

THE DUKE  
DIVINITY SCHOOL  
BULLETIN

*Announcement*

COURSES IN RELIGION

DUKE UNIVERSITY SUMMER SESSION

1945

Durham, North Carolina

First Term: May 29 to July 9

Second Term: June 19 to July 30

Third Term: July 10 to August 20

Fourth Term: August 21 to September 8

VOLUME X

February, 1945

NUMBER 1

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DUKE UNIVERSITY  
DURHAM, N. C.



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## COURSES IN RELIGION

### DUKE UNIVERSITY SUMMER SESSION

Courses in religion and related fields will be offered in the Duke University Summer Session of 1945. 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 29 and close July 9. The second term will open June 19 and close July 30. The third term will open July 10 and close August 20. The fourth term will open August 21 and close September 8.

For the first term, Monday, May 28, is registration day. For the second term, Monday, June 18, is registration day. For the third term, Monday, July 9, is registration day. For the fourth term, Monday, August 20, 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 1944 the student choir, a voluntary organization, enrolled over two hundred students. A series of organ recitals is also given 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

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

(Offered during term, June 19-July 30.)

S182. LIVING RELIGIONS OF THE WORLD.—A survey of the religious systems of India, China, and Japan, followed by a study of Judaism, Mohammedanism, and Christianity, the object being to trace the historical development of each religion. For Juniors and Seniors. B. 3 s.h. (Old number 282.) PROFESSOR CANNON

(Offered during term, June 19-July 30.)

S291. CHRISTIAN ETHICS I.—An historical and systematic study of Christian conceptions of the moral life. B. 3 s.h. PROFESSOR SMITH

(Offered during term, May 29-July 9.)

S394. RELIGIOUS THOUGHT IN MODERN AMERICA.—A survey of the main currents in later American religious and ethical thought, with special attention to liberal Protestantism. A. 3 s.h. PROFESSOR SMITH

(Offered during term, May 29-July 9.)

S334. CHURCH REFORMERS AND CHRISTIAN UNITY.—The work of leading reformers in relation to ecclesiastical schism and the search for Christian unity from the 13th through the 15th century. B. 3 s.h.

(Offered in term, May 29-July 9.)

PROFESSOR PETRY

S339. METHODISM.—A study of the beginnings and growth of the Methodist societies in England and of the development of the Methodist Church in America. C. 3 s.h. PROFESSOR PETRY

(Offered during term, May 29-July 9.)

S296. PROBLEMS OF TEACHING RELIGION IN THE SECONDARY SCHOOLS.—A. 3 s.h. PROFESSOR GWYNN

(Offered during term, June 19-July 30.)

S203. INTRODUCTION TO THE OLD TESTAMENT.—The origin, literary forms, and contents of the books of the Old Testament in their geographical and historical setting. C. 3 s.h. PROFESSOR STINESPRING

(Offered during term, June 19-July 30.)

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

S321. INTRODUCTION TO THEOLOGY.—An examination of types of theological methods and an indication of some of the results obtained through a resort to observation and experience in theological investigation. B. 3 s.h.  
(Offered in term, July 10-August 20.) PROFESSOR ROWE

S326. ESCHATOLOGY.—A study of "the last things" in the light of the Christian hope for the individual and for society with special consideration of the Christian doctrine of immortality. C. 3 s.h. PROFESSOR ROWE  
(Offered in term, July 10-August 20.)

S310. OLD TESTAMENT PROPHECY.—A study of the social teachings of the Old Testament with special reference to the prophets of the eighth century B. C. A. 3 s.h. PROFESSOR STINESPRING  
(Offered in term, July 10-August 20.)

S222. THEOLOGY AND PHILOSOPHY IN THE NINETEENTH CENTURY.—A and C. 3 s.h. PROFESSOR CUSHMAN  
(Offered in the term, August 21-September 8.)

### RELATED COURSES

Education S206. SOCIOLOGICAL FOUNDATIONS OF SECONDARY EDUCATION. B. 3 s.h. PROFESSOR CHILDS  
(Offered during term, June 19-July 30.)

Education S215. EDUCATIONAL AND VOCATIONAL GUIDANCE. B. 3 s.h.  
(Offered during term, June 19-July 30.) PROFESSOR GWYNN

Education S287. PROBLEMS OF MENTALLY AND EDUCATIONALLY RETARDED CHILDREN. A, B. 3 s.h. PROFESSOR WALLIN  
(Offered during term, July 10-30.)

Education S288. PROBLEMS OF MENTAL HYGIENE AND EDUCATION. A, B. 3 s.h. PROFESSOR WALLIN  
(Offered during term, July 31-August 20.)

Education S304. THE SCHOOL AS AN INSTITUTION. 3 s.h.  
B (Offered during term, June 19-July 30.) PROFESSOR GOLDTHORPE  
A, C (Offered during term, July 31-August 20.)

Education S305. THE NATURE, FUNCTION, AND REORGANIZATION OF THE CURRICULUM. A. 3 s.h. PROFESSOR CARR  
(Offered during term, June 19-June 30.)

Sociology S204. SOCIAL PATHOLOGY. A. 3 s.h. PROFESSOR JENSEN  
(Offered during term, June 19-July 30.)

Sociology S212. CHILD WELFARE. B. 3 s.h. PROFESSOR JENSEN  
(Offered during term, June 19-July 30.)

Sociology S236. SOCIAL ETHICS. B. 3 s.h. PROFESSOR HART  
(Offered during term, June 19-July 30.)

*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.*











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# THE DUKE DIVINITY SCHOOL BULLETIN

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DUKE UNIVERSITY  
DURHAM, N. C.

## THE DUKE DIVINITY SCHOOL BULLETIN

This publication is issued by the faculty of the Divinity School of Duke University through a committee composed of Professors Cannon, Spence, and Hickman of the Faculty; Reverend J. G. Wilkinson of the Divinity School Alumni Association; and John Cline, 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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VOLUME X

MAY, 1945

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## ADDITIONS TO DIVINITY SCHOOL FACULTY

The Board of Trustees of the University, at its meeting on May 25, took several actions designed to expand the facilities of the Divinity School to meet the needs of ministerial training in the post-war period. Especial attention was given to the Department of Homiletics.

Dr. Harvie Branscomb, who has held the appointment of Acting Dean during the past academic year, was elected Dean of the Duke Divinity School.

On nomination of Dean Branscomb the Board of Trustees made the following appointments to the Divinity School Faculty:

JAMES T. CLELAND, Professor of Homiletics and Preacher to the University.

Professor Cleland was born in Scotland. He received the M.A. degree from Glasgow University in 1924 and the B.D. degree from the same institution in 1927. After serving as the pastor in several small Scottish churches, he came to this country for further study under the Jarvie Fellowship at Union Theological Seminary, receiving there the S.T.M. degree *summa cum laude*. He then returned to Scotland, having been appointed to the Black Fellowship at Divinity Hall, Glasgow University and serving subsequently as Faulds Teaching Fellow at Glasgow. In 1931 he went to Amherst College, where he has been Professor of Bible. Professor Cleland is a minister of the Presbyterian Church and is in great demand as a preacher, especially for university and college occasions.

ROBERT EARL CUSHMAN, Associate Professor of Systematic Theology.

Dr. Cushman received the A.B. degree in 1936 from Wesleyan University, Middletown, Connecticut, where he majored in philos-

ophy. He received his B.D. degree *cum laude* from Yale Divinity School in 1939 and his Ph.D. degree from Yale University in 1941. In his general examination in connection with the latter degree he received the notation (rarely given at Yale) *Passed with Honors*.

Shortly after Dr. Cushman received his degree, Professor D. C. Macintosh, Professor of Systematic Theology at Yale University, was taken ill, and Dr. Cushman was asked to take over his teaching work for the year. Following this year of teaching he went to the University of Oregon, where he has been Chairman of the Department of Religion. Dr. Cushman is the son of Bishop Ralph S. Cushman of the Methodist Church.

JOHN JESSE RUDIN, II, Instructor in Public Speaking.

Mr. Rudin received the A.B. degree from Willamette University in 1935; the B.D. degree from Asbury Theological Seminary, 1938; and the M.A. degree in Theology from Boston University in 1939. After graduate study in the School of Speech of Northwestern University, he went to Northwest Missouri State Teachers College, where he has been Chairman of the Department of Speech.

FRANKLIN WOODROW YOUNG, Instructor in Biblical Literature.

Mr. Young received the A.B. degree from Dartmouth College in 1937. He received the B.D. degree from Crozer Theological Seminary in 1942, being valedictorian of his class. At the close of his seminary course he was appointed by Crozer Theological Seminary to the Bernard Taylor Fellowship and studied for one year in the Oriental Department of the Graduate School at the University of Pennsylvania. From there he came to Duke University where for two years he has been on a Teaching Fellowship in Religion in the Graduate School of Arts and Sciences. He is completing the requirements for the Ph.D. degree in the field of Biblical Studies during the current summer.



**SERVING THE SICK AND BEREAVED\***

A very great part of your ministry will be to, or with, people who are somewhat, if not a great deal, less than normal. From time immemorial, people have looked to their priests, ministers, pastors, to visit them and help them when they were sick, and to add the ministry of comfort and sympathy and prayer to that of the physician or nurse.

In the beginning, let me give a word of warning: that you do not allow this fact, this kind of work which will take up so large a part of your time, to color your ministry or personality too much. You yourself want to keep well! and to have and keep healthy attitudes towards people and towards life in general.

You need and must have a lively sense of humor. Of all things you are not to be a vinegar-faced parson, killing all the joy in sight whenever you appear. You recall the cartoons, which used to be rather common, of the long-faced, long-coated, high-hatted preacher who lent gloom to every place and occasion. I remember one such—not a cartoon, but a man—whom I used to see at certain conferences I was accustomed to attend—in another part of the country, not here! If it had not been tragic, it would have been amusing to observe his sour visage and his lugubrious manner. And yet you are not to be a clown or a professional wise-cracker. I have known much harm done by an unwise wise-crack! What, unless it would be the morbidly disposed preacher?—and it must be remembered that there are some of us who have no healthier minds than a lot of other people. You wish to be well, and to carry on your health to others; and if you are not well, then at least try to move and act so that nobody will suspect it.

## I

Note, then, first of all, that you will be called upon to see and will see a great many sick people, regardless of the character of their illness. And you must go, more especially if you are called. Once I was called to see a man who thought he was dying of smallpox, and when I saw him I too thought he was dying. But I had to go; and afterwards had myself vaccinated again. This is one of the burdens you take on when you enter the ministry. People will forgive a merchant or a lawyer for leaving a community in time of epidemic, but not a doctor, nurse, or minister. You cannot think of your own safety, but only of your duty. And

\* [One of three addresses to the faculty and students of the Duke Divinity School delivered March 6, 7, 8, 1945, by Dr. W. A. Stanbury, pastor of Centenary Methodist Church, Winston-Salem, N. C.]

at least at the hospital you can always wash your hands before you leave. I remember that I asked a nurse once, when I was visiting in a hospital at the time of a "flu" epidemic, "How do you nurses keep from catching it?" "We wash our hands," she said.

