Discrimination is imperatively necessary. All too often most of

us are like people wandering in a department store, going from counter to counter, buying here and there without asking or discovering what is really valuable. Too many of us have lost our capacity to understand what is worth most. The ability to discriminate wisely is a requisite for anyone who chooses the best in books, ideas, ideals, or character. A wise choice alone will save us from sickening disappointment and regrettable failure.

See what this ability to think would mean for us in a very practical way! It would involve at least these things: acquiring all possible facts, evaluating them correctly, and using them effectively.

Anyone who is going to preach cannot possibly know too much. Every *fact*—note the word—will be of value to the minister. There is no preacher who can be too scholarly in his training or too scientific in his approach to his studies. One of the most serious handicaps in our profession is a lack of information, deficiency in scholarly training and scientific approach both to the problems of our profession and to all of life. Even though we never have our desires answered, we ought to hunger and thirst for an encyclopedic grasp of facts. It is not enough to know the technique of the scholars or the methods of those who have learned the scientific art of preaching. We who ever expect to learn the art of preaching must know facts, facts, facts!

I should like to be the kind of preacher who is ever observing, experimenting and reasoning. These three processes belong together. They alone can make one either thoroughly scientific and dependable in scholarship, whether that be great or small. There is no minister I know who thinks too clearly about things, none that I know who is too scientific. He may be lacking in some other requisite and thus become unstable or unbalanced in his approach to life. But *facts* are never harmful. If we have the capacity to use them, they are of inestimable value.

There is manifestly a place for emotions in religion, but emotions are harmful unless they are carefully guided by the highest kind of reason. After all, outside the mighty force of love, the most moving power that religion has is *truth*.

The scientific approach involves honest criticism. Imperatively important in any profession, it is the *sine qua non* of the Christian minister. It is popularly asserted that preachers are critical enough, but that unfortunately they display this characteristic in their personal relationships. Sometimes we are prone to think that this is especially true of young clergymen. Actually the tendency to criticize seems to be perennial! However, it could be quite wholesome and most helpful, if we turned it inward

upon our own minds and hearts. The art of self-criticism could save us from hundreds of failures, if we would only cultivate it wisely. Know thyself! It is the preacher's task.

Clarity of thought will help us in other ways. The highest kind of religion goes beyond observable facts, but it is always reasonable. It must always be both intelligent and ethical if it is Christian. When we are satisfied with anything less than these two characteristics we are incapacitated as co-workers with Christ.

Only by means of clear thinking and righteous desires can we help people in all their social and personal problems. And this is a major part of our task. Entirely too many people are confused because we have not taught them the fundamentals of Christian truth. We have not assumed our responsibility.

Mr. H. G. Wells writes of the difficulty he had in his first bookkeeping examination. He was not able to balance his accounts. Since time was slipping rapidly by, he began to pray to God for help. But there was no answer. So, he said to himself: "All right, God, don't catch me praying again." How completely he missed the purpose and nature of prayer! The Holy Spirit, who teaches us how to pray, is the Friend of everyone. Moreover, divine aid is freely offered us, but not by an unethical or an irresponsible Deity. God must act divinely if he remains divine!

Any religion that is not characterized by mental integrity cannot possibly remain at peace in a scientific world. We need to understand this for our own sakes, as well as for the sake of those we serve. Look at this incident. It brings the whole issue to a crux. A certain poverty-stricken Negro, who was a man of all work in Boston, did not possess even enough money to bring his wife and three children from Jamaica to the United States. When one day he won a sweepstakes prize of one hundred and fifty thousand dollars by betting on the winning horse in the English Derby. When the radio announced his luck, this Negro fell on his knees and exclaimed: "Thanks, Lord, for all you have done for me!"

It will likely be startling news to some of the saints that the Divine Father of Jesus Christ makes a certain horse win a race in order to give other people's money to some man who did not earn it! Obviously, this kind of warped thinking concerning divine intervention can never be at peace in our world. We must accept intelligent and ethical guidance if we retain our self-respect, or effectively minister to others. Only so can we teach the members of our church the meaning of Christianity, and that is one of our major tasks.

I should like to be able to reason rightly and thus plan wisely in every area of my work as the minister of a particular parish. This will involve far more than any of us can do, but no one can fail to try. As a minimum, it will mean that we furnish our minds with certain facts relative to our immediate responsibility.

These will include a knowledge of our church building. Only so can we learn how to use it in the most effective way possible both for purposes of religious education and in developing the fine art of worship on the part of our people. Only in this way can we know what changes ought to be made, structural and architectural changes. Only so can we help our people use the material resources which a building offers.

In the next place, we must know people. This is far more, and much deeper, than the sordid curiosity of an unhealthy mind which revels in the mistakes, foibles, and sins of one's parishioners, or which seeks to know them for their illustrative and other homiletic value. It is the kind of knowledge which the physician must have if he is going to diagnose properly and prescribe effectively. The minister who is able to reason rightly even when he plans his sermons must know his people. He must know both their spiritual deficiencies and their Christian virtues. Only so can he deal with them as one who effectively ministers *to* them, *for* them, and *with* them. There may be a certain kind of objectivity about Christian preaching, but it is never cold and unfeeling. Ultimately, moreover, the desires of the Christly minister to help others become so deep and his devotions to Christ so ardent, that his heart burns within him.

Our final objective, moreover, is always the Kingdom of Christ. Manifestly, we cannot mean much to the Kingdom unless we know how to use efficiently all the materials at our hand, as well as how to work with those who are members of our church.

Most important of all, however, the deeper purpose of the minister is to offer himself to the Holy Spirit. As paradoxical as it may sound, his task essentially is not to do, but *to be used*. As unworthy as we are, this is the blessed experience that awaits every pastor who really ministers in the spirit of Christ.

If I am an effective minister I must know my job. I can neither preach nor run a church with one hand tied back of me. To aid others positively I must always keep the personal element above the mechanics. That is why I want persons to be supreme in my thinking. Above all things else, some of us seek the guidance and fellowship of the God whom Christ revealed, for only thus can we find truth.

Here is an old simple prayer, but it still has meaning :

“O use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.”

II

Again, I should like to be the kind of preacher who is divinely daring. This means far more than merely being courageous. Of course, nerve is important. Furthermore, it is easy to agree with Napoleon when he says that the only kind of courage that really counts is two-o'clock-in-the-morning courage. It is the kind upon which we can depend when it is most difficult to be courageous.

Divine daring is vastly superior to this. This gives us the capacity to live as we ought and to say that we should, but it also makes us live and speak with words of love.

This daring would give us the courage to pay the price of a prophetic message. But, deeper than that, it would give us the strength to live prophetically. That is our supreme task.

“Men of Athens,” exclaimed Socrates, “I hold you in the highest reverence and love; but I am going to obey God rather than you.” It still takes courage to talk like that, in this modern age, in social circle, in shop, in factory, or in club, just as it did in ancient Athens.

There is an old story concerning the time when a certain monarch commanded one of the early Christians to recant and give up his devotion to Christ. He threatened to banish him if he refused. But the man replied with a smile: “You cannot banish me from Christ, for he said, ‘I will never leave thee nor forsake thee.’” The ruler angrily threatened: “I will confiscate your property.” The Christian replied: “My treasures are laid up on high, you cannot get them.” The monarch flew into a rage and exclaimed: “I will kill you!” The Christian answered, “I have been dead with Christ for fifty years, and my life is hid with Christ in God.” No wonder the ruler angrily exclaimed: “What can you do with such a fanatic?”

I should like sometime to be able to put right, truth, and honor above my own safety or personal comfort. When the minister is truly Christian, he does just that! If we fail here, we have completely missed our task.

Once Wilberforce rose to speak in the House of Commons. “Ah,” sneered one of the members, “The honourable and religious gentleman!” Who can doubt that that stung Wilberforce to the

quick! Fortunately, however, he had given his heart to God. How, therefore, could any man harm him?

“Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.” (Psalm 27:3, 14). He does give us strength when we unreservedly commit ourselves to Him.

In the “Minutes of Several Conversations between the Rev. John Wesley and the Preachers in Connexion with him” there appears this question: “In what view may the Methodist Preachers be considered?” The answer which follows would hardly be considered appropriate today. It reads: “As messengers sent by the Lord, out of the common way, to provoke the regular clergy to jealousy, and to supply their lack of service towards those who are perishing for want of knowledge: and above all, to reform the Nation by spreading Scriptural Holiness over the land.” What a contrast, indeed, that is to one of the popular ways of choosing so-called “religious leaders” today! All too frequently now we want men who will not be offensive. Then we send them where they will have sense enough “to get along with people,” though it is often true that every sophisticated observer knows that these people are daily compromising with honor and righteousness. It has never been easy to be a prophet. It certainly is no less difficult now than it was in Wesley’s day. Nevertheless, the Christian preacher has no right to stand in the pulpit unless he is going to represent the truth as he sees it.

It is also just as true that he has no right to say things which he would not say with any individual when only the two are together, in home, in office, or on the street. The Christly minister will not compromise truth. He will not be afraid. He will not run. But he says in the pulpit only what he would say to some man who has embarrassed the church when, in his office or at his home, he stands with his arm around his shoulder. He says the thing that ought to be spoken, but he always says it with affection and deep concern.

I have heard some preachers preach about hell, who left the impression that they would be awfully happy if I went to hell. In fact, they seemed in a hurry to get me there! But there are a few preachers who have preached about hell with broken hearts and moist eyes, sometimes with tears rolling down their cheeks. They knew that our world was going to hell, but it broke their hearts. They would not preach a superficial gospel, the kind that Barth and Brunner have shown us is so ineffective and so untrue.

They dared to speak the truth but they spoke it with Christly affection. Theirs was—is—divine daring! It is the kind of courage the Christian minister must always demonstrate.

III

If I were the kind of preacher I should like to be, I would be spiritually sensitive. That is a glorious text from Ezekiel which says: "I sat where they sat." (Ezekiel 3:15). No one is worthy of being a minister of Christ unless he is willing to put himself in the place of others, to feel with them, to see with them, to understand as they understand.

Please note that the phrase is *spiritually sensitive*. I did not say *sensitive*. Sensitive people probably destroy more churches and give clergymen more trouble than any other one group to whom we are sent to minister. The marked capacity of many people in your churches to have their feelings easily hurt will break your heart over and over again. And, yet, those of us who professionally have so much trouble with sensitive individuals all too frequently become so sensitive ourselves that we degenerate into a state of sinfulness. The insignia of too many preachers consists of a chip on each shoulder, and skin which is thinner than pre-war rayon hose.

To be spiritually sensitive is a long sea mile from this. Indeed, it is just the antithesis. It is the capacity to feel with others.

The Sioux Indians once had an interesting custom which suggests the deeper spirit of true understanding. Whenever an Indian left his own encampment to travel in the lands of other tribes, there was a bit of ritual in which he engaged before leaving his own frontier. He would sit with the chiefs around the camp-fire. And then, just before the blaze died down into ashes, he would stand, and silhouetted against the flame, lift this prayer, "Great Spirit, help me never to judge another until I have walked two weeks in his moccasins." Surely that is not merely high religion; it is good sense! It is spiritual nobility—a kind of heavenly aristocracy.

The priestly office which includes personal counselling demands the fine art of gracious understanding and the ability to put ourselves in the place of others. Without this, one is seriously lacking in the art of ministering to others.

Of Jesus it was written: "He was moved with compassion." A preacher who cannot be moved by pity and compassion, and whose heart is not tender with Christly care may stand in the pulpit of a Christian Church, and deliver a message that is scholar-

ly and even scintillatingly brilliant, but he is not a messenger of the Christ, nor is he making much contribution to the Kingdom of Heaven.

Some of us can never forget a story Captain Connelly told a number of years ago. It was during those days when we heard so much of the sufferings of the Armenians. The Captain had charge of a large number of orphans in the Near East. As he walked down the warehouse that evening to see that everything was in order, he heard a little girl sniffing. She was obviously trying to hold back her tears, but she could not. As he stopped to make inquiry, Captain Connelly asked, "What is the matter, dear? Are you cold?" "No," she replied, "I'm not cold." "Are you hungry?" "No, I have had enough to eat." "What is the matter, my dear?" "I want somebody to love me." Everybody is hungry for love. All of us are eager for understanding. All of us want somebody else to care for us. The greatness of Christ was that he loved everybody. God so loved the world that he gave! Jesus so loved that he died, not for one nation, not for one race, not for one social group, but for humanity everywhere.

Some of us realize we are far from that experience. Nevertheless, some day we should like to have a heart as big as the world and one that could really bleed for all mankind.

IV

Yes, if I were the kind of minister I should like to be, I would have at least something of the spirit of Christly sacrifice. With humility and shame I confess that I am selfish. Just as selfish as most of you are! You know how much that is! But real Christianity makes one increasingly like Christ, and no one is Christly who is not sacrificial. The highest this world knows is Christ and we become true ministers of his only when his spirit pervades our entire personality.

Evelyn Underhill once said that a saint "is a human creature devoured and transformed by love; a love that has dissolved and burnt out those instinctive passions—acquisitive and combative, proud and greedy—which commonly rule the lives of men." The Christian minister should at least long to be that kind of saint!

Wilfred T. Grenfell once told of a poor fisherman who took him across the bay to see a dying man. The fisherman apologized when at last they got to his house, cold and wet, because the hot tea that he offered Grenfell had neither sugar nor milk. The story which the missionary tells is to the effect that there were several children in the room partly grown up, and miserably clad. In the attic he found an old fisherman dying of cancer of

the throat, and his old wife, blind with cataract, crooning from her broken heart over the partner of her life. After doing what he could, he came down the ladder which served for the stairs and asked his friend whether this was his father. "Only a neighbor," he replied. "How long has he been in your house?" Dr. Grenfell asked. He replied that the man had been there about a year. "Do they pay anything for their food?" "They have nothing to pay." Then the missionary asked him: "Why do you do it, seeing that you and your children are so much in need." The man looked into Dr. Grenfell's face and said: "What would you do, doctor?"

Is there not a reflection of the glory which shone in the face of Jesus Christ? Surely that spirit is deathless! It is part of the glory which broke into the world nineteen hundred years ago. It is a symbol of the eternal beauty of religion which, because of its very nature, will last forever and ever. Those who live in that way catch the gracious spirit which makes of us good ministers of Jesus Christ. Dare any of us do less than earnestly seek by prayer, study, and service to become increasingly like that?

"Oh Lord and Master of us all
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine!"

[An address delivered at the formal opening of the Divinity School for the year 1944-45 on September 26, 1944, by Dr. G. Ray Jordan, Pastor of the First Methodist Church, Charlotte, N. C.]

STUDENT BODY ACTIVITIES

The Divinity School Student Body this year has successfully inaugurated a complete and active program of activities. Fourteen committees, in addition to the four officers previously announced, have been conscientiously striving toward the creation of a community life in which all share according to the free gift of conviction and opinion.

The committees and their chairmen who direct the varied program of activities are as follows: Spiritual Life, Melvin Risinger; York Chapel, Archer Turner; Forum, Charles McCoy; Christian Social Action, Ralph Jolly; Christian World Mission, Elton Elrod; Probation and Character Rehabilitation, Gilbert Cofer; Church Relations, John Cline; Jail Ministry, Roy Everett; Evangelism, Clyde McCarver; Reception, Robert Fuqua; Social, Emerson Ford, Jr.; Athletics, Frank Peery; Publicity, Murray Jones; and Radio, Dan Bowers. Each of these committees has outlined its schedule of activities for the year, some of which deserve special recognition.

The Reception Committee introduced the new students to the University by meeting them upon arrival, offering assistance in finding rooms and registering.

The Spiritual Life Committee has plans for a Spiritual Life Advance to be held on the campus during the month of December. An outstanding minister will be invited to speak before the University body and the Divinity School, to direct special services of prayer, as well as informal discussion groups.

Following naturally from our own spiritual increase comes the cooperation of the Divinity School in support of the Church's missionary efforts. The Committee on Missions, in cooperation with Dr. James Cannon, has capably and enthusiastically designed plans for the promotion of a Missionary Institute in the second semester. The details of the Institute will be announced later.

Questionnaires released at the beginning of the term have revealed an interest in preaching and the promotion of general evangelistic work. The Committee on Evangelism is directing these interests toward an evangelistic program of work in and around Durham.

A number of the committee chairmen have been engaged in projects off the campus. The Church Relations Committee has provided supply preachers and Church School teachers for churches in and near Durham. The Jail Ministry Committee has held services each Sunday morning in the Durham jail. Gilbert Cofer,

in cooperation with the Durham Y. M. C. A., is providing student leaders of boys club work in the city of Durham. A special program is presented each Friday morning at 7:45 A.M. over WDNC under the sponsorship of the Radio Committee.

The York Chapel services held on Tuesday and Thursday of each week have manifested the dignity and spirit of true worship. Under the direction of a joint faculty-student committee headed by Dr. W. F. Stinespring and Archer Turner, the York Chapel services have been carefully prepared and supervised. Dr. G. Ray Jordan, of Charlotte, was the speaker for the official opening on September 28. Other speakers have been: Dean Emeritus Elbert Russell, Dean B. Harvie Branscomb, and Dr. G. T. Rowe. One chapel period early in October was devoted to a Communion Service, administered by Dr. F. S. Hickman, Dr. K. W. Clark, and Dr. H. E. Spence. On October 31, Dr. H. Shelton Smith presided at a very impressive memorial service for the late William Temple, Archbishop of Canterbury.

On the evening of the official opening of the Divinity School, Dean and Mrs. Branscomb held a reception for the members of the School at University House. In the receiving line were: Dean and Mrs. Branscomb, President R. L. Flowers, Mrs. P. N. Garber, Dr. and Mrs. James Cannon III, Dr. and Mrs. F. S. Hickman, Dr. and Mrs. G. T. Rowe, Dr. and Mrs. H. E. Myers, Dr. and Mrs. K. W. Clark, Dr. and Mrs. H. S. Smith, Dr. and Mrs. H. N. Hart, Dr. and Mrs. J. M. Ormond, Dr. A. C. Outler, Mr and Mrs. J. F. Barnes, Dr. and Mrs. R. C. Petry, Dr. and Mrs. H. E. Spence, and the president of the Student Body.

The students have a spice of hospitality and good fellowship in their composition and, whenever the opportunity offers, gladly indulge their brotherly instincts in entertainment. The Social Committee, by arrangement with Quadrangle Pictures, secured for all new students complimentary tickets for the feature on October 11. This entertainment was followed by an open house in the social room where music and refreshments were provided for all students.

This year the Divinity School enrolled three women students for work toward the degree of Master of Religious Education. They are Mary Luke, Mary Jean Naylor, and Geraldine Rash.

HARLEY WILLIAMS.

THE MINISTER'S LOAN LIBRARY

In the eight months which have passed since the establishment of The Minister's Loan Library over 2,897 volumes have been borrowed by 1,429 ministers. Pastors representing twenty-seven denominations, living in all of the forty-eight states, have requested books from the loan collection.

The response of the ministers has been so great that it has been necessary to establish a department in the Divinity School Library to handle the preparation of the books for mailing. Through this department pass all the requests for books, and each order is given individual attention. It is hoped, through this arrangement, to give improved service on a more personal basis.

PROCEDURE TO BE FOLLOWED

1. Any preacher may borrow two books at any one time.
2. The books are loaned for a period of one month, but are not renewable.
3. It is hoped that there will be sufficient duplicate copies to meet all requests, but it is suggested that the borrower list several additional titles of books to be sent in case his first choices have already been loaned.
4. The only expense is the payment of the return postage on the books.
5. All requests for books should be addressed to Rev. George B. Ehlhardt, Duke Divinity School Library, Durham, N. C.

BOOK LIST NO. III

- ANDERSON, W. K., *Protestantism*. Nashville, 1944.
 BAILEY, A. E., *The Arts and Religion*. N. Y., 1944.
 BAKER, A. G., ed., *A Short History of Christianity*. Chicago, 1940.
 BOWER, W. C., *Church and State in Education*. Chicago, 1944.
 COCHRANE, C. N., *Christianity and Classical Culture*. N. Y., 1944.
 EAKIN, F. AND EAKIN, M. M., *Let's Think About Our Religion*. N. Y., 1944.
 ENSLIN, M. S., *Christian Beginnings*. N. Y., 1938.
 FOSDICK, H. E., *A Great Time to Be Alive*. N. Y., 1944.
 GODBOLD, ALBEA, *The Church College of the Old South*. Durham, 1944.
 GOODSPEED, E. J., *Christianity Goes to Press*. N. Y., 1940.
 HAYDON, A. E., *Modern Trends in World Religions*. Chicago, 1934.
 HAZELTON, ROGER, *The Root and Flower of Prayer*. N. Y., 1943.
 HEARD, GERALD, *A Preface to Prayer*. N. Y., 1944.
 HEIMSATH, CHARLES H., *The Genius of Public Worship*. N. Y., 1944.
 HOPPER, STANLEY, *The Crisis of Faith*. N. Y., 1944.
 HOWARD, G. P., *Religious Liberty in Latin America*. Philadelphia, 1944.

- JONES, E. S., *Christ of the American Road*. N. Y., 1944.
KEPLER, T. S., *Contemporary Religious Thought*. N. Y., 1941.
KNOX, JOHN, *Religion and the Present Crisis*. Chicago, 1942.
LASKI, H. J., *Faith, Reason, and Religion*. N. Y., 1944.
LODS, ADOLPHE, *The Prophets and the Rise of Judaism*. N. Y., 1937.
LOWRIE, WALTER, *A Short Life of Kierkegaard*. Princeton, 1944.
LUCCOCK, H. E., *In the Minister's Workshop*. N. Y., 1944.
MOTT, JOHN R., *The Larger Evangelism*. N. Y., 1944.
MYRDAL, GUNNAR, *An American Dilemma. (The Negro Problem and Modern Democracy.)* (2 vols.), N. Y., 1944.
OXNAM, G. B., *Preaching in a Revolutionary Age*. N. Y., 1944.
RAPER, ARTHUR, *Tenants of the Almighty*. N. Y., 1943.
SHERER, PAUL, *For We Have this Treasure*. N. Y., 1944.
SMITH, R. L., *It All Happened Once Before*. Nashville, 1944.
SWEET, W. W., *Revivalism in America*. N. Y., 1944.
WACH, JOACHIM, *Sociology of Religion*. Chicago, 1944.