Remember, illness presents you with an opportunity. I recall that in my first pastorate I had a minister friend who gave me a good deal of much-needed advice. I remember that among other things he said was this: "When a man is sick, that is your opportunity." And it is. Sometimes you will be unable to see a sick person, by reason of rules laid down by the physician. And if you see a sign on the door of a hospital room, you will respect it, and talk to a nurse or some member of the family. Inquire about the sick person and send him a message; I have never known a man or woman or child who did not appreciate an interest shown.

But of course, the great question is what to do when you visit the sick. There is a right way to visit the sick, and there is a wrong way; you are seeking for the right way. Let us make a few suggestions.

Be sensible; be cheerful, but not frivolous; quiet but not solemn; be calm and relaxed; be a Christian gentleman. Conduct yourself so that the patient and his family, as well as the doctor and nurse, will be glad you came, and will wish you to go again.

Do what you can to make the patient have confidence in his recuperative powers; for most patients are going to get well. A cheerful and hopeful spirit will help him more than many pills. "A merry heart doeth good like a medicine; but a broken spirit drieth the bones."

Help the patient to have confidence in his doctors and nurses. If you speak of the doctor, do not remind the patient of others the doctor has lost, but speak of those he has pulled through. If the nature of the patient's illness—which mostly is left undiscussed by the wise pastoral visitor—comes up, speak not of those who have died of a similar ailment, but of those who have recovered. Stimulate hope, never discouragement. Try never to ruffle the feelings unduly or excite the emotions of the patient, and seek to avoid doing anything that might irritate him.

I repeat, the patient, who must always be looked upon as your friend, must invariably be encouraged, quieted, comforted. And it must be borne in mind that he will be very sensitive to little motions or attitudes or voice inflections which he in his less than normal and yet excited state, or state of fear, may interpret as indicating alarm or concern on your part—little things which ordinarily he would not notice at all.

As a general rule, make your visit short, though to be sure there may well be exceptions. How long should a visit in the hospital be? Seldom more than five minutes—but do not seem to be in a hurry. Sit down if there is a chair convenient. Be relaxed. Do not give the appearance or feeling of tension, a feeling which very subtly conveys itself to others, whether you intend it or not; and do not let the patient feel that you have come as a matter of duty. Do not talk about yourself, or how busy you are; that is bad form and worse spirit anywhere, any time. You are to radiate confidence, kindness, gentleness and hope in the sick-room, as elsewhere. Remember you are visiting sick people and that they must not be subjected to strain. Some of us have been sick ourselves and thus know what a strain too much company, and especially the wrong kind of company, can be.

Let us say a little more concerning what to talk about. Speak as little of the patient's troubles as you can, except to let it be understood that you know and sympathize. I recall two incidents. (1) A little child was very ill, dangerously so. The father was away from home. A neighbor came to spend the time with the child's mother and help her as much as she could. Through the long night she helped to wait on the sick child—and how kind she was! But she told the child's mother not to worry, she would be right there, and "she had laid out many a child after it had died." (2) I was ill in the hospital. Following an operation I had suffered a very painful but not serious complication. A minister friend came to see me. He told me of a lady in his parish who had the same complication, had been confined to her bed for two years, and had tried many doctors and hospitals, without relief! And said he, gloomily, "You may have to rest a year!"

I should say, "In vain is the net spread in the sight of any bird." You will see this net of danger and avoid it!

Then there is the question of Scripture and prayer. Sometimes you may suggest it; more often you will wait for the suggestion from the patient or some member of his family. You will have to depend upon your intuitions very largely about this. Sometimes a patient, if you suggest a prayer, will infer that you do not expect him to get well, and will interpret your proposed prayer as meaning that you expect him to die!

But always when visiting a young mother, or, better, father and mother, you will read a few verses of Scripture, e.g., Mark 11:13 ff., and offer a suitable prayer of thanksgiving and dedication. I think I have never known this kind of service to be unwelcome. Almost always there will be a smile or tears of joy on the young mother's face.

In general the nature of the prayer will depend upon circumstances, and will be adapted to the peculiar needs of the person and the moment. But it will always be brief, and always such as to comfort and encourage, not to make the patient or his family anxious, not to depress one or to work on the emotions and thus increase nerve strain, if that can possibly be avoided.

Your mission is to help people get well, if possible. Remember the great interest Jesus took in sick people, and in healing and helping them. You are to bring them hope. You are to emphasize, not in word so much as in act and manner, that somebody cares. You are to strengthen their faith, and to lead them to the consolations, comforts, joys, and power of religion. Few of us have been really awakened to the curative, restoring power of religious faith. You are to help people understand and appropriate this, and thus to lead them to the resources of faith for all of life.

For the convalescent, there will always be a prayer, if any at all—and it is highly appropriate to pray under such circumstances—of praise, gratitude, dedication. Most people will welcome such a prayer most heartily, for it will be an expression of their own feelings. Who is not thankful to be getting well after an illness?

Then of course there will be times when both you and the patient know he will not get well. Again you have a great opportunity to be wise, tactful, Christian. Be honest always, but be sure you are helpful. If the patient speaks of approaching death, talk with him as a Christian pastor should, of God and His sustaining grace, of the hope of immortality, of the good he has done here and the joy that awaits him through faith in Christ. You do not have to be a liar, or brutal, or sentimental: be a Christian! Let the sick-room, especially in such a case, be a sanctuary.

For the dying and their families, all your wisdom, tact and faith will be called for. You will properly feel that you must pray for yourself before undertaking such a ministry. This, of all things, will call for self-offering to God. Remember our Saviour's words, "For their sakes I sanctify myself."

Sometimes you will be called on to conduct a communion service for one who you know is thus preparing himself for his departure. If ever you are a priest of God, such an occasion is the time. You will prepare for this upon your knees and you will go to it in prayer and with much trembling. In the service you will be tender and gentle and reverent. You will be as truly in the presence of God there as you ever will anywhere. Think of it: here is a good man or woman about to depart this life and

go out to meet our Maker face to face. Around you are members of the family looking on in awe and love—taking part in sorrow and in holy joy.

Surely God is there if He is anywhere. And you are to be aware of His presence, and to conduct yourself and the service accordingly. You stand in a sense where Jesus stood when he said, "I will not any more eat thereof . . . I will not drink of the fruit of the vine, until the Kingdom of God shall come." Sanctus, Sanctus! Such experiences, which I must say will come only now and then, will be among your most precious and hallowed memories, as they will have been quite your most beautiful and sacred opportunities to serve your people and your Lord.

## II

Then, as you will know, there will be a ministry to the bereaved. None of us feels adequate to such a demand. The greatest care is called for, and the utmost dedication of spirit. Don't ever let a funeral be an "ordinary occasion" to you. For the family you are serving, it is the most important thing right then occurring in the world.

And you must enter into this with genuine feelings of sympathy and sorrow. Nobody wants the help of a minister who pretends to care, and yet does not in his heart feel the sorrow that has come. It will cost you strain and suffering, but it is your duty and your friendly and priestly privilege. You must be sincere everywhere and always, but most certainly here. You remember that Ezekiel says that he "came to them of the captivity at Tel-abib," and "sat where they sat." If you conduct a funeral as it ought to be conducted, you will not be fit to do much of anything else that day. And it may be added, as in parentheses, that while you have a funeral pending, you will, out of respect for the dead and out of feeling for the family, avoid amusements and social functions. Nobody wants to have a parson conduct such a service for a member of his family, who has just come from the movies!

Let me offer a few of what seem to me to be practical suggestions for such an occasion.

See the family as soon as you can after you receive word of the death. Be with them at the moment, if you can. And have them alone, away from friends and outsiders, for a little talk about the service that must be held, and for a prayer of tender thanksgiving for the life and faith of the dear one who has just left them, and of petition that God may sustain them and comfort them in their bereavement and in the present ordeal.

Again, there is the matter of arranging for the funeral. Be generous, especially if you know of circumstances or associations that warrant it, about suggesting the help of another minister, or about receiving such assistance if the family suggests it. If some one else is to take part, call him yourself; do not leave that for the family or the undertaker to do. In truth, however, and generally speaking, this is a function of the pastor, not a time for an array of clergy from various quarters and communions. Much better it is to have only "one voice" for the service; for the people should not be distracted by the differing inflections of different voices, or by the appearance of various ministers taking part. This is a priestly ministry, and the great matter is the reading—and they must be well read—of the majestic words of Scripture, and the offering of a prayer to God.

You can help the family by providing singers for a hymn or two, and by advising with them as to whether the service shall be held in the home, the funeral chapel of the undertaker, or the church. You must be completely at the command of the bereaved family during this period between the death and the service. Mostly people will be very considerate and reasonable, and even in those cases where they are not, you are still their servant.

### III

Now let us consider the funeral service itself.

When you can, and especially when the deceased is a member of your congregation, you will have been in touch with the family during the illness preceding death. This gives you an entree and an opportunity nothing else can.

You will be ready, but not too forward, with suggestions as to the kind of service that is to be held, and the place for holding it. Sometimes the home will be for the hour transformed into a chapel; sometimes the family will avail themselves of accommodations provided by the undertaker. And then, let us hope more often, the body will be carried to the church in which the deceased was wont to worship. This, with its surrounding Christian symbols of the being of God, of redemption and man's unfading hope of immortality, is the setting really in which the funeral office should always be said, especially for one who in his life-time sang,

I love Thy Church, O God,  
The house of Thine abode.

Plan the service carefully, generally adhering closely to the ritual of the church. You will be surprised perhaps to know how

many people desire the anciently familiar Scriptures read, and how quickly they observe, and how painfully, any departure from established custom. Well trained people and people who love their church and its forms, do not relish improvisation or *ad hoc* performances.

In whatever situation, and whatever the character of the funeral service as it is adapted to varying circumstances, it will always be reasonably brief and always simple, never ostentatious. Ostentation is never in taste, least of all in the conduct of a funeral. I remember that a good many years ago, in the city where I was living, a funeral was to be conducted in our church, a stately, dignified and worshipful place. The undertaker came in ahead of time to arrange flowers and prepare the church for the reception of the body of the deceased. I observed that he had placed two rather ornate floor lamps, each carrying a small spot-light, one to stand at the head and the other at the foot of the casket when it should be brought in. I asked that they be removed. When he objected, I inquired his reason for wishing them there. "To show the casket off," he replied—and that was to be a religious service! He was reminded that that was not a show-room, but a church, the Sanctuary of God. The lamps were removed. Mostly you will find undertakers to be men of excellent taste, but now and then one may forget some of the proprieties, just as the rest of us may!

You will also ask, perhaps, what it is fitting the minister should wear at a funeral service. The answer is that in those churches not requiring the use of the gown, or accustomed to it, he must be dressed simply, in dark clothes and in good taste. Let him be clad so that, if any should try to remember afterwards what he wore, it would be difficult to recall details, but only that he was dressed properly. Solid black or blue suit, black shoes and hose, white shirt, tie of solid black or midnight blue—such things are best, and never give offense, as gayer clothing always will, at least to some, on such an occasion.

Now let us give attention to a few of the elements of the service itself.

First I would suggest that there should be one or two hymns, hardly more. They must be strong, noble and familiar hymns of Christian courage, faith and hope. You will be tactful, of course, for to be a Christian is to be tactful and courteous; but you will seek to avoid as you would the plague the use of those sentimental, syncopated, and often insincere songs which have a greater or less vogue in many parts. Adhere closely, or at least as closely as the

people will let you, to the great, stirring, strengthening hymns which have helped Christians at their times of trial for countless generations.