BOOK LIST NO. II

- BAILEY, A. E., *Daily Life in Bible Times*. N. Y., 1943.
BARTH, KARL, *The Church and the War*. N. Y., 1944.
BEAVEN, A. W., *The Fine Art of Living Together*. N. Y., 1942.
BLACKWOOD, A. W., *Preaching from the Bible*. N. Y., 1941.
BONNELL, J. S., *Pastoral Psychiatry*. N. Y., 1938.
BOOTH, J. M., *The Quest for Preaching Power*. N. Y., 1944.
BOWMAN, J. W., *The Intention of Jesus*. Phila., 1943.
BRANSCOMB, B. H., *The Gospel of Mark*. N. Y., 1937.
BRATTON, F. G., *The Legacy of the Liberal Spirit*. N. Y., 1943.
BRIGHTMAN, E. S., *Personalism in Theology*. Boston, 1943.
BRUNNER, EMIL, *The Divine-Human Encounter*. Phila., 1943.
CALKINS, RAYMOND, *The Romance of the Ministry*. Boston, 1944.
CANNON, JAMES, III, *History of Southern Methodist Missions*. Nashville, 1926.
CARTWRIGHT, L. D., *Evangelism for Today*. St. Louis, 1943.
CLARK, K. W., *A Descriptive Catalogue of Greek New Testament Manuscripts in America*. Chicago, 1937.
CONKLIN, E. G., *Man: Real and Ideal*. N. Y., 1943.
FERRE, N. F. S., *Return to Christianity*. N. Y., 1943.
FLEWELLING, R. T., *The Survival of Western Culture*. N. Y., 1943.
FORTSON, J. L., *How to Make Friends for Your Church*. N. Y., 1943.
FOSDICK, H. E., *Three Meanings: Prayer, Faith, Service*. N. Y., 1942.
GARBER, P. N., *John Carlisle Kilgo, President of Trinity College, 1894-1910*. Durham, 1937.
GEREN, PAUL, *Burma Diary*. N. Y., 1943.
GRAY, J. M. M., *The Postwar Strategy of Religion*. N. Y., 1944.
HARNER, N. C. AND D. D. BAKER, *Missionary Education in Your Church*. N. Y., 1942.
HART, HORNELL, *New Gateways to Creative Living*. N. Y., 1941.
HEWITT, A. W., *Jerusalem the Golden*. N. Y., 1944.
HICKMAN, F. S., *Signs of Promise*. N. Y., 1943.
HOMRIGHAUSEN, E. G., *Choose Ye This Day*. Phila., 1943.
HORTON, W. M., *Theology in Transition*. N. Y., 1943.
JORDAN, G. R., *We Believe. A Creed That Sings*. N. Y., 1944.

- KEPLER, T. S., *Contemporary Thinking About Jesus: An Anthology*. N. Y., 1943.
- KIRKPATRICK, R. W., *The Creative Delivery of Sermons*. N. Y., 1944.
- KLAUSNER, J., *From Jesus to Paul*. Translated from the Hebrew by W. F. Stinespring. N. Y., 1943.
- LEWIS, C. S., *Christian Behaviour*. N. Y., 1944.
- LEWIS, C. S., *The Case for Christianity*. N. Y., 1943.
- LOWRIE, WALTER, *The Short Story of Jesus*. N. Y., 1943.
- MACKAY, J. A., *Heritage and Destiny*. N. Y., 1943.
- MCCUTCHAN, R. G., *Our Hymnody*. N. Y., 1937.
- MILLER, J. H., *Take a Look at Yourself*. N. Y., 1944.
- MOFFATT, JAMES, *The Thrill of Tradition*. N. Y., 1943.
- MORGENSTERN, J., *Amos Studies, Vol. I*. Cincinnati, 1941.
- ORMOND, J. M., *The Country Church in North Carolina*. Durham, 1931.
- OXNAM, G. B., *Facing the Future Unafraid*. N. Y., 1944.
- POLING, D. A., *A Preacher Looks at War*. N. Y., 1943.
- PRITCHARD, H. A., *If They Don't Come Back: Some Thoughts on Immortality*. N. Y., 1943.
- PETRY, R. C., *Francis of Assisi: Apostle of Poverty*. Durham, 1941.
- PHIFER, W. E., *The Cross and Great Living*. N. Y., 1943.
- PHILLIPS, H. C., *Life's Unanswered Questions*. N. Y., 1944.
- RAVEN, C. E., *Science, Religion and the Future*. N. Y., 1943.
- RALSTON, HOLMES, *The Social Message of the Apostle Paul*. Richmond, 1942.
- ROWE, G. T., *Reality in Religion*. Nashville, 1927.
- RUSSELL, ELBERT, *The History of Quakerism*. N. Y., 1943.
- SANGSTER, W. E., *The Path to Perfection*. N. Y., 1943.
- SCOTT, E. F., *The Nature of the Early Church*. N. Y., 1941.
- SHERILL, L. J., *The Rise of Christian Education*. N. Y., 1944.
- SMITH, H. S., *Faith and Nurture*. N. Y., 1941.
- SOCKMAN, R. W., *Date with Destiny*. N. Y., 1944.
- SPENCE, H. E., *Old Testament Dramas*. Durham, 1936.
- SPERRY, W. L., *Rebuilding Our World*. N. Y., 1943.
- STEERE, D. V., *On Beginning from Within*. N. Y., 1943.
- STEINDORFF, GEORG AND K. C. SEELE, *When Egypt Ruled the East*. Chicago, 1942.
- TAGGART, W. C. AND C. CROSS, *My Fighting Congregation*. N. Y., 1943.
- THOMAS, G. F., ed., *The Vitality of the Christian Tradition*. N. Y., 1944.
- THOMPSON, E. T., *Race Relations and the Race Problem*. Durham, 1939.
- WALLIN, J. E. W., *Minor Mental Maladjustments in Normal People*. Durham, 1939.
- WEATHERHEAD, L. D., *In Quest of a Kingdom*. N. Y., 1944.

BOOK LIST NO. I

This Book List was issued in March, 1944, but the books on this List are still available for loan.

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.
- JOHNSTON, 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., 1943.
- LIGUTTI, L. G. AND J. C. RAWE, *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.
- POTEAT, E. M., *Four Freedoms and God*. N. Y., 1943.
- REID, A. C., *Invitation to Worship*. N. Y., 1942.

- RICHARDSON, C. C., *The Church Through the Centuries*. N. Y., 1938.
 RIDDLER, D. W., *Paul, Man of Conflict: A Modern Biographical Sketch*.
 Nashville, 1940.
 SANDERSON, E. D., *Leadership for Rural Life*. N. Y., 1940.
 SCHINDLER, C. J., *The Pastor as a Personal Counselor: A Manual of
 Pastoral Psychology*. Phila., 1942.
 SCOTT, E. F., *Varieties of New Testament Religion*. N. Y., 1943.
 SEAGRAVE, G., *Burma Surgeon*. N. Y., 1943.
 SOPER, E. D., *The Philosophy of the Christian World Mission*. N. Y.,
 1943.
 STAFFORD, T. A., *Christian Symbolism in the Evangelical Churches:
 With Definitions of Terms and Usages*. N. Y., 1942.
 STOLZ, K. R., *The Church and Psychotherapy*. N. Y., 1943.
 SWEET, W. W., *Religion in Colonial America*. N. Y., 1942.
 THOMPSON, E. T., *Changing Emphases in American Preaching*. Phila.,
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 TITTLE, E. F., *The Lord's Prayer*. N. Y., 1942.
 WALLIS, L., *The Bible Is Human: A Study in Secular History*. N. Y.,
 1942.
 WEATHERHEAD, L. D., *Personalities of the Passion: A Devotional
 Study of Some of the Characters Who Played a Part in the Drama
 of Christ's Passion and Resurrection*. N. Y., 1942.
 YANG, Y. C., *China's Religious Heritage*. N. Y., 1943.
 YATES, K. M., *Preaching from the Prophets*. N. Y., 1942.
 GEORGE B. EHLHARDT, *Librarian in
 Charge, the Divinity School Library*.

THE CLASS OF 1944

On May 20, 1944, thirty men were awarded the degree of Bachelor of Divinity by Duke University. Twenty-nine of the graduates are Methodists and one is a member of the Congregational-Christian Church.

Of the thirty graduates, seventeen are serving as pastors, one as an assistant pastor; seven are chaplains in the United States Navy; two are enrolled for further graduate study; one is on the faculty of a Methodist college; one is awaiting orders for the chaplaincy; one is teaching high school.

Six representatives of the class of 1944 are members of the North Carolina Conference. Their appointments are as follows:

W. E. Albright, Jr., Kinnakeet
 R. L. Bame, West Halifax
 J. E. Carter, Milton
 J. C. Chaffin, Swan Quarter
 C. M. Mitchell, Atlantic
 B. F. Musser, Spring Hope

Four representatives of the class of 1944 are members of the Western North Carolina Conference. Their appointments are as follows:

R. E. Bell, Mouzon Church, Charlotte
 C. M. Boggs, Robbinsville

A. C. Kennedy, Jr., Welcome
J. J. Powell, Lindsey Street, Reidsville

Three representatives of the class of 1944 are members of the Virginia Conference. Their appointments are as follows:

G. W. Jones, Christ Church, Norfolk
H. B. Pannill, Walkers-Chesterbrook
L. J. Stevenson, Huddleston

Members of the class of 1944 are to be found in four other annual conferences of the Methodist Church as follows:

D. P. Conyers (North Arkansas) Elm Springs-Harmon
M. D. Fleming (West Oklahoma)
M. C. Hendrix (Upper South Carolina)
T. L. McDonald (North Alabama) Assistant Pastor, First Church, Decatur

The following members of the class of 1944 are serving as chaplains in the United States Navy:

M. H. Elliott, Virginia Conference
J. A. Knight, South Carolina Conference
D. L. McGuire, Louisiana Conference
D. M. Mackay, North Georgia Conference
E. C. Phifer, Texas Conference
R. W. Rainwater, North Carolina Conference
W. A. Rock, Western North Carolina Conference

J. S. Beard and R. W. Evans are enrolled for further graduate study, the former at the Divinity School of the University of Chicago and the latter at the Graduate School of Arts and Sciences, Duke University.

L. M. McCoy is serving as a member of the faculty of Kentucky Wesleyan College, Winchester, Kentucky.

K. D. Register is serving two Congregational-Christian Churches near Burlington, N. C.

L. W. Ware is awaiting orders for the United States chaplaincy.

A. M. Carlton is a pastor and teacher at Evergreen, Alabama.

NEW CHAPLAINS

Andrews, J. R., '42, Army.
Edens, A. C., '44, Army.
Elliott, M. H., B.D., '44, Navy.
Griffin, J. L., '44, Army.
Hartz, E. R., B.D., '37, Navy.
Kesler, R. H., B.D., '43, Navy.
Knight, J. A., B.D., '44, Navy.
Leppard, L. D., '41, Army.

- McGuire, D. L., B.D., '44, Navy.
 Needham, G. H., B.D., '45, Army.
 Neel, S. R., '37, Army.
 Phifer, E. C., B.D., '44, Navy.
 Pitts, H. S., '43, Navy.
 Rock, W. A., '44, Navy.
 Ward, L. P., '35, Army.

THESES PREPARED BY CLASS OF 1944

- ALBRIGHT, W. E., JR.—The Relation of John Wesley and the Methodist Societies to the Anglican Church (1738-1791).
 BAME, R. L.—The Influence of the Diaspora upon the Character of Judaism.
 BEARD, J. S.—The Religious Implications of John Dewey's Philosophy of Experimentalism.
 BELL, R. E.—Mohammedan Apologetic and Polemic in India since 1880.
 BOGGS, C. M.—The Concept of Faith in Early Christian Writers, through Ignatius.
 CARLTON, A. M.—Renunciation in the New Testament.
 CARTER, J. E.—Angela of Foligno's Conception of the Ideal of Renunciation.
 CHAFFIN, J. C.—A Critical Study of Humanism as Exemplified by Albert Eustace Haydon.
 CONYERS, D. P.—The Ethical Motives Implied in the Synoptic Teachings of Jesus.
 ELLIOTT, M. H.—The Character and Significance of the Charismata in the New Testament.
 EVANS, R. W.—Social and Religious Organizations which Influenced the Form of the Primitive Christian Brotherhoods.
 FLEMING, M. D.—The Struggle for Religious Liberty in Colonial Virginia, 1747-1786.
 HENDRIX, M. C.—The Significance of the Psychology of Carl Gustav Jung for the Christian Doctrine of Man.
 JONES, G. W.—Preaching Emphases in the "Exempla" of Jacques de Vitry.
 KENNEDY, A. C., JR.—The Conception of Christian Salvation in the Theology of E. Stanley Jones.
 KNIGHT, J. A.—The Social Thought of Thomas Paine.
 MACKAY, D. M.—Recent Trends in Protestant Christian Thought in the United States on the Relationship between Church and State.
 MCCOY, L. M.—The Religious Interpretation of Suffering and Evil in the New Testament.
 McDONALD, T. L., JR.—The Beginnings of Methodist Polity under John Wesley.
 MCGUIRE, D. L.—An Evaluation of Modern Critical Studies of the Life of Jesus.
 MITCHELL, C. M.—Campbell College: a Comparison of Private and Denominational Control.
 MUSSER, B. F.—The Gospel Tradition as Interpreted by the Fourth Evangelist.

- PANNILL, H. B.—The Influence of Marcion in the Development of the Christian Ecclesia.
- PHIFER, E. C.—Recent English and American Interpretations of the New Testament Conception of the Kingdom of God.
- POWELL, J. J.—The Origin and History of the Methodist Camp Meeting Movement in North Carolina.
- RAINWATER, R. W., JR.—The Contribution of Louisburg College to Christian Education, with Special Reference to the Half-Century, 1889-1939.
- REGISTER, K. D.—The Significance of Shinto in Modern Japanese Nationalism.
- ROCK, W. A., JR.—Interpretations in Early Christian Literature of the Relationship between Church and Synagogue.
- STEVENSON, L. J.—The Problem of War in Erasmus' *Complaint of Peace*.
- WARE, L. W.—The Christian Community according to Menno Simons.

FACULTY NOTES

DEAN HARVIE BRANSCOMB attended the meeting of the American Theological Committee in New York on July 27. He preached at Edenton Street Methodist Church, Raleigh, N. C. on October 15. On October 18, he attended the session of the Western North Carolina Conference in Charlotte, giving an address before the Conference on "Our Next Educational Task," and speaking at the annual meeting of the Divinity School Alumni of that Conference. On October 26, he represented the Divinity School at the session of the South Carolina Conference, Myrtle Beach, South Carolina, and on November 10 he was at the Upper South Carolina Conference at Greenwood, S. C.

DR. JAMES CANNON III taught in the Duke University Summer School, June 20-July 31.

DR. KENNETH CLARK taught in the summer school at Duke University. During the summer he preached at Duke Memorial Methodist Church, Durham; the First Presbyterian Church, Durham; and the Baptist Church in Chapel Hill. He attended the session of the Virginia Methodist Conference where he represented the Duke Divinity School and also addressed the Alumni at their annual luncheon. Dr. Clark spoke at the Kiwanis Club in King's Mountain on October 26, and spoke to the Rotary Club of Shelby on October 27. At the latter meeting the topic of his address was: "Our Text of the New Testament."

DR. HORNELL HART preached the following sermons during the past quarter: Youth Day Sermon at Grace Church, Wilmington, Del.; Chapel Sermon at Cornell University; Sermon to 30th Field Artillery, Camp Butner; Sermon to Community evening service, Burlington; Sermon at Church-in-the-Gardens, Forest Hills, N. Y.; Sermon at Unitarian Church, Germantown, Pa. He also gave a series of lectures to the Army and Navy Association of Y. M. C. A. secretaries at Blue Ridge, N. C.; the International Service Seminar, Guilford College; the Churchmen's League of Cleveland, Ohio; and the Georgia Methodist Student Conference. Other addresses were given before the Kiwanis Club of Durham, the Kappa Delta Pi Fraternity of Duke University, Lees-McRae College, Banner Elk; Myers Park Methodist Church, Charlotte, and Morehouse College, Atlanta, Ga.

DR. FRANK S. HICKMAN's engagements for the summer and early fall were as follows: A series of addresses before the Iowa-Des Moines Conference at Des Moines, Iowa; the Pastors School for the Southern Illinois Conference at McKendree College, Lebanon, Ill.; three addresses at Lake Junaluska; a week's lectures before the Pastors School of the Maine Conference, and the Wil-

braham Ministerial Training School for pastors for the New England Conference at Springfield, Mass. He was guest preacher at the Duke University Chapel and preached at Grace Methodist Church, Wilmington, Delaware.

PROFESSOR H. E. MYERS was busily engaged during the summer in preaching as well as in teaching. His sermons included the following places and occasions: Homecoming at Mt. Lebanon Church; Duke University Chapel; Trinity Methodist Church; Duke Memorial Methodist Church; First Methodist Church, Salisbury; West Market Street Methodist Church, Greensboro; McMannen's Chapel; and First Church, Wilson. Professor Myers was presiding minister at the Duke Chapel during the early part of the summer. He taught courses in the Naval College and the regular summer school.

DR. J. M. ORMOND again served as Dean of the North Carolina Pastors' School and Rural Church Institute. He dedicated Trinity Methodist Church on the Brooksdale Charge and Andrew's Chapel. He preached at Clemson College, Rougemont, Trinity Methodist, Durham; Long Memorial, Roxboro; and Walstonburg, N. C. He attended a number of meetings including the following: The Southeastern Jurisdictional Conference of the Methodist Church in Atlanta; The Joint Committee on Missionary Personnel of the Methodist Church in New York; the Organizational meeting of the Board of Missions and Church Extension of the Methodist Church in Chicago; the Committee on Nominations Division of Home Missions and Church Extension in Chicago; the Executive Committee of the Board of Missions and Church Extension in New York.

DR. ALBERT C. OUTLER read a paper before the Southern Society of Philosophy and Religion at Chattanooga, Tenn., June 17th; preached at West Market Street Methodist Church, Greensboro, N. C., June 25th; taught in the Duke Summer School, June 20-29; published an article on "Protestant Conceptions of Religious Community" in *The Journal of Religious Thought*; preached at Hog Creek Methodist Church, Towns County, Georgia, September 10th.

DR. RAY C. PETRY taught in the University Summer School, June 20-July 31. In the months of July and August he filled preaching engagements at Duke Memorial Methodist Church, First Presbyterian Church, and the Duke University Chapel in Durham. During the last week of August he had charge of the Commission on the Church at the National Methodist Youth Fellowship, Lake Geneva, Wisconsin. He was guest speaker dur-

ing the Religious Emphasis Week at East Carolina Teachers' College, Greenville, N. C., October 29-31.

DR. GILBERT T. ROWE's activities for the summer and fall included one week's revival services at Richland, at Semora, and at Taylorsville, N. C. He taught training courses at Forest City and Albemarle, and also gave a course in the North Alabama Conference Pastors' School at Boaz, Ala. Dr. Rowe held Bible conferences at Spruce Pine and Lexington, N. C., and preached the dedicatory sermon at Andrews Chapel Methodist Church in Durham County.

DR. ELBERT RUSSELL gave six lectures before the Pastors' Seminar of Indiana Friends at Quaker Hill, Richmond, Ind. early in June. He gave the opening address at the North Carolina Yearly Meeting of Friends on the subject: "The Needs of the Hour for Quakerism." Three other addresses were also delivered before this group, one on the subject: "New Aspects of the Race Problem." He gave two addresses before the South Central Friends Conference at the Gattinburg C. P. S. Camp. Dr. Russell's preaching engagements included sermons at the Friends Meeting in West Newton, Ind.; the Methodist Church, Myrtle Beach, S. C.; and the Commencement Sermon at Earlham College. He attended the Semi-Centennial Reunion of the Class of 1894 at Earlham at this same time. He was honored with the honorary degree of Doctor of Divinity by the college at this commencement. Other addresses included talks to the Bethany Bible Class on "The Sermon on the Mount" and talks to the Civitan Club of Winston-Salem and the Exchange Club of Greensboro. He gave devotional talks to the Woman's Missionary Society of Duke Memorial Methodist Church and before the State Convention of the Woman's Christian Temperance Union of North Carolina. Dr. Russell has written four lessons for the *Penn Quarterly* for 1945, seven chapters for *Quaker Meditations, II*, and three articles for Friends periodicals.

DR. H. SHELTON SMITH delivered Baccalaureate Sermons at Pfeiffer Junior College, North Carolina, May 21, and at Talladega College, Alabama, June 4. He gave the literary address at the Commencement Exercises of St. Augustine's College, Raleigh, May 24. On May 28, he gave an address on Religious Education at St. Philip's Episcopal Church, Durham. He preached at the Congregational Christian Church, Durham, June 25. On July 2, he delivered the Vesper address at North Carolina College for Negroes. He preached at a union service of the churches of Burlington, North Carolina on July 9. He preached at First Presbyterian Church, Durham, July 16, and at Trinity Presby-

terian Church, Durham August 13. He organized an interracial ministers' retreat for Congregational-Christian ministers of North Carolina and Virginia, which was held at Franklinton, North Carolina, September 7. On October 19 he addressed the Laymen's League of St. Philip's Church, Durham, using as a subject, "Christianity and Politics." Professor Smith was recently made a member of a national committee of the International Council of Religious Education to restudy the philosophy and program of Christian Education in America. He attended the first meeting of this committee in New York, October 23-25.

DR. H. E. SPENCE preached at Duke Memorial Church early in the summer. He also presided at several of the Duke University Chapel services. He broadcasts the International Sunday School Lessons each Sunday over Station WDNC, Durham. He taught in the Duke Naval College Program during the summer and also in the regular session of the Duke Summer School.

DR. W. F. STINESPRING taught in the second term of the summer session at the Pacific School of Religion at Berkeley, California. During his stay at this school he delivered three lectures on the E. T. Earl Foundation. The subject of the lectures was "Interpreting our Ancient Oriental Bible to a Modern Occidental World." He also taught a training course in Greensboro, N. C. the latter part of September. The course dealt with the "Teachings of the Prophets."

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 Trail of the Florida Circuit Rider: An Introduction to the Rise of Methodism in Middle and East Florida. Charles T. Thrift, Jr., Lakeland, Florida: The Florida-Southern College Press, 1944. 168 pp.

This volume renders a valuable service in tracing the rise and development of Florida Methodism. It was prepared at the request of the Centennial Commission of the Florida Conference, and presents the story of Methodist Circuit riders in carrying the Gospel to a large part of the state. This study is a part of the author's larger study of Methodism and Protestantism in Florida which is promised for future publication.—J. C.

Protestantism: A Symposium. William K. Anderson, editor. Nashville, The Commission on Courses of Study, 1944.

Twenty-six leading Protestant authorities contribute articles to this valuable symposium, which is a part of the course of study by young Methodist ministers: it should render a great service to a wider field of readers as well.—J. C.

The Christ of the American Road. E. Stanley Jones. New York: Abingdon-Cokesbury Press, 1944. 255 pp. \$1.00.

Stanley Jones is unexcelled in his ability to state basic social and religious insights in vivid and epigrammatic language. If he sometimes oversimplifies complex problems, he never fails to catch and hold the attention. This little book is Jones at his best, and it is no surprise that it has already sold more than 50,000 copies. In theological texture, it represents a combination of Evangelicalism and the Social Gospel. Its belief is that American Christianity is a unique mode of life and thought, and that, in combination with Democracy, it has a distinctive contribution to make to world Christian faith.—H. S. S.

The Genius of Public Worship. Charles H. Heimsath. New York: Charles Scribner's Sons, 1944. 204 pp. \$2.50.

The author states it as his purpose in writing this book: to explain in simple and non-technical language the meaning and usage of public worship in a practical way. The book purports to be for the general reader rather than for the clergy or students. It is doubtful if the book has accomplished its purpose in this last respect. It is, however, a very definite and valuable contribution to the literature of worship. It describes clearly the various types of worship and analyzes worship as to its characteristics and general functions. It is especially valuable in that it summarizes definitely and concisely worship in the various communions. The book should be in every minister's library.—H. E. S.

Varieties of New Testament Religion. E. F. Scott. New York: Scribner, 1943. 310 pp. \$2.75.

From a mature scholarly pen, this is a provocative study of religious unity within diversity.—K. W. C.

Contemporary Thinking about Jesus. Thomas S. Kepler, editor. New York: Abingdon-Cokesbury, 1944. 429 pp. \$3.50.

A collection of stimulating discussions on the role of Jesus in modern Christian experience.—K. W. C.

Parallel New Testament. Edgar J. Goodspeed. Chicago, University of Chicago Press, 1943. Pp. 600. \$2.00.

In parallel columns on each page the King James and Goodspeed versions are arranged for comparison.—K. W. C.

Lands Aways. Earl Marlatt. New York: Abingdon-Cokesbury Press, 1944. 179 pp. \$1.50.