Then there will be the reading of the Holy Scriptures. The passages must be selected with care and discrimination. In general, as already indicated, it is well to adhere to the great passages which have been read over the dead since the dawn of Christian history. In general also, you will read, unless there is good reason for doing otherwise—and it requires strong reason to justify departure from it—from the stately, worshipful, and poetic Authorized Version. Most people love the rhythm and the immemorial custom and comfort of the passages historically read at such times. Not long ago a woman of wide experience in church affairs and of great discernment, who had gone recently through a great bereavement in her own family, was deploring the way in which some clergymen take liberties with what she called the "Burial Service." There is much to be said for her position.

Moreover, be careful that while you are conducting the service nothing distracts your attention from what you are doing. Do not allow yourself to become absent-minded, or to be nervous, or to be frightened, or, worst of all, to be careless and go through the service mechanically. Be sure that all words are given their correct pronunciation, and are clearly enunciated, and that all words and phrases are given proper emphasis. I once heard a minister, now a bishop in the Methodist Church, reading the sentences commonly spoken as the procession moves down the aisle when the service is held in the church. A friend remarked that he so spoke the word "resurrection" as to give it full meaning and to make those who heard it appreciate it as never before. A small error or an inconspicuous failure at such a point may not be noticed by the average person, but is really a very serious matter. To illustrate, not very long ago I heard a minister who had been asked to read the New Testament passages at a funeral solemnly announce that he was going to read from the "first chapter of Fifteenth Corinthians!" Such a slip may at times be unavoidable—but it also is unpardonable!

As one of the central acts of this service, which, though intimate and personal should always be mainly objective throughout, will be the prayers. It is well to use one or more of the great liturgical prayers appropriate to the burial of the dead. In addition to this, there will be an extemporaneous (but never extemporized and always fully planned) prayer, still objective in character and suited to the needs of the family and to the general or particular



circumstances. This must never be an appeal to the emotions, a tear-pumping operation, though it must, as I have indicated, be tender and intimate. It must never be an endeavor to extort sobs from the listeners. I have heard many funeral prayers which have trailed off from address to God on behalf of the bereaved family and friends into elaborate eulogy, in which the Lord was informed in great detail concerning the merits of the deceased. I distinctly remember one prayer, at the funeral of a little girl, in which the good parson commented at length upon the distress of the children left in the family, and in which the Lord was told that "they will miss their little sister."

The purpose of the pastoral prayer at a funeral is not to harrow people's feelings, but to give them, or to discover for them, the great resources of power and peace in God. It is your opportunity as a pastor, an opportunity such as will rarely come to you on any other kind of occasion, to lift people up to God, to God who gives help to people in their times of greatest need. Many whom you will deal with in such circumstances will deeply wish to find their way to God, but will not know how or what to do! Strangers to personal religion, knowing only vaguely of God, they are open now, as they rarely have been or will be, to words of guidance and a ministry of Christian understanding and evangelism. If at such times you can help people to feel the reality of the God of power, of love and compassion, and of the grace that keeps and saves to the uttermost, and if you can help them to become acquainted with Him, why then you have rendered a service with which there are few to be compared.

Sometimes, though in comparatively rare cases, it will be proper for you to make a short, always a very short, address—not more than six or seven minutes in length. When you give an address, let it be very simple in form, sincere in character, and not too laudatory. Somebody might inwardly object, if too much and too fulsome praise is given. Let it be a talk which will inspire people to appreciate and emulate the worthy qualities of the deceased, to reflect upon the great deep meanings of life and death, and to look to Christ, the Author and Finisher of our faith, in whom is all our hope.

You will have a great opportunity to help the family after the funeral. Here is an opening for one of your most helpful and most Christian ministries. The hearts of the family are heavy and sore. They need companionship in their loneliness, and much comfort and assurance. New adjustments must be made; in fact the whole world has changed for them. Do you know how empty

hands can be which for many days, or weeks, or even years, have been busy waiting on a sick but beloved member of the family, and then suddenly find themselves without their accustomed responsibility? Do you know how blank life can seem when one who has always been there is in a short hour or two swept from the scene?

Here, I say, is one of your greatest opportunities, if you are interested in helping people and if you care anything about them—and if you haven't in you a natural and cultivated love for people, you had better get you some other kind of job!

What help the true pastor can bring his people at such times! It is a good rule to visit the family, and every member of the family, in case they are grown up and live in different homes, the day after the funeral; in the afternoon or evening of the same day, if the service is in the morning. Here again you will need all your resources of wisdom, tact, kindness, and understanding. This will be true, whether you are dealing with families and individuals of your own congregation, or whether you are dealing with people who do not belong to your parish, but have called on you to minister to them. Thus you have a great opening not only to serve by way of comforting sorrowful people, but often to lead people, sometimes a whole family, to Christ and into His church.

Not often, but sometimes, you will be faced with the problem of dealing with abnormal or violent or perverted expressions of grief. Sometimes there will have been a morbid attachment to the deceased, as in the case of one who has been an invalid a long time, so that the person who waited on him feels utterly lost, as shown above. Or there will be a case like that of the girl who said to me after the death of her father—and he had been a hopeless invalid for many months—"I hate God, because He has treated us wrong!" What can you say to such a person?

But do not think that the one visit as a follow-up of the funeral is enough. Stay close to your people when they are in trouble. They need you then; and they present you with a great chance to be like your Master—and incidentally to win their love as you could in no other way.

I commend to you the general and particular ministry of comfort. It is always needed. One thinks of the words of the great Prophet of the Exile, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished: for she hath received of the Lord's hand double for all her sins." Or one remembers Paul's words: "For whatsoever things were written aforetime were writ-

ten for our learning, that we through patience and comfort of the Scriptures might have hope"; or again: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Remember that the world is full of sorrow, and that you will never see a time when it is not. If you feel that you cannot deal with people in times of trouble, helping to comfort and guide them, then you had better be turning now to some other profession. One of your greatest and most sacred privileges is to bring comfort to people; personally I think that no public service should ever be held in which there is not some word of comfort for the sorrowing, either in the prayers, or in the sermon, or in both. When in the pastoral prayer you pray that God may comfort the sorrowing, have in mind some particular person or persons who are present and need comfort. This will make your prayer real, concrete, not just a matter of words or form. Such a ministry will often and indeed continually call for all the resources and resourcefulness you have—and for the grace of God.

To do it right, to seize your opportunity and make the most of it, you will have to live much with your heart, and that is a costly business. You must be genuine, never insincere or counterfeit. Your heart must be in it; you must have tears in your heart, seldom and never only in your voice.

And comfort people with hope—the assured hope of the Christian faith, and of the victory of Christ over sorrow, illness, despair and death. Give them songs for sighing, and the oil of joy for the ashes of mourning. So shall you save many from the shadows of discouragement, sorrow and despair of soul, and from spiritual confusion and error. And, for countless souls who need such help in their times of need, you can be a good minister of Jesus Christ.

W. A. STANBURY.

**THE REDEMPTION OF JAPAN\***

Japan is worth redeeming. The first of the nations of Asia to go through the industrial revolution into modern life, Japan has shown elements of strength and of character which for decades elicited the admiration of the world. Now these qualities are being bent toward ends that menace the welfare of humanity. Given proper restraint and direction, and in a better world order of mutual security, Japan should still be one of the trusted pillars of Asia. Not only is she certain to share with us our "one world" of tomorrow, she should also make her own worthy contribution to the common good.

Japan needs the Christian gospel. None of our nations is Christian. We all have pagan elements and our national policies reflect self-interest. In Christendom the church in each land is saving salt, a light that points the way. It furnishes a moral conscience and raises prophetic personalities who bring the nation to judgment.

A nation without even a sizable minority of Christians among its people exhibits a paganism of a far deeper sort. It inevitably makes its own gods; they in turn bless its every deed, and the nation runs its course without benefit of the absolute imperatives from which the "Christian" nations can never quite escape. It is of the utmost importance to the leavening of the life of postwar Japan that the Christian message be made known throughout the length and breadth of the country, and that the impact of the living Christ be brought to bear upon the entire people.

In Japan, the Christian movement numbers scarcely one half of one per cent. Christians are not persecuted, but they are not numerous enough to be heard. Nor unless they greatly increase can they be expected long to maintain an elevation of outlook very different from the enveloping society to which they belong.

The Japanese Christians have a fine quality of character. Their church organization and leadership is of a high order. In association with the churches there are numbers of excellent educational and social institutions which have the confidence of the public. Many individual Christians stand in high places. The total influence of the movement has always been and now is far larger than its numbers. Nevertheless, unaided, it is unequal to

\* "Difficulties Confronting Immediate Postwar Missions in Japan," which appeared in the January, 1945, issue of *The Bulletin*, was prepared by Dr. Iglehart for the purposes of a particular study, and avowedly deals with the problems at their most acutely difficult phase. It may be supplemented by the present article, drafted by the same author and issued by the Foreign Division of the Board of Missions and Church Extension of the Methodist Church. "The Redemption of Japan" sets forth as over against the difficulties of the occupation and immediate postwar period the hopes for a solid renewal of the mission in the long-time period beyond.

the tasks confronting it, and it is in sore danger of being overwhelmed. The sheer magnitude of the evangelization of seventy million people is beyond the capacity of this small Christian group to hope to accomplish within any measurable period of time.

The Japanese Christians well know the situation and have always been eager to welcome the co-operation of the older, larger, more experienced churches of the West. Beginning only a few decades ago as the product of foreign missions, the Christian movement in Japan has moved quickly through the difficult days of adolescence to maturity without once losing appreciation of the connection with the "sending churches." Through all the evolving phases of this development foreign missionaries have always been wanted. They have been welcomed into fellowship and given challenging tasks. This continued even during the trying period immediately before war broke, when public regulations restricted the status of the foreign workers. The very latest word from our colleagues in Japan is a pledge of welcome to future renewal of our co-operative relations.

Japanese Christians must be held within the bonds of the world church. We can help them escape the fate of a small church in a highly self-conscious nation by forming the tie with the world Christian fellowship. Although cut off by war, the united church in Japan at its first annual meeting went on record as repudiating "Japanese Christianity," clarifying its name as "The Church of Christ in Japan." This holds much promise for the future and is a challenge to us to take the initiative in extending outstretched arms to hold Japanese Christians within the world Christian family. No one can tell how influential this relationship may be through its implications in the larger international scene.

We expect to be free to work in Japan. There never has been official opposition to foreign missionary activities in Japan; indeed, there has always been the full protection of law. We expect this to continue.

In recent years Christianity has had increasing public recognition, culminating in the Religious Organizations Law in 1939, which clearly brings the small Christian movement to a parity of legal treatment with the millions of adherents to Buddhism and Sect Shinto. We have no reason to fear any change in this position after the war. Our plans presuppose a condition of freedom, both in the personal movements of missionaries and in the use of funds contributed to the forwarding of Japanese Christian work. Under the provisions of this law no distinction whatever is drawn between foreign missionaries and Japanese Christian workers. Wartime regulations did finally make such discriminations, but

these are temporary. The basic law of the land leaves the way wide open for missionary work of all kinds.

We have in view the fact of a united church in Japan. This achievement, although the consequence of war conditions, will, we trust, survive and be the solid foundation upon which all future growth of the Christian movement may be expected to develop. In any event, we are fully committed to work in and through whatever organizational form the Christian movement may take. We desire to return to Japan to serve, "not as overseers of their faith, but as helpers of their joy" in any area which there is need.