In the midst of pessimism and despair, this little volume comes like a ray of sunshine on a dismal day. The author has gleaned the fields of literature and gathered a harvest of stimulating and inspiring ideas which will help the reader have a new faith and hope in a troubled world. In a concise and yet inclusive way, Dr. Marlatt has brought hundreds of beautiful passages of literature to the attention of the reader, each effective in establishing some helpful ideal. One wonders at times whether the Dean deduced these ideas and ideals from the literature or searched until he found appropriate passages as proof-texts for his own philosophy. In either case the combination of ideas and ideals is fruitful and stimulating. The book will be helpful to anyone interested in either literature or life.—H. E. S.

Man and Society in Calamity. Pitirim A. Sorokin. New York: E. P. Dutton & Co., Inc., 1943. 350 pp. \$3.00.

A study of the influence of calamities, such as famines, pestilences, wars, and revolutions, upon the mind, behavior, mobility, and sociocultural life. The book is the product of a scholarly mind; it reflects painstaking research; it is a challenge to every intelligent person who desires to help in making a better world for tomorrow.—J. M. Ormond.

Tenants of the Almighty. Arthur Raper. New York: The Macmillan Company, 1943. 400 pp. \$3.50.

This is a third book written by the author about the people of Green County, Georgia. *A Study of Two Black-belt Counties* was published in 1931; *Preface to Peasantry*, in 1935. While assembling material Dr. Raper lived two years in a farm house amid the people whose story he relates. It reflects an intimate acquaintance with the families, the farm, the human interests and relationships, the hopes and religion of those agricultural people.—J. M. Ormond.

The Romance of the Ministry. Raymond Calkins. Boston and Chicago: The Pilgrim Press, 1944. 153 pp. \$1.50.

A highly suggestive treatment of the pastoral office, the motives, the sustaining faith, the methods and the ends to which it is directed. "Where human beings live and love and suffer there is an eternal significance beneath the commonplace, and if we grasp it, it leads us to the roots of life."—J. M. Ormond.

Tell It to the Padre. Robert W. Searle. New York: Farrar & Rinehart, Inc., 1943. 109 pp. \$1.00.

Here is a bold, searching evaluation of the church in the present days of testing and transition. The author points not back toward the outworn practices which seem to have failed in perpetuating a vital faith, but forward to a rediscovery of spiritual foundations on which a world that is to survive must be built.—J. M. Ormond.

THE DUKE DIVINITY SCHOOL FACULTY

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Acting Dean of the Divinity School and Professor of New Testament

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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 Harley M. Williams, 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.

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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.

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VOLUME IX

JANUARY, 1945

NUMBER 4

DIFFICULTIES CONFRONTING IMMEDIATE POST-WAR MISSIONS IN JAPAN

We would approach this study with an assertion of the conviction that there will be a worthy future for the Japan Christian movement, and that there will again be from America a Christian mission to Japan. This faith, however, must be held in the face of present facts, experiences and trends all but overwhelming in their intensity. We therefore suggest that we turn our eyes to these before trying to deal specifically with the particular questions of mission strategy. Missions in Japan were disrupted and severed, not by intention or desire, but by the glacial movement of events outside the church. When resumed they will be shaped again quite as much by these as by our deliberate planning. Let us then first take the wider sweep of view.

I. THE WORLD SETTING

1. *A War* is marking in blood the chasm yawning between us and Japan. The conflict in Europe is cruel enough, but in Asia it has sunk to sub-human depths of ferocity. Race antagonisms lie behind it. We are now creating a generation of American and Japanese youth seared with the brand of mutual hate and contempt. That lost ground will have to be regained.

2. *The Victory*. There is to be, we are told, a Draconian peace. Invasion, bombing of cities, and unconditional surrender are to lead to it. Then, we understand, will come a military occupation, and the "re-education" of the entire Japanese people. The terms of the peace are now commonly spoken of as the reduction of Japan to the geographical status of 1853, the elimination of the fleet, navy and merchant marine, the dismantling of heavy industry, imposing of war indemnities, trial of war leaders, and general atomization of Japan as a modern nation. So it will not be the old Japan to which we shall return.

3. *The Post-War Order in Asia.* The shape of future world order which we now see in the making is that of the four or five Victorious Powers maintaining by force of arms the terms of their victory, and not the emergence of a disinterested world body to serve as a court of last resort as well as an organ of restraint on *any* wilful nation. In the Pacific all the explosive elements excepting Japan will remain. A nascent China, Asiatic Russia, emerging India and other rising nationalisms will make likely a condition of continuing struggle. Trade rivalries and monopolies of resources will probably go on. There is little or no indication that any of the Western Empires intends to abandon its position or relinquish its hold in the Asiatic world.

4. *World War III* is already taken for granted by many responsible leaders. There is the strong possibility that the post-war period will be a short intermission between wars, marked by emergency decisions, abnormal national actions and reactions and the inability of private bodies such as missionary or church agencies autonomously to determine policies. We do not say that the present indications necessarily will be confirmed by events. We eagerly hope for a change in the barometer, but present signals are ominous.

II. POST-WAR JAPAN

If the people of Japan do face the kind of world situation we have sketched it is likely that they will go through the following stages of destruction and reconstruction:

1. *Occupation by Allied Forces and Authorities.* This is best understood as a continuing phase of war, and will be so viewed by the Japanese people. Alien coercion is a negative thing, and the ends of constructive civil administration can scarcely be served by it. Japan has learned that in China. It leads to resentment, duplicity, mutual suspicion, outlawry, reprisals and bloodshed. Eventually it has to be given up. We see no likelihood of a successful enforcing of our will upon the Japanese people within their own country and in the field of civil administration, education, direction of thought life or other spiritual areas. When the last Allied serviceman has left the first steps toward recovery will yet have to be taken.

2. *Chaos and Revolution.* After martial law is lifted the real test will come. If the physical destruction and the national disintegration goes as far as we are told it must be made to go the

people will be without ordered life. No one can tell how long this may last, but it will be a period of confusion and chaos.

3. *Recovery of Ordered Living* will certainly come in time, but not by planning and blueprints. It may be the strong-arm seizure of power by some leader, a *de facto* nucleus of authority that commends itself by its deeds in a time of crisis. After twenty-five years in Russia and thirty-three in China a dictatorship is as far as people in revolution have been able to get. We cannot expect more in a defeated Japan for years to come.

The particular type of autonomous government cannot be predicted. It may be communist, or a form of national socialism, or more likely some kind of neo-feudalism centering in a number of local leaders and with much bureaucracy and officialdom. But it will probably be strong and ruthless. It will essay to control every aspect of the life of all the people. It is likely to have much to say about religion as organized in society, and particularly about the admission, functions and activities of foreigners, especially in the field of thought.

We cannot expect that in defeat and despair the Japanese people will abandon their spiritual outlook, naïve and anomalous as it may appear to us to be. The common man in Japan shares with his brothers throughout Asia an intimate grass-roots religion of veneration of nature and ancestral spirits. But with him it is tied up through myth and legend with the cosmogony of his land and people, and interwoven with the imperial line in such a way as to have maintained its vitality even in the face of modern science and education. The fear of war and war itself have in recent years immensely elaborated this system of national belief and practice. In still deeper crisis it may be expected to take on still more absolute functions. Disgrace or harm to the present emperor would probably serve merely to augment the honor of the imperial line. At any rate no foreigner can hope to do the disentangling of this politico-religious element in Japanese life or the eliminating of it, as a punitive result of military victory.

5. *The Factor of National Memory*. In gauging the mindset of the Japanese people one more element is to be kept in mind. They can never be the same after the experiences they are now going through in the wartime organization of their Asiatic neighbors almost all the way to Australia. If they are to be reduced to the role of a fourth-rate island people, they will still remember

that they were the first of the Orient to make the perilous passage from the past to modern living. They will know that their poor estate comes about not by their lack of capacity but by the will of the victors in war. They will not forget these fateful months and years when they have been sitting in the seats of the rulers from the West and giving the Pacific Area the only unitary order it has ever had. They will be quite unaware of the unethical and indefensible nature of much of their empire's expansion at the expense of China, but will only believe that they, called to the mission of liberating Asia from the "predatory nations of the West," have had to bow to superior force, but have not lost the mandate of the gods to try again. And so long as there is no court before which to take their case, there is every danger that frustration and a desire for revenge may write its story of plotting, secret scheming and underground sabotage all over the Pacific World.

6. *The Unity of Asia.* Japan belongs to the common life of Asia, and notwithstanding her sins against her neighbors, she is essential to their normal future development. This they well know. China does not want Japan destroyed, nor do any of the other countries of the Western and Southwestern Pacific. All these have a deep unity of life and outlook, as well as somewhat comparable economic and industrial development. Thus, if we of the West attempt the complete elimination of Japan we are likely to stimulate a massing of Pan-Asianism which will frustrate rather than promote the ends of our victory. Nor is it at all certain that Great Britain or even Russia will wish to see Japan obliterated from the map of the world. We, therefore, seriously doubt whether the present apparent policy of the Allied Nations will actually ever be carried out. It surely will be in the interests of Christian forces to find some better way. If we would accept God's will for a New Order of political, economic and racial relationships for Asia and the world, normal missions could be renewed with Japan very quickly.

III. THE JAPANESE CHRISTIAN MOVEMENT

But if the above proves to be the general direction affairs in the Orient do take—and again we pray that it may not be so—we may venture some predictions regarding the Christian movement in Japan.

1. *It Will Survive.* The greatest shock to its life came in

1940 and early 1941 when the adjustments in financial aid, missionary relationships and leadership and property plant had to be made. They were well done, and since then we hear of no serious threat to the carrying on of the work. Yet,

2. *It Will Be a Casualty of War.* Christians will have shared the fate of their neighbors in the invasion and occupation—to be spared by the enemy would mean their spiritual doom in the esteem of their people. Anyway, with modern war no one can be spared. They will be shell-shocked, starved, homeless and helpless like the rest of society. Furthermore, there are other deeper wounds of war, and already for seven years they have been exposed to them. With no chance to check facts, or to withstand the hourly biased interpretations of events from public sources how can independent judgment be maintained or ethical clarity preserved? And can the spirit of love be kept warm and tender, even for the enemy? It would be a miracle indeed if on returning American missionaries were to find all their old friends unchanged!

3. *It Will Be More Japanese Than Ever.* Whatever the Christian numerator, the common denominator will be the experiences of recent years as citizens of Japanese society. Japanese Christians will love their land and people in defeat with a more profound love than ever before. They will probably trust their leaders with less criticism and more loyalty than before. That is the way of crisis, as those who lived in Japan from 1931 on can testify. The churches have stood by their communities in time of danger and death and Christians have at long last really been accepted by their own people. They will not lightly forfeit this new status in public opinion, nor take the risk of being regarded as quislings by a voluntary association with Americans during the armed occupation.

4. *It Will Have Experienced the Closing of a Chapter in Missionary Relationships.* This point deserves elaboration, but suffice it to say that one after another the roots of the traditional and official relation to the churches of America through foreign missionaries were cut by the merciless succession of events just before the war, and now by the war itself. The visit of the Japanese Christian delegation to America in 1941 to thank American Christianity for its missionary assistance during the past eight decades had in it something of the epic quality of finality. Any

post-war mission will have to have a new start. It is likely that the Japanese Christian leaders even now have none but the most tentative ideas of what the new relationships may be, and will have to wait, as we shall have to do, to see how the future scene unfolds.

5. *The Experience of Total Autonomy* in administration, financing, policy-making and promotion of work is undoubtedly having its effect on the outlook of the Japanese Christian people. With all the regrets over severed ties of partnership there must be among many an exhilarating sense of independence and self-respect at carrying their entire financial load. They may hesitate ever to go back to the old ways.

6. *Ecumenical Status Rather Than Missionary Relationships* will probably be the chief concern of the Japanese Christian leaders. As far back as Edinburgh (1910) Bishop Honda voiced the restiveness of some Japanese Christians at having their country viewed as a field for foreign missions. Since then sentiment has moved steadily toward affiliation with world-wide Christianity. Membership in the World Council of Churches will come, and the International Missionary Council, well articulated with this world movement, will no doubt furnish a link with the "sending countries," but beyond that no one can tell how far the interest in resuming traditional missionary relationships will go.

7. *New Kinship with Other Christian Movements May Come.* Within Asia there may be a new interweaving of bonds—with Chinese and Indian Christian bodies—and even outside the Protestant circle a new rapprochement may be found with Roman Catholics. The wartime Axis affiliation is giving strength to this trend, with Spain, Italy, Vichy France and Germany furnishing missionary personnel. Thus far the Japan side of the picture.

IV. THE AMERICAN FACTORS

1. *The General Setting* in America will affect missions as well as will that in Japan. After the war, our President says, our world outlook will be "a little more realistic, and a little more cynical." Let us hope he proves to be wrong. But the period after an exhausting war is not usually a time of heightened spiritual mood. How will the public feel toward the Japanese people, especially if an experience of dubious success in a long-drawn-out occupation of Japan follows military victory? A recent poll shows

that 37 per cent of the American people oppose even any feeding of Japanese after victory.

2. *The Attitude of the Churches* will have to be taken into account. It will be far in advance of general sentiment toward Japan, but will it be tolerant and generous enough to give cordial support to the Christian mission? And will young people offer themselves for life service in the enemy land? Today there are many churches where no sympathetic representation of Japan would be well received. And youth groups are sometimes more intolerant and intemperate in judgment than their elders—though there are other gratifying cases of generous ones as well. The lag in the recovery of Christian attitudes toward Japan cannot now be accurately measured, but there will be a lag in the post-war period and it must be taken into account.

3. *The Position of the Board of Missions* is on the whole encouraging. The fellowship with the Japanese Christians has not been broken, even in the midst of war. Yet on the other side of the ledger is the fact that assistance in the war effort has been given in various ways, and this cannot but militate against a resumption of relations later. Some major boards have left their missionaries free to take any part they may see fit in the war situation without loss of official status as missionaries.

In the narrower field of mission strategy most Boards are forward-looking, cooperative and thoroughly Christian in their attitude toward one another and toward the Japanese Christian movement. If times were normal all this would augur exceedingly well for mutual relations in the future. But have larger events swept us all out where these criteria of administrative policy have lost much of their relevancy? And will this be true at least for a number of years after the war?

4. *The Position of Japan Missionaries.* Between 1931 and 1941 American Protestant missionaries in Japan almost as one found themselves out of step with Japanese national trends. Gradually they were swept by the war situation out of the inner circles of Japanese life to the periphery, where they stood in silent condemnation until the onrush of approaching war removed them from the scene. Morally, we believe their position was sound. But throughout that fateful decade their reactions were typically those of *American* Christians. When the crisis came, it was as

Americans that they returned home to America. By and large the national outlook was not transcended.

5. *The War-Time Record of Former Missionaries* must now enter our calculations as a factor of immense weight. It will be appraised not only by the government and people of Japan, but by those of all other prospective mission "receiving countries" as well. First, they will note that in time of war the American authorities expect former missionaries to be of substantial service to the war effort all along the line. It will now be known that missionaries are not innocent visitors with only spiritual functions, but that they carry explosive possibilities of harm in case of war. Their children, too, are to be reckoned with in war situations.

Second, they will note that in time of war the former missionaries react and take their respective places along the wartime assembly line not in any unitary pattern on the basis of their missionary motivation or commitment to an adopted land and people but essentially as American Christians, with all the diversity of individual response one would expect from that class. Former Japan missionaries are now serving in the armed services, in intelligence work both at home and abroad, in civilian war work, in training of servicemen and in planning for the occupation. They are also serving as chaplains and medical workers. Others are steadily declining all such service. Still others are giving their witness as pacifists and conscientious objectors. All this is as it would be in a comparable group of American Protestant clergymen. The conclusion is inescapable that in time of crisis the common denominator of former missionaries in relation to the country in which they lived and worked is that of American Christians. This is quite understandable, and perhaps it is as it should be. These are new relationships and we have as yet no careful rationale of conduct in them. But if we are not mistaken we have here a factor of profound bearing upon the future acceptance and control of foreign missionaries throughout the world. We are now writing or erasing our credentials as supranational servants of world Christianity in a world of nations at war.

V. SOME PRACTICAL QUESTIONS AND DILEMMAS

If we envisage a resumption of missionary relationships within a period of months or even of two or three years after the ces-

sation of hostilities we shall face some practical questions and decisions.

1. *Whom Will the American Government Permit to Go, and When?* Even to free countries like Latin America our State Department is now sometimes thought to exercise a silent veto of selectivity through the withholding of passport facilities. Who will decide upon missionary staff in the case of immediate post-war Japan?

2. *Whom Will the Occupying Authorities Admit, and When?* We know the traditionally conservative attitude of the military toward civilians in war zones. And we know how slow they are to move from a military administration to a civil one, from regulation to freedom of movement. How many years will it take before there is free coming and going? In the meantime,

3. *Will the Missionary Movement Desire to Resume Work Under the Aegis of American Military Authorities?* The formula for a return will be: Time priority in inverse ratio to freedom of movement and action. Those who first return will have to go as individuals either in uniform, or in semi-government service. When civilians can go it will be only by permission of the military. If they move about in Japan during occupation it will be only by a military pass issued over an American signature—or that of a Japanese agent. Everyone contemplating a return will have to face the question: What price speed? We wonder whether certain devoted former missionaries who recently said to us, "Well, we're going to be on the first boat that sails!" have really counted the balance of spiritual cost to their work and that of their Japanese brethren.

4. *Will There Be a Quid Pro Quo for Special Concessions and Privileges of Work?* Can a missionary expect to travel about Japan or do his work in any institution without having to report to occupying authorities, and will he not be expected to commend the American regime to Japanese Christians? Will long-time relations of Christian cooperation be set forward by work under such conditions? Perhaps so, but who can be sure? In all these problems we must have noted the close similarity to those of Japanese Christians in Japanese-occupied territory. We know how we reacted to their solutions. They seemed to us singularly short-sighted, even though sincere.

5. *Shall We Depend for Status and Security Upon Treaties?*

When Japan emerges again with a free government will it be bound by new treaty regulations providing for foreign missionary work? Just what are the areas in which our authorities are now contemplating treaty provision for freedom of religious work by American nationals? The treaties with China seemed legitimate when first drawn up, but proved boomerangs in the long run. We must not repeat that error, or passively permit our government to do so. But if it does, will we acquiesce and accept the privileges, or not?

6. *In a Free Post-War Japan What Degree of Foreign Affiliation Will Be Permitted Missionaries?* It was the Salvation Army's link-up with the London headquarters that lit the fuse which blasted to pieces the traditional Protestant mission-church structure in Japan in 1940. Will the Japanese government permit (unless by unwilling treaty) a corps of Americans to live and work in Japan in the field of religion while supported by great, powerful American church agencies and answerable to them for their work?

7. *How About Mission Organization in Japan?* Will the heightened and perhaps suspicious nationalism of post-war Japan look kindly upon an organization of American missionaries with power to plan work, employ Japanese staffs, operate institutions and enjoy all the privileges of Japanese in Japanese society while still remaining alien Americans? These will be some of the dilemmas facing those who plan an *immediate* post-war mission to Japan in the traditional pattern.

VI. THE DETERMINING IMPONDERABLES

1. *The Case of the Devil's Advocate* has thus been made. We have held in view the masses of darkness that now dim our vision of a rapid or casual renewal of the former mission relationships with Japan. We believe that not one of these dangers to the future mission is imaginary. The listing of negative factors has been given somewhat at length because we have felt the need of a correction of the common outlook and emphases now current in planning post-war policies both of state and of church.

But we are far from pessimistic about the ultimate outcome of relationships with the Christians of Japan. The very stars in their courses will fight for a renewal of fellowship in the Christian family, and finally they will prevail.

2. *The Grounds of Confidence.*

(a) *The Recoverability of Human Life and Society* is almost beyond measure. All that war can do cannot prevent the resurgence of new life. Crops will grow from bomb-pits and charred cities will rise again. Broken lives and families will come to life once more. Warped minds and spirits can strangely come back to sanity. Torn ties do reknit and the human spirit regains its power of outreach and of intertwining with other human beings. We shall recover from the wounds of this war, and Japan will recover.

(b) *Progress in World Order Is Ahead.* Nothing can stop mankind from moving on to a more sane ordering of political, economic and occupational life. The present anarchy and chaos which lies behind our world scene will resolve into a more disciplined and purposeful international life, and this will be more congenial to a world Christian fellowship than any the world has ever known.

(c) *The Japanese-Christian Movement Is Soundly Christian.* It has a splendid record of quality and accomplishment. It will recover its normal life and program, and when it does it will need and desire and put to work American Christian associates. There will ultimately be full call, we believe, for all the resources of financial help and of personnel which we can provide.

(d) *American Christians Desire and Will Find Ways of Serving.* We will surely have the goodwill to offer the kind of service and fellowship that is wished and that can be received. This has been the story of eight decades of encouraging mission work in Japan in the past. In the future too we shall be versatile and dynamic enough to scrap unusable models; creating new organs and instruments for the "missions of the new day." And high as the spiritual qualifications will be, American youth will rise to meet the challenge.

(e) *The More Christlike the New Mission, the More Practicable* it will be. The missionary of the immediate post-war tomorrow must go through a straight and narrow gate, but he can get through if he will. His baggage may have to be as light as that of Jesus. He may have to forego the weight of primary loyalty to Mission Board and Mission, even possibly of citizenship. His habits and outlook may have to be reshaped in ways that we of yesterday's Mission did not achieve. But he can carry with him humility and love. He can take the instruments of compas-

sionate service and loyal comradeship. He can carry his Christian witness in deed if not always in word. Furthermore, if he can be given a charge by American Christians to bear to the defeated, distraught common people of Japan, their reconciling love in Christ there will be plenty of room for that. Shouldn't these things be enough to get along?

It may prove that the stern schoolmaster of war is calling us up to a higher step in mission work and church relationships; to the truly apostolic mission of tomorrow.

CHARLES WHEELER IGLEHART.

Professor of Missions in Union Theological Seminary,
New York.

STUDENT ACTIVITIES

An extraordinarily rich and varied series of events has characterized the Divinity School program of activities for the Winter Quarter.

Student initiative is depended upon to select speakers and arrange services for York Chapel on Tuesday of each week, in which the faculty heartily cooperates. While the York Chapel committee is seeking to eliminate something of the classroom air that tends to perpetuate itself in the chapel services, it is, at the same time, retaining its intellectual respectability and aesthetic and devotional significance. Many speakers of note have been brought to the rostrum. On November 7, Rev. M. O. Williams, Jr., Personnel Secretary of the Board of Missions and Church Extension, spoke to the group. On the following Tuesday a very inspiring address was delivered by Mr. Frank Young, a teaching-fellow. Tuesday, November 21, was the occasion for an address by Dr. Dwight Chalmers, pastor of Durham's Trinity Avenue Presbyterian Church.

Alumni of the Divinity School will be interested in the program of the twelfth annual Religious Emphasis Week, which has now become an established institution about the quadrangles. The general theme, selected by a committee of students representing all religious groups on the campus, was "Wanted: Something to Live By." Dr. Robert R. Wicks, Dean of the Chapel at Princeton University, the visting speaker, opened the week on Sunday, November 26, with a stimulating sermon in the University Chapel on "The Survival of Religion in the Personal Relations of the Family." More than thirty discussion groups, led by faculty members, visiting ministers, and students, were held in dormitories, social rooms, and the Union ball room, throughout the week. Each noon-day at 12:30 p.m. there was an assembly in East Campus auditorium at which time the following leaders spoke: Wilson O. Weldon, Kay Farrell, Mabel Erdman and Charles Pratt. Each evening at 6:45 p.m. Dean Wicks addressed the students in the University Chapel. At the York Chapel Assembly on Thursday Dean Wicks spoke on "Religious Work with Undergraduates."