As Methodists we have a continuing obligation to do our share. The Church of Christ in Japan cannot be more than the sum of its parts. Nor has it changed its membership, leadership, or physical plant or institutions. Its work, too, has remained substantially unchanged by the organizational adjustments of recent years.

During seven decades we have struck root through the foreign mission, and as a result we have as our affiliated group in Japan what was formerly the autonomous Japan Methodist Church, the second in size of all the Protestant denominations, and one of the strongest constituent elements in the present united church. Our responsibility and opportunity to help in the postwar Christianization of Japan must be in proportion to this historic and continuing relation.

We even look forward to the resumption of co-operation with many of the same colleagues, possibly in the same regions, and institutions, and church agencies as before. There will be new forms of service, new situations, and new challenges, but our only dependable baseline for future planning is the soundly successful work hitherto carried on. The postwar plans have this deep and unbroken tie in view, and they assume an enlarging opportunity for missionary work in the days to come, growing out of a splendid past.

The renewed mission to this "enemy" people is the touchstone of Christianity's power to reconcile. A mission of forgiveness, love, and humble service from American Christians to Japanese people will not be easy. But we have no alternative. For the defeated Japanese, even our Christian brethren, it will be more difficult to receive than for us to give; but we must believe that they will rise to this challenge. Only thus may the wounds of war be healed. Our policy toward Japan may determine the whole future of our world mission, for it will show our capacity to rise above group loyalties to a common sense of mission in God's world.

CHARLES W. IGLEHART,

Professor of Missions in Union Theological Seminary,  
New York.

## DEAN BRANSCOMB IN BRAZIL

Dean Harvie Branscomb of the Duke Divinity School left Miami, Fla., by plane on May 29 for Rio de Janeiro as head of an American commission of librarians and scholars to the National Library of Brazil. He will return about September 1.

The request for this commission to assist in the reorganization of the National Library came from the Ministry of Education of Brazil through the State Department in Washington. The National Library of Brazil possesses a great store of rare historical and other materials, but in their present state these are not readily available to scholars.

Included in the Brazilian library treasures are great quantities of rare materials from Portugal sent to the New World at the time of the Portuguese Emperor's escape from the Napoleonic armies over a century ago. While housed in a magnificent marble building, the works have never been systematically arranged and have therefore been of limited use to researchers.

The Rockefeller Foundation's Division of Humanities, upon the recommendation of the American Library Association, which was consulted by the State Department, is sponsoring the work of the American commission of experts.

Associated with Dean Branscomb, commission chairman, will be William Alexander Jackson, rare book expert of Harvard University Library; Gaston Litton, expert cataloguer of the National Archives in Washington; and Miss Kathlee Emmons Clifford of the Library of Congress, also an expert cataloguer. Miss Clifford will remain in Rio de Janeiro for fifteen months, and the men of the commission will return in the late summer.

Most of the commission's work will be done in developing the library and organizing it for the use of scholars and others.

Dean Branscomb for six years was director of Duke University Libraries. During this period he made a study of college libraries for the Association of American Colleges under the auspices of the Carnegie Corporation of New York. Besides other scholarly works he is the author of the volume, *Teaching with Books*. Dean Branscomb organized the Friends of the Duke University Library. With R. B. Downs, former University of North Carolina librarian, he developed the present cooperative program between the Carolina and Duke libraries involving the exchange of the index card catalogues and the exchange of books daily between the libraries.

**RUSSELL SCHOLARSHIP ROLL CALL**

The roll call of Divinity School alumni for 1945 contributions to the Elbert Russell Scholarship Fund is now under way. The Elbert Russell Scholarship Fund was inaugurated two years ago as a tribute of the alumni to Dean Emeritus Russell. Dr. Russell retired in June, 1945, from the teaching staff of the Divinity School. The plan for the raising of this fund calls for annual gifts of moderate amounts. 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 1945 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 hope that annual gifts by alumni and friends of the school and of Dr. 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. 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.



## STUDENT ACTIVITIES

This semester one hundred and fifty-two students are registered in the Divinity School, the largest enrollment in its history.

The weekly chapel programs have been well attended, and they have provided an excellent opportunity for serious thought and worship among students and faculty members. At the first chapel program for the Spring Quarter, Dr. H. E. Spence was the speaker. His topic was "The Little Foxes."

After registration for the new semester, the students were called together by the dean to discuss informally the work of the Divinity School. An opportunity was given for questions and suggestions as to the general improvement of the school's activities. The occasion, prompted by a serious endeavor to instigate cooperation and understanding between the administration and students, proved to be appropriate and helpful.

It has been our pleasure on two occasions to have Bishop W. W. Peele as a featured speaker in York Chapel. Early in February Bishop Peele spoke, and on April 9 and 10 he came again to the Divinity School, sponsored by the Duke Endowment Association. Two addresses were delivered in York Chapel.

The last of a series of exchange lectureships between the Duke Divinity School and Hebrew Union College was held on February 7 and 8. Dr. Israel Bettan, Professor of Homiletics and Midrash of Hebrew Union, delivered a series of three lectures on "The Sermon in the Synagogue." His topics for the two days included, "The Rise of Preaching and the Early Synagogal Homily," "Characteristics of Jewish Preaching in the Middle Ages," "The Rise of the Modern Era and the Role of the Jewish Pulpit." The Jeanette Miriam Goldberg Memorial Foundation has provided for exchange lectures between various Christian seminaries and Hebrew Union College. Ministers of the two faiths are thereby brought into closer contact with each other. This is the third and final year of the exchange. Dr. W. F. Stinespring, Professor of Old Testament, will represent the Duke Divinity School at Hebrew Union in October of this year.

Dr. James A. Jones, pastor of Myers Park Presbyterian Church, Charlotte, N. C., delivered an inspirational address before the students at the regular chapel service on Tuesday, February 13. The following Monday and Tuesday the Duke Endowment Association welcomed again Dr. George L. Morelock, Executive Secretary of the General Board of Lay Activities.

Dr. Samuel M. Cavert, General Secretary of the Federal Council of Churches of Christ in America, lectured to the Divinity School and general public on February 22. Dr. Cavert's subject was "The Movement Toward Protestant Unity."

The last chapel service for February was conducted by students of the Divinity School. Led by Charles White, assisted by Murray Jones and Harley Williams, a very impressive service provided the opportunity for faculty and students alike to unite in one common faith to render an acceptable sacrifice of prayer and thanksgiving.

During a period of three days, March 6, 7, and 8, Dr. W. A. Stanbury, pastor of Centenary Methodist Church of Winston-Salem, N. C., delivered three lectures to the Divinity School and ministers of the city on "The Ministry to the Individual." His topics were: "Our Ministry in the Home and in Confidential Talk," "Serving the Sick and Bereaved," and "The Minister and the Sunny Side of Thirty." Dr. Stanbury, a member of the Western North Carolina Conference, and a trustee of Duke University, brought to the students' attention those aspects of the minister's work on which the regular curriculum can never be completely adequate. One of the addresses is printed in this issue of *The Bulletin*.

A name never to be forgotten by Divinity School students with missionary interest is that of Kris Jensen, returned missionary from Korea, who was the speaker for the annual Divinity School Missionary Institute, March 13 and 14. With his zeal and spiritual depth he led the students in discussions of the major problems of missions after the war, emphasizing the necessity of increased enthusiasm for Christ, his mission and commission. Two well-attended York Chapel programs on Wednesday, with forums and interviews on both days, contributed greatly to a renewed interest in this phase of seminary training.

In York Chapel on Tuesday, March 20, Dr. Hornell Hart led the students in consideration of "Life's Certainties." The following Tuesday service was sponsored by students, centered around the theme, "The Cross and Life." Dr. H. E. Myers spoke briefly on "Taking Up the Cross." The service was led by Ed Smith, assisted by Ray Allen. Jesse Johnson, baritone, sang "I Walked Today Where Jesus Walked." On the evening of March 29th, Dr. Henry Leonard, of the Department of Philosophy of Duke University, led a discussion in the Social Room on the subject "The Minister and the Use of Words."

The Interseminary Movement has aroused interest among the students of the Divinity School. Although government restrictions reduced the number of delegates to six, the Divinity School was well represented among a delegation of students from fourteen seminaries, at a regional interseminary conference at Warren Wilson Junior College, Swannanoa, N. C., March 22-24. The theme of the conference, led by competent leaders in seminaries

of three states, was "Our United World Missions." From Duke went Melvin Risinger, who was elected to the Regional Interseminary Council, Archer Turner, Jim Reynolds, Preston Hughes, Lester Jackson, and Ed. Cochran. With Dean Branscomb, Franklin Greene, a senior in the Divinity School, attended a set-up meeting preparatory to the National Interseminary Conference, which is to be held in June, 1947. The meeting was held at Johnson C. Smith University in Charlotte, N. C., April 4. On Tuesday, April 3, Robert Bilheimer, General Secretary of the Interseminary Movement, spoke at the regular Divinity School chapel service.

Tuesday evening, April 10, was the occasion for a forum stimulated by current interest in interracial problems. Professor C. E. Boulware of the North Carolina College for Negroes, and three faculty members of the Divinity School, Dean Harvie Branscomb, Dr. R. C. Petry, and Dr. H. S. Smith, participated in the discussion.

The Reverend Nevin C. Harner, Dean and Professor of Christian Education in the Theological Seminary of the Evangelical and Reformed Church gave a lecture in York Chapel, Friday, April 13. His subject was "What Is the Matter with the Church School?"

The Reverend D. D. Holt, an alumnus of the Divinity School and pastor of Monumental Methodist Church, Portsmouth, Virginia, was the speaker in the chapel on Tuesday, April 16. His topic for this service was "The Church and Returning Service Personnel." In the evening of the same day, Dr. Holt discussed in forum fashion "Counseling with Returning Service Personnel."

Dr. R. C. Petry admirably and unselfishly shares his wealth of knowledge and spiritual experiences with those who gather for "Petry's Prayer Group" each week. In observance of the World Week of Prayer, Dr. Petry opened for the University community new channels for spiritual growth and effectively provoked serious consideration of "the lost word."

The Methodist Board of Education and the Methodist Publishing House of Nashville, Tennessee, brought together representatives from nine Methodist seminaries for a two-day conference, April 9 and 10. The purpose of the conference was to acquaint these students and professors of religious education with the activities of the divisions of the General Board of Education and for them to offer suggestions for the general improvement of the educational work in Methodism. The Duke representation consisted of Dr. H. E. Spence, Murray Jones, Franklin Peery, Melvin Risinger, and Harley Williams.

A meeting of the Duke Endowment Association was called on

April 25 by the president, Charles Perry, for the purpose of electing officers. Those who were elected to lead this organization next year are: President, Melvin Risinger; Vice-President, Stacy Groscup; Secretary-Treasurer, John W. Carter.

The students have been this year actively engaged in intramural athletics. Early in the year two basketball games between the Divinity School and fraternities on the campus left Coach Roy Everett convinced that "their major effectiveness is in the field of religion." Softball this spring has insidiously inserted itself into the weekly activities of Divinity men. Six times the Divinity School, coached by Frank Peery, has drawn up its forces against campus competition and only three times gone down in defeat. The Divinity players have been parsimonious in the hits allowed; and, of course, attempts to steal have been thoroughly discouraged.

The annual election of officers of the student associations was held on Thursday evening, April 12. Upon recommendation of the *Christian Horizon* staff, Emmanuel Gitlin was elected editor, and Leighton Harrell, business manager. The Student Body officers, who assumed their duties on April 25, are: President, John M. Cline; Vice-President, Melvin S. Risinger; Secretary, Dan P. S. Bowers; and Treasurer, J. Paul Edwards.

HARLEY WILLIAMS.

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### FACULTY ENGAGEMENTS

DR. HARVIE BRANSCOMB preached at the Duke University Chapel on February 4, at the White Rock Baptist Church in Durham on February 11, and at Centenary Methodist Church, Winston-Salem on April 21. He participated in a discussion group of approximately twenty-five professors of theology and related subjects held at the College of Preachers, Washington, D. C., March 9-11. On April 3 he presided at a meeting, in Charlotte, N. C., of representatives of theological schools of the Southeast to make plans for a national conference on ecumenical Christianity to be held under the auspices of the Interseminary Movement. He attended a meeting of the Advisory Board of the American Council of Learned Societies, Washington, D. C., April 5-7 and a meeting of the same Board in New York City on May 5. Dr. Branscomb gave a lecture on race relations at Louisburg College on April 17, and he spoke at a retreat of the ministerial students of High Point College held near Randleman, N. C., on April 21. Dean Branscomb has recently been appointed to the Board of Editors of *The South Atlantic Quarterly*.

DR. JAMES CANNON, III, attended a meeting of the Professors of Missions Group in New York on April 14.

DR. KENNETH W. CLARK taught a course on "Acts of the

Apostles" in the Christian Workers' School at Knoxville, Tenn., March 5-9. He participated in the Spring Retreat of the Y.M.C.A. of Pfeiffer Junior College at Morrow Mountain State Park April 20-22 and preached the commencement sermon at Louisburg College, Louisburg, N. C., on May 27.

DR. HORNELL HART, on January 25 addressed the women of the University of North Carolina on the subject "Men and Women in Wartime." On February 11 he preached at Forest Hills, N. Y., and addressed the Friends' Meeting at Haverford, Pa. On February 12, before the Sociological Honor Society of the University of North Carolina, he discussed a paper by Professor Rupert P. Vance. On February 25 he addressed a race relations meeting at Boydton, Va. On March 8 he spoke to the Raleigh chapter of the American Association of University Women, and on March 9 addressed the servicemen's wives at the First Baptist Church in Durham. On March 11 he preached at Guilford College under the auspices of the Young Friends and on March 25 preached in Germantown, Pa. On April 20 he addressed the annual meeting of the Family Service Society at Richmond, Va., and on April 29 preached at Forest Hills, N. Y. On May 6 he spoke at the Catawba College Vespers and on May 27 preached at Forest Hills, N. Y. On May 30 he gave the commencement address at St. Augustine College, Raleigh, N. C.

PROFESSOR H. SHELTON SMITH, on March 15, spoke at a "Seminary on the American Negro," conducted at the University of North Carolina under the direction of Dr. Howard W. Odum; on March 20 he delivered a sermon in the Lenten Series at Central Congregational Church, Atlanta, Georgia; on March 25 he gave the vesper address at North Carolina College for Negroes; on May 24 he read a paper before the Commission of the International Council of Religious Education that has been established to restudy the philosophical basis of Religious Education; on May 27 he delivered the baccalaureate sermon at the commencement of Wake Forest High School; on June 7 he gave the baccalaureate address at the commencement of the high school at Wilson, N. C.

DR. H. E. SPENCE recently attended a meeting of professors of Religious Education of Methodist seminaries held in Nashville. These professors, and representative students from their respective institutions, were guests of the Board of Education and were invited to Nashville to inspect the work and examine the program of the Board. Students accompanying Professor Spence were Murray Jones, Frank Peery, Melvin Risinger and Harley Williams. Professor Spence preached the Palm Sunday sermon in the Duke University Chapel. His Choral Communion Celebration was observed on Maundy Thursday evening as it has been for the past eight or ten years.

## THE DUKE UNIVERSITY DIVINITY SCHOOL LOAN LIBRARY

On January the twelfth, nineteen forty-four the Loan Library was established by the Divinity School of Duke University as a service to ministers of all denominations. Since that date more than three thousand books have been borrowed by two thousand ministers representing twenty-seven denominational groups. Though books are not sent overseas, loans have been made to ministers in every state in the Union.

The response of the ministers has been so great that it has been necessary to establish a special 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.

### PROCEDURE TO BE FOLLOWED

1. Two books may be borrowed at any one time.
2. The books are loaned for a period of one month.
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 Divinity School Library, Duke University, Durham, North Carolina.

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#### SUGGESTIONS INVITED

The Divinity School of Duke University takes pleasure in making these books available to ministers of all denominations. It is our hope that this Loan Library will continue to be heavily used. Suggestions are invited as to ways in which this service can be made most effective.

## 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 Westminster Historical Atlas to the Bible.* Edited by George Ernest Wright and Floyd Vivian Filson. Philadelphia: The Westminster Press, 1945. 114 pp. \$3.50.

This up-to-date, scholarly and attractive work is a credit to author and publishers. It is one of the Westminster aids to the study of the Bible, a companion piece to the *Westminster Dictionary of the Bible* recently revised by Dr. Gehman.—J. C.

*They Found the Church There. The Armed Forces Discover Christian Missions.* By Henry P. Van Fusen. New York: Charles Scribner's Sons, 1945. 148 pp. \$1.75.

This interesting and convincing little volume is made up largely of testimonies from men in the armed services of the United States to the value and significance of Christian missions in the various parts of the world where the war has taken them. This "laymen's inquiry," remarks Dr. Van Dusen, "embraces the whole world. It is fortuitous, not carefully organized. It is being conducted not by college professors and scholars, but by hard-bitten soldiers, sailors, airmen and marines of the armed forces of the United Nations. So far as can be judged, the verdict they are returning is almost altogether favorable. Instances of complete 'about face' from indifference, skepticism or derision to ardent enthusiasm pile up by the hundreds."—J. C.

*Highroads of the Universe: An Introduction to Christian Philosophy.* J. Glover Johnson. New York: Charles Scribner's Sons, 1944. xiv + 316 pp. \$2.50.

The author describes the universe as modern science sees and undertakes to show the bearing of such facts upon religion. He compares Christianity with the other great religions, explains the nature of it, and presents its principles as offering the only practical solution for the world's political, racial, social, and economic problems.—G. T. R.

*Pascal: Genius in the Light of Scripture.* Emile Cailliet. Philadelphia: The Westminster Press, 1945. 383 pp. \$3.75.

These flashes of insight into the life of genius are the product of a discriminating study by a man who is, himself, deeply gifted in literature and theology. Though only one part of continuing researches, this book follows the scintillating author of the *Pensées* and the *Lettres Provinciales* into the Bible that was the center of his existence. The superb notes fulfill M. Cailliet's avowed desire: "It is hoped that they will furnish the reader with incentive for further study of Pascal. A book should be, not a grave, but a cradle."—R. C. P.

*Meet Amos and Hosea.* Rolland Emerson Wolfe. New York: Harper and Brothers, 1945. xxx + 180 pp. \$2.00.

Here is a refreshing new book on the two most important prophets in the Book of the Twelve by the Old Testament teacher at Crane Theological School. Professor Wolfe advances some challenging hypotheses, such as that of Amos and Hosea, like Jesus, did no writing themselves; that Amos preached in Samaria and Gilgal, but was prevented from giving his address at Bethel by the authorities and suffered martyrdom there; that Hosea's wife was stoned to death for adultery according to Israelite law instead of being taken back and forgiven by the prophet; and that Hosea also was probably martyred. But these intriguing speculations are a minor feature of the work which is notable for its emphasis on the prophetic demand for righteousness.—W. F. S.

*The Relevance of the Bible.* H. H. Rowley. New York: The Macmillan Co., 1944. ix + 192 pp. \$1.75.

In the winter number of this *Bulletin* we noticed *The Relevance of the Prophets* by R. B. Y. Scott. Here is a similar treatment applied to the entire Bible. People are naturally asking today, What is the modern relevance of ancient Scripture? And lovers of the Bible are naturally trying to answer. What, for instance, it is asked, can the Bible or the prophets do for one who is trying to find out how men can make a better world, or for someone with a broken heart? Wolfe (see notice above) says that the prophets called and still call for "justice, ethical religion, and righteous living, with the elimination of oppression and the selfish rivalries of group with group." Scott points to the prophets' "clear enunciation of man's social responsibility before God," their teaching of God's "real presence in history," their "spiritual world-view," and the "depth of moral earnestness" which we can gain from them. Rowley, viewing the Bible as a whole, naturally puts considerable emphasis on the New Testament and the revelation in Christ. Christ is the supreme revelation, but the Old Testament is indispensable as background and preparation. Rowley says more about comfort and salvation for the individual. We read of the "indwelling presence of God's spirit" and that God "stoops to share our experience that He may lift us up to share His life." And the cross of Christ has regenerative power. Tragedy is swallowed up in hope. If men and nations will yield themselves to God and Christ today, hope will again grow out of tragedy. This is Rowley's approach to the modern relevance of an ancient message.—W. F. S.

*Pastoral Work.* Andrew W. Blackwood. Philadelphia: The Westminster Press, 1945. 250 pp. \$2.00.

The author has written several books dealing with the practical work of the church. This latest volume is published at an opportune moment. It will be welcomed by a growing number of ministers who in recent days have been rediscovering the importance of pastoral work. Young ministers wishing to become most effective in service to their parishioners will receive much benefit from reading the book.—J. M. O.

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THOMPSON, EDGAR TRISTRAM, A.B., A.M., Ph.D.  
*Assistant Professor of Sociology*

WIDGERY, ALBAN GREGORY, B.A., M.A.  
*Professor of Philosophy*





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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 John Cline, 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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## DUKE DIVINITY SCHOOL CONVOCATION FEBRUARY 11-13, 1946

Many readers of this issue of the *Bulletin* will have seen an announcement of the initiation of a winter Convocation for ministers and interested laymen of all denominations to be held at the University February 11, 12, and 13, 1946 under the auspices of the Divinity School. This promises to be an important occasion for the religious leaders of this region.

This Convocation should be credited to the Alumni of the Virginia and the Western North Carolina Conferences. More than a year ago the Virginia alumni raised \$200 and challenged their classmates in the Western North Carolina Conference to do the same, the funds to be used to provide a lecturer for a winter assembly or convocation. North Carolina responded, and in due time \$400 was made available to the Dean for this purpose. In the meanwhile the O.D.T. had cancelled all conventions and conferences, and the use of the funds had to be indefinitely postponed. As soon as the regulations referred to were withdrawn, a Convocation was planned for 1946.

The Convocation will be built around a series of three lectures to be delivered by the Reverend Henry Sloane Coffin, President Emeritus (since last June) of Union Theological Seminary in New York. President Coffin's lectures will deal with "God's Word for Today." In the afternoons of Monday and Tuesday, February 11 and 12, a forum will be held on Pastoral Counseling led by Professor H. G. Werner, himself a minister with a rich experience in this field and now a member of the faculty of Drew University. The Reverend Harold Cooke Phillips, Pastor of the First Baptist Church of Cleveland, Ohio, will preach to the Convocation in the University Chapel at noon on each of the first two days. Evening addresses will be given by Professor Reinhold Niebuhr of Union Theological Seminary, New York, and by

Bishop G. Bromley Oxnam, of the Methodist Church, the President of the Federal Council of Churches of Christ in America. The final morning program on February 13 will be devoted to the subject "The Church and the International Order" with Mr. John Foster Dulles, distinguished statesman and churchman delivering one of the addresses, and Bishop Oxnam a second one.