Special notice should be given to Bob Fuqua and his Divinity School Choir who give so much of their time to making the musical

part of the York Chapel services of such a high standard both musically and devotionally.

Heretofore it has been the policy of the Spiritual Life Committee to invite a visiting minister to lead the Spiritual Life Advance. Melvin Risinger outlined a different procedure this semester by securing the services of Dr. Gilbert T. Rowe, professor of Christian Doctrine in the Duke Divinity School, as the principal speaker and Advance leader, December 4 and 5. Dr. Rowe very admirably and effectively delivered four addresses which gave opportunity for substantial consideration of the students' own personal religious lives. His topics were: On Monday at 11:10 a.m., "Faith in God"; at 7:30 p.m., "Taking Up the Cross"; on Tuesday at 11:10 a.m., "Grounds of Assurance"; and at 7:30 p.m., "I Testify."

On December 12 it was our pleasure to have Bishop Paul N. Garber to preside over a very impressive service of ordination for Milton U. Ray, a candidate for the Naval Chaplaincy, who finishes his B.D. work this semester. Assisting Bishop Garber were Dean Harvie Branscomb, Dr. G. T. Rowe, Dr. K. W. Clark, Dr. A. C. Outler, and Dr. F. S. Hickman.

Every Thursday immediately following the third period class the students, faculty, and visitors, meet in the quiet of York Chapel for a brief renewal of spiritual communion. Dean Branscomb has charge of this service, and for the few minutes of music and inspirational words, the Thursday services are a period of deep and lasting value to be recalled long after the student leaves these halls as a very real part of his student days.

Dean Branscomb has been instrumental in getting the services of outstanding speakers for the Thursday Assemblies, of whom the most outstanding was Dr. George A. Buttrick, pastor of Madison Avenue Presbyterian Church of New York City, Professor of Homiletics at Union Theological Seminary, and author of *Jesus Came Preaching, Prayer* and other books. During this two-day period, December 13 and 14, the York Chapel capacity was taxed to the limit and the services reflected the spirit of the large group of students, visiting ministers, and chaplains, seeking renewal of inspiration and understanding in sermon construction. They were amply rewarded by a series of three messages: "What Is the Christian Gospel?" and two others on "The Craftsmanship of the Preacher." A forum was held in York Chapel Thursday

afternoon. The Social Committee sponsored a reception in honor of Dr. Buttrick on Wednesday night, which proved to be a very pleasant occasion and gave students of the Divinity School the opportunity of meeting Dr. Buttrick personally. A committee of students composed of Robert D. Fridley, Emerson Ford, Coy Wynn, and the president of the student body was appointed with the responsibility of introducing students to the honored guest. Refreshments were served by Mrs. K. W. Clark, Mrs. James Cannon, III, and Mrs. W. F. Stinespring.

The student body Interseminary Committee was represented by its chairman, Franklin Greene, at a regional set-up meeting, which was held at Johnson C. Smith University in Charlotte, N. C., November 25. Plans were projected for a Regional Conference late in March, headed by several well-known leaders of the Interseminary Movement, to which each seminary is expected to send several representatives. Additional information concerning the Divinity School's Interseminary participation will be announced later.

It appears that the social activities for the residents of the Divinity School have assumed a somewhat different character. Abandoning for the most part such formal activities as teas and receptions, the students have gone in for chess, hikes, and outdoor parties. Throughout the semester the interest in the game has instigated a perpetual chess tournament. On November 16 the single-hearted students of the Divinity School escorted young ladies to Fisher's Cabin for an evening of entertainment.

The last Assembly of the fall semester on Friday, January 12, was addressed by Dr. Henry P. Van Dusen, president-elect of Union Theological Seminary, New York, who spoke to a large audience in York Chapel on the subject "Missions After the War."

HARLEY WILLIAMS.

FACULTY ACTIVITIES

DEAN HARVIE BRANSCOMB attended a meeting of the deans of theological schools and professors of religious education called by the Board of Education of the Methodist Church at Cincinnati, November 27-28; a meeting of approximately twenty-five professors of theology and related subjects held at the College of Preachers, Washington, D. C., December 9-10; a meeting of the Association of Methodist Theological Schools at Atlantic City, January 8-10.

DR. KENNETH W. CLARK preached at the Watts Street Baptist Church in Durham on November 12, and has investigated with a view to publication some eleventh-century Greek manuscripts in the Plimpton Collection at Columbia University and the Chapin Collection at Williams College. He published two book reviews in the current issue of *Christendom*.

DR. HORNELL HART has made the following addresses: on November 9 an address to the student leaders at the University of North Carolina in preparation for Religious Emphasis Week; on December 16, an address to the Duke alumni of Philadelphia and vicinity; on December 17, sermons at The Church-in-the-Gardens, Forest Hills, N. Y., and the Friends Meeting at Gwyned, Pa.; on January 14, sermon at Forest Hills, N. Y.; on January 21, sermon at Germantown, Pa. Dr. Hart is the author of an article, "Expectation of Life as an Index of Social Progress," in the *American Sociological Review* for December, 1944.

PROFESSOR H. E. MYERS preached at Duke Memorial Methodist Church in Durham on October 15; at Calvary Methodist Church, Durham, on November 19; at Edenton Street Methodist Church, Raleigh, on December 31, and in Duke University Chapel on December 3.

DR. RAY C. PETRY, as the American editor of a volume in the "Christian Classics for China Series," attended a meeting of the American collaborators in New York, November 10-11. He is also a contributor to the *Encyclopedia of Religion*, the publication of which has just been announced.

On November 12, Professor Petry preached at Central Methodist Church, Asheville, and, during the following week, he taught a class in the training school there. On January 21 he preached

at Central Methodist Church, Concord, where he also conducted a training class.

DR. GILBERT T. ROWE taught in a training school in Roanoke, Va., November 12-17, and also in the Winston-Salem training school January 21-26.

He delivered the address at Greensboro College on Founders and Homecoming Day on December 2, and he did the preaching for the Spiritual Life Advance of the Duke Divinity School December 4-5.

DR. H. E. SPENCE preached twice at Norfolk, Virginia, during the month of November. He taught the course, "Religious Education in the Church," in the Norfolk training school at that time.

Professor Spence attended the church-wide meeting of the Professors of Religious Education and Deans of the Methodist Seminaries at Cincinnati in December, when he read a paper on "Pre-Theological Training in the College." He also attended the meeting of the National Association of Biblical Instructors and the Institute of Oriental Research in New York during the Christmas holidays.

Dr. Spence has been busy with dramatic activities on the campus. His Christmas Pageant was produced for the thirteenth time just prior to the Christmas vacation. He also wrote and directed a skit, "Father Time Observes an Anniversary," for the Duke Faculty Club Christmas Party. His program of "Commemoration and Recognition, Candles of Courage, Comfort and Consolation" has received favorable comment and has been widely used. Professor Spence continued his articles in the *Adult Student* and his broadcasting of the International Sunday School lessons throughout the fall.

DR. W. F. STINESPRING taught a training school course at Centenary Methodist Church, Richmond, Virginia, November 5-10, 1944. The subject of the course was "How the Bible Came to Be." On January 8, 1945, he addressed the Humanities Club of Wake Forest College on the subject "Joseph Klausner as an Interpreter of Early Christianity."

PRE-THEOLOGICAL TRAINING

One of the best football coaches I have ever known stressed two words: block and tackle. In training the college student for the theological seminary something of that same plan should prevail. The type of training which provides for general culture, for the development of general capacities, for fundamentals of self-expression, and for the development of manhood is the type we need.

Other professions may well provide pre-professional training. Science, law, medicine, and engineering are of a nature that permit of such training. They are not so dependent upon general culture as is the ministry. Mathematical and scientific studies preceding advanced study in science and engineering are valuable anywhere one finds them. Certain fields of medical study may be followed to advantage. Even law is usually law wherever it is found. So these preliminary studies are practically as valuable in the lower schools as in the higher.

The ministry is quite different. The immature mind of the undergraduate is not ready for the discussion of problems that may shake the faith of the young and untrained. The theological student who has received a smattering of the advanced work will not be as interested in that work in the seminary as he would be if it were new to him.

The pre-theological training of the student ought to aim at correct and complete living. Skills and knowledge of a general sort should be furnished. The student must be trained to express himself clearly in his writing. He should be able to read well. In addition to this training he should learn the great things which have become the heritage of our race. The great literatures which are the common property of all cultured people must be familiar to him. He must know the more important and familiar scientific conclusions, and the finer things in music, art, and drama must also be a part of his training.

Certain specific courses are herewith recommended :

1. *Essentials of English*. Thorough training in writing, reading and interpreting.
2. *Masterpieces of Literature*. General knowledge of the world's most familiar and beloved poetry. A gentleman's acquaintance with the great novels, better known essays, and dramas of the world.

3. *Comparative Literature.* A speaking acquaintance with Hugo, Dante, Tolstoi, and others.

4. *General Science.* It is folly to require a pre-theological student to take the long and tedious general courses in science. He should be given a survey course setting forth the scientific method and furnishing a limited number of the most familiar problems by way of laboratory demonstration. Astronomy and geology should receive brief notice, as well as the commonly known sciences of chemistry, biology, physics, and others.

5. *History* (ancient history and medieval history). A type of history should be taught that brings to light the great events of the past and stresses the stories that have thrilled the world. Let the student win the world with Alexander, cross the Rubicon with Caesar, and do knightly battle with Charlemagne.

6. *General Studies in Music, Painting, and Sculpture.* Let the student learn the finest and best art of the ages.

7. *Bible.* The content of the Bible should be stressed rather than Bible theories. Furnish the student with a good edition such as Moulton's or Smith's, and a syllabus. Let him learn the fine passages and stirring stories, and postpone his critical studies until seminary days. Some information will be needed in order to make the work intelligible, but the main critical studies should not be taken in college.

[Summary of a paper presented by Dr. H. E. Spence at Cincinnati, Ohio, before the December meeting of Professors of Religious Education and Deans of Seminaries of the Methodist Church.]

THE MINISTERS' LOAN LIBRARY

In the year which has passed since the establishment of The Ministers' Loan Library, the response of the ministers has been so great that it has been necessary to establish a department in the Divinity School Library to handle the preparation of the books for mailing. Through this department pass all the requests for books, and each order is given individual attention. It is hoped, through this arrangement, to give improved service on a more personal basis.

PROCEDURE TO BE FOLLOWED

1. Any preacher may borrow two books at any one time.
2. The books are loaned for a period of one month, but are not renewable.
3. It is hoped that there will be sufficient duplicate copies to meet all requests, but it is suggested that the borrower list several additional titles of books to be sent in case his first choices have already been loaned.
4. The only expense is the payment of the return postage on the books.
5. All requests for books should be addressed to Rev. George B. Ehlhardt, Duke Divinity School Library, Durham, N. C.

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GEORGE B. EHLHARDT, *Librarian in Charge, the Divinity School Library*.

STUDENT PUBLICATION

In this edition of the *Bulletin* the students wish to bring to the attention of the alumni some of the facts concerning the student publication, *Christian Horizons*. You are undoubtedly aware of the fact that the student body aims to extend its educational activities not only to members of our own group, but to the religious public. The pursuit of this ideal is the motive of the *Christian Horizons* staff. The student publication is under the competent editorship of Coy Wynn, assisted by a staff of eleven men including Charles McCoy, Associate Editor; and John Cline, Business Manager.

Christian Horizons was first published in November, 1938, and has maintained its quarterly publication since that time. It is student edited, financed, and controlled, therefore representing student thinking without faculty or administration editorship.