While the complete program cannot be given at the time this issue goes to press the schedule is virtually complete and will be as follows:

MONDAY, FEBRUARY 11

10:45 a.m.—"God's Word for Today"—First Lecture by Dr. Coffin.

12:00 m. —A Service of Worship in the University Chapel, Dr. Phillips preaching.

3:00-4:30 p.m.—"Pastoral Counseling"—A Forum by Dr. Werner.

8:00 p.m.—Address: "Protestantism and the Future of America"—Professor Reinhold Niebuhr.

TUESDAY, FEBRUARY 12

10:00 a.m.—"God's Word for Today"—Second Lecture by Dr. Coffin.

11:00 a.m.—Not finally arranged.

12:00 m. —A Service of Worship, Dr. Phillips preaching.

3:00-4:30 p.m.—"Pastoral Counseling"—Second Forum by Dr. Werner.

8:00 p.m.—Address—Bishop G. Bromley Oxnam.

WEDNESDAY, FEBRUARY 13

10:00 a.m.—"God's Word for Today"—Third Lecture by Dr. Coffin.

11:00 a.m.—"The Church and the International Order."—Mr. John Foster Dulles.

12:00 m. —"The Church and the International Order."—Bishop Oxnam.

**A MESSAGE FROM DEAN BRANSCOMB**

By the time this *Bulletin* reaches you we will be well along in another academic year. It has begun busily certainly and, we think, auspiciously. We had expected the enrollment, which last year reached its high point, to do a nose dive this year because of the drying up of the supply of college graduates entering the ministry. Actually we are only slightly down from last year and before the year is out will probably be up to or above last year's figure. The spirit of the School is good. Attendance at York Chapel, probably our best barometer of morale, has been excellent thus far.

The new members of the faculty have greatly strengthened our program. You will be interested in what they are teaching. Professor Cleland has courses on Sermon Construction and on Materials for Preaching. The latter course deals this semester with preaching from the Bible, and in the spring will deal with preaching materials to be found in biography and literature. Mr.

Rudin is engaged in supplying the basic course in speech to both first-year men and Middlers. In the spring he will give an advanced course dealing with the reading of the Scriptures, liturgies and related materials. Training in Homiletics thus for the first time is adequately provided for. Professor Cushman has a required course on the content of the Christian faith, and advanced courses on Christology, the Theology of the Nineteenth Century, and Philosophical Theology. Mr. Young has a good class in Beginning Greek, a course on the religious ideas of the later books of the Old Testament, and next semester will give a course on the Theology of the New Testament. He also is assisting the Dean's office in counseling students and in other matters.

Like all other institutions we are deeply involved at present in an effort to meet the problems of the returning service men. The correspondence with chaplains and others in the armed services is very heavy, and it is evident that there is a widespread desire on the part of these men to take advantage of the year or more of study which the Government has made available. To meet their needs the faculty has voted to accept returning service men into classes whenever they can arrive, adjusting the credit as fairly as possible in each case, and also to organize special courses for these veterans whenever as many as eight request them. Funds to supplement the aid provided by the Government, where necessary, have been made available by the Methodist Church, and no doubt similar funds will be supplied by the other denominations. The great problem for these returning service men is that of housing. Most of the chaplains and a good many of the others are married and naturally wish to be with their families on their return. Durham, as some of you know, has had an acute housing shortage throughout the war. We have tried several ways of solving this problem, though none of them as yet has been very successful. An apartment house for married theological students is badly needed, and until we get it we will continue to be in difficulties not only in the case of the returning service men but also continually for other mature students. It is no consolation that most other schools are finding themselves in the same difficulty.

Probably the most important development of the year, apart from the additions to the faculty, are the plans for the Divinity School Convocation to be held in February. We regard this not simply as another meeting, nor as complete in itself, but as part of a larger program. I should like for the alumni to understand what we have in mind in this area so that they can help us find the best means of achieving the results intended.

There are two kinds of service an educational institution on

the graduate professional level owes to its constituency over and above that of training younger men to carry on its work. One is the service of endeavoring to solve problems which cannot be adequately dealt with by individuals immersed in the pressing duties of the profession. Sometimes these problems require expensive equipment or libraries for their investigation, usually they call for specialized knowledge in one or more fields, sometimes simply for freedom from other duties for their study. The problems to be solved include both practical ones and the more important and difficult ones of intellectual understanding and relationships. This service is what is commonly called "research." If it is not carried on, the profession suffers. The second kind of service is that of assisting men in the field—in our case, ministers—in continuing their own self-education.

This second type of service becomes more and more important when one reflects upon the changing character of contemporary society and the nature of education. When a college degree was a rarity we tended to think of the A.B. graduate as an "educated man." If he was a minister and also had a B.D. degree, he certainly qualified for that description. But no one really ever becomes finally educated. The world changes, and the answers learned in school no longer fit. New problems emerge, problems not dreamed of by the curriculum of ten years before. With increased experience and maturity one often realizes that earlier study was carelessly or superficially done. Education—we have all said it on commencement occasions—is a process, not a condition. You may recall that when you graduated from Duke the President merely conferred upon you "this honorable distinction." Your education is your own affair.

This being so, the relationship of a school like the Duke Divinity School to its alumni should be a continuing one, not merely that a gentle rain of contributions might bless the academic landscape, but that guidance and direction for further study may be constantly present and necessary materials made available where needed.

Both of these forms of service the Divinity School recognizes as real obligations, not merely as decorative additions to its work. The former, the problem-solving or research function, we have not done much about as yet except to encourage individual faculty members to engage in such work. The second is developing to the point where we may think of it as not merely an admitted obligation, but as a policy of the School. At present we are undertaking this service in several ways.

There is in the first place the service to ministers within physi-

cal reach of the University. For a number of years Professor Hickman has directed the Phillips Brooks Club, which has provided weekly lectures and discussions for the ministers of the vicinity. This club, interrupted by the war, has now resumed its regular activity. Recently the work of the club has been supplemented by a series of lectures in York Chapel to which the ministers of the vicinity are regularly invited.

A second service is the Ministers' Loan Library initiated by Dean Garber. This has proved a great success. During the last fifteen months it has loaned nearly fifteen thousand books to more than three thousand ministers. More remarkable still, with the exception of three books in the possession of a minister at the time of his death which his widow hopes to locate and return, not a volume has been lost. This is a theological school off the campus of first importance.

The third line of service is the Convocation which is being initiated this next February and which in one form or another will no doubt become a regular feature of the year's program. The Convocation will enable the preachers of the state and neighboring states to see and hear a number of the outstanding leaders of Christian thought and work in the country.

How can this endeavor to provide stimulus, direction, and materials for continued study after graduation be further developed? What comes next? The Loan Library has considered making up lists or packets of books on special topics. If so, on what subjects? A short school at the University planned for small numbers and for serious work seems to some of us a promising experiment. We would have tried it this year, in fact, except for the rush of students which has filled the university dormitories. If we undertook this, when would be the best time? Your comments on these and other points are invited. But, and with this I close, such a continuing program is of value only to those who make use of it. Perhaps we will see you at the Convocation in February.

HARVIE BRANSCOMB.

## THE NEED FOR CULTURAL PATHOLOGY IN THE THEOLOGICAL CURRICULUM

I prize very highly though I am sobered by the invitation which is mine to be present at the Duke Alumni banquet of the North Carolina Conference and to speak to you this evening. Such occasions serve not merely to revive old and mellowed memories of past activities and interests but also to renew the ties between Alma Mater and her children which sometimes grow tenuous with the years and the pressure of mature ministerial duties. I suppose this event in the conference calendar is an effort to keep you from forgetting us and to keep us from forgetting to what end we labor in the work of ministerial education.

I will not say that, by observation of you, we are stimulated to better things, but I believe it is authentic to say that neither Duke nor any theological school can be content with past performances. Tennyson was right that "time makes ancient good uncouth," and the surest proof that any achievement is dated is the too confident assumption that it is permanent.

It is my own opinion, and not necessarily that of my colleagues, that theological education has a long way to go to present us with ministers of the gospel who are able to fully match the hour in which we live. Some of you will agree, and will also wish to add that theological education alone is insufficient for the task. In that I will concur; but surely this can be said: that the Spirit of God is better honored, better housed and better implemented by a trained intelligence than by an untrained one. Whenever this is not so, it is not the training as such which is the hindrance but the *kind* of training.

Among other things which theological education ought to effect is to teach prospective ministers the folly of preaching in a vacuum. I mean the foolishness of preaching in relative ignorance of the true character of the intellectual and moral climate in which people actually live and upon which their secular life is nourished. It is, of course, imperative that Christian ministers understand the Eternal Gospel, but the Eternal Gospel unrelated to the burning issues of current historical existence and to the cultural trends of contemporary society is too eternal. It is so eternal as to be irrelevant, and so irrelevant as to be powerless to shape and mould effectively the course of society in flux. I hazard the opinion that such precisely is the case in the instance of a large proportion of Protestant preaching.

The result is a continually widening gap between Christianity, in its institutional expression, and the main stream of modern



transitional culture. This culture we decry as becoming more and more secular, but the fault, while not altogether, is partly our own. There is too much preaching in a vacuum—preaching to people, the common work-a-day elements of whose lives we do not fully understand. Thus preaching is shadow boxing, blows that are planted only on the air. One wonders whether there is not too much reliance upon the Eternal Gospel, too much of easy utterance about Jesus Christ, the same yesterday, today, and forever. Christ *is* the same, but His eternity consists in this, that He has something to say and do for today that He did not need to say and do for yesterday. But is it not a fact that much Christian preaching is an exposition of what Christ said to yesterday? It is precisely this lag, in the gospel as preached—between yesterday and today—which constitutes the irrelevancy of so much of the Churches' word to the world.

It is this static conception of the gospel which is rendering it sterile in the mouths of those who utter it. The gospel cannot be conceived as an eternal entity or truth which can be learned once for all in theological seminaries or anywhere else. The gospel is what it says today. The eternity of the gospel is its unlimited power of expansion to embrace and illuminate the new needs of man in history. The gospel can only be known when it is known in relation to the cultural epoch to which it addresses itself. It follows that no one can be a minister of the gospel who does not understand with some clarity the intellectual climate and the maladies of his age.

The minister must be able to diagnose the disease of culture as well as possess understanding of the medicine. If not, the medicine will be harmful rather than curative, or, perhaps as bad, it may be quite harmless. To long we have assumed that by being fervent about the gospel we could escape the sin of the Laodiceans. The fact is that our gospel is still cold unless it focuses on the actual world and strikes some fire.

The fundamental error of theological education is that it has regarded the gospel as a definable entity in abstraction from history. It has taught medicine and therapy while neglecting pathology. There is nothing which the theological curriculum needs more than some diagnostic courses in the history of social and intellectual culture since the Renaissance. Apart from this sort of emphasis, neither understanding of the gospel as an historical entity and tradition nor expert training in techniques of propaganda will avail very much to counteract the drift toward increasing Christian irrelevance. I would like to clarify these generalizations by an example—an example of Christian innocence in

the sphere of the political order which may indicate that, with the best intentions, often we know not what we do.

I refer to Protestantism's frequently uncritical alliance with the popular defense of democracy and free private enterprise. Many good Christian believers in democracy are made somewhat uneasy by observation of the sort of colleagues they have sharing their defense of democracy. They observe that their associates are not only large and small commercial people, but also that frequently the life values of these folk are essentially mundane, sensuous and secular. What is more, they observe that a good many of these defenders regard free private enterprise and democracy as virtually identical. In view of the frequent tacit or overt irreligion of their colleagues these Christian folk, who hold to the supremacy of moral and spiritual values, are baffled to understand how they can be "unequally yoked together with unbelievers."

Now let us apply this general circumstance to the case of an hypothetical Christian minister, who, when he arises on an occasional Sunday to say a word for democracy and the dignity of man, discovers that the heartiest back-slap and the staunchest commendation about hitting the nail on the head this morning comes from those members of the congregation who have something more than casual interest in the present economic arrangement of things.

The fact of the matter is that the minister and the pew bypassed one another that morning. The minister was talking about the rights and dignity of man under God. The pew was interpreting, and the pew said: "This is a resounding defense of free private enterprise!" The minister was perplexed, but the sermon was a success because everybody was happy except possibly the few workers in the congregation who were concerned to understand how the ceaseless struggle for economic existence was agreeable with the Christian doctrine of the dignity of man and whether political democracy was really sufficient to secure that dignity.

Now there was a complexity in the elements of this situation and one component in particular about which the minister was unclear. It was this which made him irrelevant. He was ignorant of the intellectual history of democratic society. The minister did not know the real nature of the philosophical world-view with which democratic theory of government was associated at its inception. Second, he did not know that historically democratic government was conceived negatively to hold in check the self-interest of men beyond reasonable limits. Third, he did not know that democratic government was inaugurated in close *rap-*

port with the *laissez-faire* or "non-interference" theory of Adam Smith and other eighteenth century political economists.

Now I agree that the minister's ignorance was excusable in the sense that most other people share it. But that does not abate the fact that the minister was talking about one thing and the pew understood something else so that the minister was talking to little purpose except to be misinterpreted both by the economic conservative and by the poor. But let me be more precise about the nature of the ignorance which made the minister ineffective.

The sum of it may perhaps be put this way: there was confusion concerning the real foundational principles of democracy. The opinion probably entertained by the minister has been stated by James Bonar in his *Philosophy and Political Economy*. The minister believed that the rights of man recognized in the historic American and French Declarations are "a logical result of the Christian principle of the equality of men and the value of each individual soul." Therefore the minister defended democracy. But even if this is a true judgment, there is another foundation of democracy about which the minister is innocent; and, therefore, his defense is uncritical and he plays into the hands of those whose support of democracy is differently motivated.

Another conception allied with democracy in its foundation is also observed by Professor Bonar. It is based upon a non-Christian positivistic view of man expressed by Adam Smith. It goes thus: "every man is by nature first and principally recommended to his own care—every man, therefore, is much more deeply interested in whatever immediately concerns himself than in what concerns any other man." Adam Smith did not read this to imply, with Hobbes, a state of war. No, he assumed that the common good was achievable if every man was free to look out for his own interests largely uninhibited by governmental arrangements. Thus he evinced the opinion: "Private interest is most likely to coincide with the public interest when action is left most free."

As Professor Bonar observes, this principle is the theoretical basis of "non-interference" economics and was embodied in the late eighteenth century conception of democratic government. Democracy was conceived negatively as that form of government which secured to the franchised the goods or values which their economic interests defined by removing and keeping removed those artificial arrangements of the state which presented barriers to men's free pursuit of their own interests. We cannot therefore be surprized to observe that the fourth article of the French *Declaration of Rights*, 1789, defines political liberty negatively:

“Political liberty consists in the power of doing whatever does not injure others.” Nor are we surprised to observe again Jefferson’s famous dictum: “That government is best which governs least.”

Thus the other concealed foundational principle of democracy is a secular view of man, derivable, in part, from the scepticism of David Hume—a view of man as a *rightly* self-interested being, whose rights consist in the pursuit of material values untrammelled by governmental interference save where he infringes upon the rights of others. Incidentally, the heart of the problem of democracy today is that infringement upon the rights of others is not fundamentally political but economic in character. Behind the theory also there lies the eighteenth century mechanistic world-view of Adam Smith to the effect that, as the celestial order is a product of individual bodies pursuing their separate way to a universal harmony, so society is the product of isolated men pursuing their material interests to a universal good.

It will be manifest to the Christian minister, when informed, that this view has nothing in common with the Christian conception of man as an object of Divine love nor with the teaching of obligation to neighbor. The Christian will agree that man is self-interested and that this egocentrism is the root of evil; but, therefore he will not attempt to found society upon it nor legitimize the society so formed by appealing to the reality of evil in human nature as that which justifies it. Non-interference economics rationalizes a theory of economy by appealing to an evil reality in human nature which the gospel is set to extirpate.

The preacher means by democracy the dignity of man, but others mean by democracy, and with considerable historical correctness, free-private enterprise and a “non-interference” theory of government.

I have by now perhaps made clear my point about the situation of the hypothetical minister. He was preaching in a vacuum. He was not able to make the sort of critical distinctions concerning democracy which would permit him to commend its virtues without subscribing to its defects—defects is too mild a term—without subscribing to its downright anti-Christian components. Thus the minister, and a lot of us, find ourselves “unequally yoked together with unbelievers.” Thus our pronouncements are not merely harmless; they are harmful. By us all unwittingly the Eternal Gospel is allied with that which is antithetical to it. In short, we know not what we do; and Christ, in our proclamation, is perhaps the same as yesterday, but he has, in us, no relevance for today.

It seems, therefore, not unsuitable to observe that, if the theological seminary is to produce men equal to the hour, it has need to instruct men in the nature, diseases, and agony of the hour. It should introduce some courses in cultural pathology. This is something more comprehensive than social ethics. It is an inquiry into modern social and intellectual history wherein lie the springs of modern secular mentality with which the true Church is at war. But the task cannot be left to the work of seminary instruction. We cannot wait until this new emphasis takes effect. The working ministry can immensely increase its effectiveness by diligent reading in the literature of social philosophy from Machiavelli to Marx and Nietzsche and beyond. A month's living with the works of R. H. Tawney, Peter Drucker, or Edward H. Carr would do more to clarify the minister's mind on the issues of contemporary culture than any amount of reading in the usual ministerial trade journals.

ROBERT E. CUSHMAN.

[This address was delivered by Dr. Cushman at the Duke Alumni Dinner of the North Carolina Conference at Goldsboro, N. C., on November 10, 1945.]

### METHODISM IN GERMANY

For two days, September 19-20, I visited at Berlin Bishop F. H. Otto Melle, bishop of the Germany Central Conference. It was one of the most wonderful experiences that I have had since coming to Europe and North Africa.

Bishop Melle, now seventy years old, has played an important role in European Methodism. He was one of the pioneer Methodist missionaries in Austria, Hungary and Yugoslavia. He served from 1920 to 1936 as president of our Methodist Theological Seminary at Frankfur-am-Main and has been bishop of the Germany Central Conference since 1936. He has made ten trips to America and has been a member of several General Conferences.

Bishop and Mrs. Melle have suffered much during World War II. Because they remained in Berlin during the entire war they faced the dangers incident to the bombing of the city. Bishop Melle says that during the last three months before surrender there was bombing both day and night. Twelve incendiary bombs dropped on the episcopal residence but were extinguished by Bishop Melle. His neighbor's house was completely destroyed by a bomb which also damaged the episcopal residence.

The Russian army entered Berlin not far from Bishop Melle's home and immediately twelve Russian soldiers took over the residence. Bishop and Mrs. Melle were placed in a room in the basement and Mrs. Melle was forced to cook for these soldiers. Since the Berlin water system had been wrecked the soldiers compelled Bishop Melle for months to carry water for them from a place nearly one mile away. His watch and some other property were taken by the soldiers but Bishop Melle is happy that his library was not destroyed. A drunken Russian soldier struck Bishop Melle on the head with the episcopal seal. If it had been a straight blow it would have killed Bishop Melle.

The Russian soldiers remained in the episcopal residence until July 5 when this section of Berlin was assigned to the American forces. His neighbors told Bishop Melle that because of his former contacts with America he should go immediately to the American officials. His reply was that he knew there would be Methodists in the American army and that they would visit him. The first day after the Americans entered Berlin Bishop Melle says there was a knock at his door and there was Chaplain W. F. Overhulser of the Iowa-Des Moines Conference. Chaplain Overhulser brought Bishop Melle his first news since the beginning of the war of American Methodism and also copies of *The Christian Advocate*. Bishop Melle says that never before in his life did

he read a church periodical with such interest, for six years had elapsed since he had seen a *Christian Advocate*.

I was happy to find Bishop and Mrs. Melle in apparently good health despite their age and the lack of proper food. The bishop has lost sixty pounds in weight and laughs at how he can now wear old clothes discarded years ago as being too small. Bishop Melle says that since 1939 Mrs. Melle has not had a real day of relaxation.

Bishop and Mrs. Melle have three children and the war has brought much sorrow to this once happy family. A son, Otfield, served in the German army and is now a prisoner of war in Bavaria. There has been no direct news from him but it is reported that he is serving as an interpreter in a prison camp. One daughter, Irmgard, married Erwin Schneider, who at the outbreak of the war was pastor of our Methodist Church at Vienna. He became an army officer but there has been no news from him since surrender. It is not known whether he is a prisoner or is dead. During the war Mrs. Schneider and her two small children went to Freudenstadt which is now in the French Zone of occupation. No letter has been received from her for many months. A second daughter, Edith, serves as secretary to Bishop Melle.

The Melle household is without proper and sufficient food. There has been no butter in the house since April. The main food is bread and potatoes. Bishop Melle is allowed one pound of bread each day with smaller amounts for Mrs. Melle and Edith. The price of potatoes has soared so that the amount of potatoes that once cost two marks now costs one hundred marks. When Bishop Melle made a trip a few weeks ago to Saxony the only food that he could take with him consisted of boiled potatoes. He says however that he was the envy of all in the car when they saw him eating cold potatoes.

The Melle household faces the serious problem of fuel shortage this winter. Mrs. Melle and Edith are in need of warm clothing and Bishop Melle would like to have some woolen jackets and sweaters to wear under his coat in his unheated rooms this winter. He also desires woolen socks. His needs, however, as he states, are simply those of all German Methodist preachers and their families.

Transportation is a serious problem for Bishop Melle. He has been able to make only one trip outside of Berlin since the surrender. It took him two days and one night to go to Chemnitz which in normal times could have been reached in four hours. He traveled in a cattle car that had no seats but Bishop Melle says he was fortunate to have enough space to put down his bag

and he could sit on it part of the trip. When he changed trains at Bitterfield he had to wait seven hours during the night without adequate protection from the elements. His train was so crowded that in addition to those standing in the cars there were one thousand people on top of the freight cars. In order to reach Methodist services in Berlin Bishop Melle often walks for three hours to the place of assembly and then after preaching has a three hour walk returning home.