The *Christian Horizons* staff has permitted seven articles to be reprinted in *The Religious Digest*, having last year three articles published in consecutive issues of that magazine. Two articles have been reprinted in the *Emancipator*. Other student articles have been republished in *The Virginia Methodist Advocate*, *The Christian Student*, *Arkansas Methodist*, *The Christian Advocate* (Chicago), *Friends Intelligencer*, *Southern Christian Advocate*, and others.

The editors receive correspondence daily with favorable comments concerning this, the only student publication of its kind in America. Some excerpts from the staff files reveal the following comments:

"*Christian Horizons*, the only journal in the United States devoted solely to printing articles by seminary students, is published quarterly by students of Duke University School of Religion, Durham, N. C. . . . The entire work is done by students and the journal will compare favorably with any scholarly publication published in America."—*Christian Advocate* (Chicago).

"I do not know what your present subscription list comes to, but I know that in the esteem of its readers, the magazine has now established itself to the point that expansion and development are in order."—MURRAY S. DICKSON, Associate Director of Wesley Foundation, University of Texas.

"*Christian Horizons* has come and I congratulate you on it heartily. Will quote from it liberally in our January issue."—JOHN C. GRANBERRY, Editor, *The Emancipator*.

"Let me tell you how much I have enjoyed the few copies of *Christian Horizons* that I have seen."—CHARLES T. THRIFT, JR., Professor of Church History, Florida School of Religion, Lakeland, Florida.

HARLEY WILLIAMS.

IMPORTANT NEW BOOK

Axis Rule in Occupied Europe. Raphael Lemkin. Washington: Carnegie Endowment for International Peace, 1944. 674 pp. \$7.50.

This is one of the great books of 1944. It should be read not only by the Allied statesmen but also by all religious leaders interested in the moral and spiritual rehabilitation of Europe. The author is a noted Polish scholar and attorney. He has served with several international juridical committees under the auspices of the League of Nations and has been a member of the faculties of the Free University of Warsaw, the University of Stockholm, and Duke University. Since 1942 he has been head consultant with the Board of Economic Warfare and with the Foreign Economic Administration. The publication of this book by the Carnegie Endowment for International Peace attests to the high merits of the volume.

The book covers the regime established in occupied Europe by Germany and her satellites, such as Hungary, Bulgaria, Rumania and Italy. The analysis of the author is borne out by documents consisting of laws and decrees issued by the military commanders and governors of the Axis powers in the occupied countries. In addition to this documentary description of the regime in each occupied country Dr. Lemkin analyzes the purpose of the Nazi measures and makes proposals for redress in the period after liberation.

"Genocide" is the word used by the author to define the destruction of national and racial groups so largely practised in this war by Germany. He gives a detailed explanation of the genocide techniques applied by Germany to other nations. He proposes that henceforth genocide be declared an international crime.

In regard to religion Dr. Lemkin through documentary proof shows that the Nazi leaders have had no respect for religion as such but have used it as a political tool. For example when it has proved politically useful the Nazis have not hesitated to establish new national Church organizations.

The significance of this volume has been aptly stated by Dr. George A. Finch of the Carnegie Endowment for International Peace. He declares that this book because of its basic documents and essential factual information from authentic sources "will be urgently needed when the process starts of untangling the spider web of Axis legislation which has enmeshed the lives and wrecked the fortunes of millions of human beings whose only fault was that they were unable to defend themselves against the modern Jugger-naut of total war. It is in this sense that the work is offered as a contribution toward the restoration of peace based upon justice."

PAUL N. GARBER.

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 Story of the Bible People. Muriel Streibert Curtis. New York: The Macmillan Co., 1944. xii + 118 pp. \$1.75.

This 1944 reprint of a work first published in 1942 reminds us again of its excellent qualities. It aims to set forth "the whole sweep of Bible history" for children 10 to 14 years of age. It is outstanding for the fact that it assumes the modern scholarly point of view, yet preserves a clear simplicity and a fine sense of religious values.—W. F. S.

The Bible Quiz Book. Margaret E. Sangster. New York: Lothrop, Lee and Shepard, 1944. 258 pp. \$1.50.

Not so long ago *Bible Quizzes for Everybody* by Frederick Hall was noticed in these pages. Such books are useful for social occasions in church and home. Miss Sangster's quizzes are interestingly concocted, and the volume is made more attractive by reproductions of drawings of Biblical scenes by Gustave Doré.—W. F. S.

The Relevance of the Prophets. Robert B. Y. Scott. New York: The Macmillan Co., 1944. viii + 237 pp. \$2.50.

This book expresses the growing feeling that the Old Testament prophets have much to say to our present age, and expresses it in a practical way that will be helpful to preacher and layman, as well as to the specialist. The author is a leading Canadian Old Testament teacher and scholar, now serving as a chaplain in the Royal Canadian Air Force.—W. F. S.

The Babylonian Talmud in Selection. Edited and translated by Leo Auerbach. New York: Philosophical Library, Inc., 1944. 286 pp. \$3.00.

There is an increasing interest in the Jewish rabbinical literature among the laity, both Jewish and Christian. Thus translated selections appear from time to time. The present volume, though badly edited, will give the English reader a good idea of what the Babylonian Talmud is like. Christian ministers will particularly benefit from such a book as this.—W. F. S.

Encyclopedia of Bible Life. Madeleine S. and J. Lane Miller. New York: Harper and Brothers, 1944. 493 pp. \$4.95.

This is another excellent encyclopedia somewhat different from the usual type. Its interest and approach are sociological, and the material is arranged under twenty-two topics, such as Agriculture, Apparel, Homes, Nutrition, Worship. Another special feature is an abundance of well selected pictures in modern format.—K. W. C.

The Message of the New Testament. Archibald M. Hunter. Philadelphia: Westminster Press, 1944. 122 pp. \$1.00.

Turning from the analysis of diverse messages, this little book presents the essential message of the New Testament as "the story of salvation." This theme will remind us of recent books by Moffatt, Filson, Knox, E. F. Scott, and others. It is a sincere and constructive view, with incidental reference to certain recent theories.—K. W. C.

According to Paul. Harris Franklin Rall. New York: Charles Scribner's Sons, 1944. 272 pp. \$2.75.

These Ayer Lectures of 1942 seek "to answer two questions: what is Christianity according to Paul, and what is the value of Paul's interpretation to us today?" The publisher states that the book "is not intended for the specialist," but it is of high value to scholar and preacher alike.—K. W. C.

Treatise on the Love of God. St. Francis de Sales. Westminster, Maryland: The Newman Book Shop, 1942. 555 pp. \$2.50.

Letters to Persons in Religion. St. Francis de Sales. Westminster, Maryland: The Newman Book Shop, 1943. 445 pp. \$2.75.

The Spiritual Conferences. St. Francis de Sales. Westminster, Maryland: The Newman Book Shop, 1943. 406 pp. \$2.75.

These translations of some of Francis de Sales' leading contributions to Christian mystical literature deserve notice in their own right and also as examples of the service being rendered by the Newman Book Shop in reprinting Christian classics at reasonable cost. Roman Catholics are by no means the only ones who may hope to profit by acquaintance with this vigorous representative of Counter-Reformation mysticism.—R. C. P.

William Penn, 1644-1718: A Tercentenary Estimate. William Wister Comfort. Philadelphia: University of Pennsylvania Press, 1944. 185 pp. \$2.00.

This sympathetic, yet critical study by a distinguished Friend is an inspiring and valuable contribution to the literature of one of history's most versatile Quaker leaders. Ours is not at all a bad time to review the career of a man who had so large a share in the struggle for toleration and religious liberty in England and America. This book is published most appropriately by a great university of the state to which Penn contributed so much.—R. C. P.

The Westminster Dictionary of the Bible. John D. Davis. (Revised and rewritten by Henry Snyder Gehman.) Philadelphia: The Westminster Press, 1944. 658 pp. and 16 maps. \$3.50.

This excellent dictionary has been entirely reworked by Dr. Gehman, successor to Dr. Davis at Princeton Theological Seminary. It is a scholarly and valuable work, and in the thin paper edition is very handy to use. Long in extensive use, the volume in its present form should be even more helpful to ministers, religious workers, and all students and readers of the Bible. Dr. Gehman has made a fine contribution and important improvements in bringing the Davis dictionary up to date.—J. C.

The Christian Sacrament, a Source Book for Ministers. Hugh Thomson Kerr. Philadelphia: The Westminster Press, 1944. 160 pp. \$2.00.

In this scholarly study Dr. Kerr gives an interpretation of the Christian sacraments of baptism and the Lord's Supper, showing their function and significance, and describing their rituals and observance. Space is given to the beliefs of the various churches and religious groups. The book is not only theoretical but contains many practical suggestions for preaching and pastoral work. It is scholarly, but is written from the standpoint of a pastor rather than a theologian.—J. C.

A Plain Man Looks at the Cross. Leslie D. Weatherhead. New York and Nashville: The Cokesbury Press, 1945. 187 pp. \$1.50.

Any book by Dr. Weatherhead is meaty and worth while. This one is said to be "an attempt to explain, in simple language for the modern man, the significance of the death of Christ." The main topics are: How Jesus Came to His Cross, What Jesus Said About His Cross, The Task to Which Jesus Committed Himself, How Men Have Interpreted the Cross, The Cost of Our Deliverance, The Manner of Our Deliverance. The book seems, to this writer, to be an excellent and clear treatment of the subject.—J. C.

The School of Prayer. Olive Wyon. Philadelphia: The Westminster Press, 1944. 160 pp. \$1.50.

With a foreword by Dr. Robert E. Speer, this book gives an exposition of the meaning and purpose of prayer for use in daily living. It is a book about prayer, not a compilation of prayers.—J. C.

And We Are Whole Again. Hazen G. Werner. New York and Nashville: The Cokesbury Press, 1945. 195 pp. \$1.50.

Writing as a pastor and out of a pastoral experience, the author of this book suggests practical ways of helping people who are in trouble to "be whole again." He says that there are "two elements in the approach to personality problems: the psychological means for understanding and treatment, and the creative resources of Christ for empowerment." Both inspiration and practical techniques are held to be essential.—J. C.

Religious Liberty in Latin America. George R. Howard. Philadelphia: The Westminster Press, 1944. 170 pp. \$2.00.

This book contains a foreword by Dr. John A. Mackay. It is primarily a collection of documents collected by the author in travels through South America. The statements were made by numbers of citizens of the various republics giving their views on the question of religious liberty, a very live issue especially in regard to Protestant missions in the areas covered. The book is not just a collection of documents, however, and is readable and interesting.—J. C.

The Children of Light and the Children of Darkness. A Vindication of Democracy and a Critique of Its Traditional Defense. By Reinhold Niebuhr. New York: Charles Scribner's Sons, 1944. 190 pp. \$2.00.

This compact study of the background and present problems of political democracy is unusually illuminating. Those who wish to perceive the points of fundamental conflict between democracy and opposing political philosophies can find no better analysis than Niebuhr's. "The children of dark-

ness" are the moral cynics who know no law beyond their will and interest, and the "children of light" are persons who believe that self-interest must be brought under the discipline of a higher law than their own will. The children of darkness favor some form of dictatorship; the children of light, some version of democracy. Modern children of light have the virtue of recognizing a higher law than self-will in the organization of society, but they have usually been foolish in underestimating the power of self-interest among nations. The children of darkness, on the other hand, are wise, though evil, because they understand the force of national self-interest. If, therefore, the children of light are to maintain democracy in the world of tomorrow they must purge themselves of the fatuous and sentimental notions about human nature.—H. S. S.

The Social Gospel of Walter Rauschenbusch and Its Relation to Religious Education. By Vernon Parker Bodein. New Haven: Yale University Press, 1944. 168 pp. \$2.50.

In recent years the pivotal character of the Christian social thought of Rauschenbusch has been demonstrated. It is now seen that the social gospel which he preached was grounded in a vital theology, a theology which embraced both evangelical insights and social realism. The way in which Rauschenbusch came upon his new insights and the practical and cultural forces that shaped his expanding mind are set forth by Bodein in convincing fashion. This is Volume XVI in the Yale Studies in Religious Education.—H. S. S.

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