During the war Bishop Melle was subjected to the arbitrary regulations of the Gestapo. His correspondence was examined and censored. He therefore told the pastors and district superintendents to avoid mentioning political matters in their letters to him. Bishop Melle says that his most severe examination was when the Gestapo came into possession of an open letter written by the late Bishop James Cannon, Jr., to President Roosevelt urging that America should intervene to put down the Nazi barbaric atrocities. I wish Bishop Cannon were living today to know that his open letters were read by the German Gestapo officials who demanded that Bishop Melle take steps to make Bishop Cannon cease writing such material. In addition to his own personal suffering Bishop Melle witnessed the physical destruction of our Methodist property. The Book Concern in Bremen and the large deaconess property at Nuremberg have been completely destroyed. The property at Nuremberg was bombed three times; it was repaired twice but the third bombing was so devastating that rebuilding was impossible. At Nuremberg there is not a single room left in our eight Methodist churches; only a small rented room has been secured for the entire Methodist group in that city. In Berlin, where we had twelve churches, all the larger churches have been destroyed with some small damaged chapels still useable. The general opinion is that two-thirds of the Methodist property in Germany has been destroyed. Bishop Melle estimates that at least \$2,000,000 is needed to restore the property.

The normal Methodist program has been disrupted by the war. For eighteen months before surrender Bishop Melle found it difficult to travel. There have been no sessions of the annual conferences since 1942. Since there was no exemption in Germany for clergymen, seventy per cent of the Methodist pastors were conscripted for military service. Bishop Melle knows of ten pastors who were killed and of twenty-five who are now prisoners of war.

Many Methodist laymen died as soldiers on the battlefield or as civilians in air raids. When I preached for Brother George Haug in our Frauenlob Church in Munich he said that eighty per cent of the men in his church had been in military service and that



seventy per cent of the young men had been killed. He says that this figure may be too high for all the Methodist congregations but that every church has lost many young men in battle.

German Methodism faces the problem of taking care of the homeless and refugee Methodists. Bishop Melle tells how that wherever these people go they seek immediately their Methodist brethren and renew their church membership. Although all German Methodists are in desperate condition yet the more fortunate members endeavor to help their needy brethren. For example in some services a second collection is taken which consists of passing baskets in which people put pieces of bread which they sacrifice from their small rations of food.

During the war the Methodists supported the church very liberally and Bishop Melle was able to collect a war relief fund. An endowment for the retired preachers was also started. These funds were in banks but now since surrender these accounts are frozen and may never be available. As Bishop Melle says, all the preparations made for the time of need which was expected after the breakdown of Germany were in vain. Bishop Melle has received no salary since April.

It requires a courageous man like Bishop Melle to be able to remain optimistic as he views the physical destruction of Berlin. I have seen many bombed cities in Germany but Berlin has suffered most. The reports in the American press of the physical destruction of Berlin have not been exaggerated.

I endeavored to render assistance to Bishop Melle and his family. I gave them all the food that I had with me for I have learned to carry food as I travel through war-torn Europe. It was also happy that I was able to change some travelers' checks into German marks which I gave to Bishop Melle as a token gift from the Methodist Committee for Overseas Relief. Bishop Melle declared that this gift caused him to think of how the ravens had brought food to Elijah. Miss Melle remarked that now perhaps they would be able to secure a stove for the winter.

In view of the present suffering in German Methodism an exhortation for relief assistance is hardly necessary for American Methodists. The German Methodists are our brethren. Wars and tragedies do not sever the bond in Christ Jesus that unites Methodists in all parts of the world.

My visit with Bishop Melle gave me an opportunity to learn more about the present religious situation in Germany and the future program and prospects of Methodism in that nation. Bishop Melle confirmed my opinion formed on a previous visit in June that already there is a renewed interest in religion on the

part of the people. There are many indications of a religious revival in Germany.

Bishop Melle holds that after the dreadful experiences of the past decade many Germans are realizing that without God and the Bible they go astray. People who were for many years given only political harangues and war news are now hungering for the Word of God. "What an opportunity," exclaimed Bishop Melle, "to preach at present the gospel to these hungry, humiliated, shocked people."

In their personal and national tragedies many persons are finding basic satisfaction in religion. I attended a Methodist testimony meeting in Munich where at least twelve persons spoke. They stressed the fact that despite their present condition God was truly their refuge and strength. One lady who had lost all her earthly possessions during the war said: "I have no home, no table, no bed, but I have Christ and He is more than all this and I have found Christ in my troubles."

Large crowds attend Methodist religious services. There are reports of thousands attending evangelistic meetings. Bishop Melle says there are conversions as in olden times. It was thrilling to witness the admission of sixteen new members into our Frauenlob Church, Munich, on September 9. I think that is indicative of the trend in the German Methodist churches.

Young people are returning to the churches. During the period of Nazi control there were severe restrictions upon the youth program in the churches. With the lifting of these Nazi pressures the church is again able to reach the youth. For example on Sunday, June 17, when I visited Frankfurt-am-Main one hundred young people near the Methodist Theological Seminary met for a religious service, something that could not have happened under Hitlerism. On Sunday, September 2, Bishop Melle preached to six hundred young people at a Methodist youth festival at Werdau.

German soldiers are showing a new interest in the church, are attending religious services and are calling upon Methodist pastors for help. There were several German soldiers still in uniform in my audience at Munich, September 9.

These increasing evidences of the interest of the German people in religion cause Bishop Melle to declare that Methodism has an opportunity in Germany so great, so promising and so helpful to the rebuilding of the people as never dreamed of by the founders of German Methodism. He holds that Germany is now the most important mission field in Methodism; that although Germany may be the most difficult area in Methodism yet it is also the most hopeful area.

In facing the new opportunity in Germany Methodism has a number of strong assets. I would mention first the optimistic spirit of our leaders. Dr. J. W. E. Sommer as president of our Methodist Theological Seminary at Frankfurt-am-Main is planning a new program for that school. Many pastors like Rev. George Haug of Munich walk fifteen miles to serve scattered Methodists. The Deaconess House at Nuremberg is completely destroyed but the superintendent, Christian Jahreiss, refuses to be discouraged and continues the deaconess program from inadequate rented quarters at Ansbach. Although seventy years old Bishop Melle preaches many times each Sunday. On September 2 he preached at Plantitz at 7:30 A.M., at Zwickau at 9:00 A.M., at Werdau at 3:30 P.M. and at Reinsdorf at 8:00 P.M. At the last place Bishop Melle says he was so tired he planned to hold only a short service. It lasted, however, more than two hours because the people wanted to sing hymns and hear a long sermon.

Methodism has in Germany a wonderful hospital and deaconess program. Despite the demands of the war there are still nine hundred Methodist deaconesses serving as nurses in hospitals and private homes and as assistants in local Methodist churches. They live a most sacrificial life, their salary being \$5 per month and expenses. Even in the face of hostile Nazi pressure seventy young Methodist girls became deaconesses during the war and twenty have already volunteered this year. The deaconess and hospital program is one of the most outstanding features of German Methodism. Through this humanitarian service many doors are opened to the Methodist message.

With seventy per cent of the Methodist pastors in the army there was the question of how to care for the congregations. The answer was found in the loyal and efficient work of the deaconesses. Bishop Melle says: "We used our deaconesses and they did a great work. They preached, held Bible study classes, young people's meetings and made pastoral visits." The deaconesses are so loved by the members that Bishop Melle dares not remove some from the churches when the regular pastors return from the army. He declares that in the future German Methodism will make use of women religious leaders more than ever before.

According to Bishop Melle, Methodism enters the reconstruction period in Germany in better condition than the churches which received financial support from the state. He points out that Methodism did not lose membership during the Hitler regime; that the members retained their spiritual life and remained faithful to the church.

Bishop Melle holds that the vitality of German Methodism

can be explained partly because it is a free church and not related in any manner to the state. There are four churches in Germany that belong to the Union of Evangelical Free Churches, namely, Baptist, Evangelical Association, Congregational and Methodist. Bishop Melle is chairman of this Union which has a constituency of 600,000 adherents. In addition to the four members of the Union there are other Free Church groups, among which are Moravians, Lutheran Free Church, Reformed Free Church, Menonites and Pentecostals.

I asked Bishop Melle to state the principles held by the Free Churches. He replied that there were four main points: first, personal experience of salvation; second, the doctrine of assurance; third, voluntary decision for accepting Christ and uniting with the church; fourth, the refusal to accept any financial support from the state.

These four points seem very normal for us accustomed to the American conception of the separation of church and state. In Germany and in other European nations there is however the background of the state church, of the union of church and state, and of financial support being given by the state to churches. For many years the Free Churches were even attacked because they were charged with interfering with the church-state combination in the field of religion. The Free Churches have always contended that financial support from the state inevitably brings the church under the control of the state. It may be remembered that Hitler once boasted that he was giving 500,000,000 marks annually to the German churches.

I think we can agree with Bishop Melle that if the Free Church principles are valid, as Americans believe them to be, they should be given a real trial in Germany. At any rate the group of Free Church leaders who met with Bishop Melle while I was in Berlin agreed that the hour had come for the free Churches to become really aggressive.

I asked Bishop Melle to outline the ways by which American Methodism could help the Methodists in Germany. His reply was that temporary help was needed to care for the superannuates since all the endowment funds for this purpose had been frozen in the banks after the surrender. He also feels that American financial aid will be needed in the rebuilding of destroyed church property, for it will be impossible for the German Methodists alone to restore their property. Then he pointed out the great need of food and clothing in Germany. He stated that estimates made by experts show that several million people will die in Germany this winter because of hunger and cold unless supplies soon reach Germany.

Bishop Melle concluded by stressing the strength that would come from knowing that despite the happenings of the past fifteen years in Germany there still remained a spirit of Christian brotherhood between German and American Methodists. "I think" said Bishop Melle "that just as we German Methodists must show the spirit and mind of Christ even in our catastrophe so a great test for the church in America will be her relation to her brethren not only in the Allied countries but also in the defeated nations."

PAUL N. GARBER.

[Bishop Garber reached Algiers in March and has made it his headquarters for several months. He hopes to move to Geneva, his official residence, by Christmas. A commission to visit Methodist chaplains has enabled him to travel under American Army orders. He has traveled in North Africa, Italy, France, Belgium, Switzerland, Germany, Austria, and Czechoslovakia, and expects to visit Poland and the Balkans in the spring.]

### GROWTH OF LOAN LIBRARY

The Loan Library of Duke Divinity School has been making progress at a rate far beyond the dreams of its founders. From January, 1944, until November, 1945, over fifteen thousand books have been circulated among ministers representing twenty-seven denominational groups. This rapid expansion has brought many problems which were not anticipated in 1944, but through the splendid co-operation of the borrowers almost everyone who has requested a book has been served.

As this issue of the *Bulletin* goes to press plans are being made to issue a new catalogue of the Loan Library. If any of you have suggestions they will be welcomed. We hope the list will be challenging and representative. Our desire is to serve rural and city pastors alike.

The following list represents books newly added to the Library. If a complete list of the books in the Library is desired, please ask us for it.

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

- ANDERSON, MARTIN, *Planning and Financing the New Church.*  
 BLACKWOOD, ANDREW, *Pastoral Work, A Source Book for Ministers.*  
 BRIGHTMAN, E. S., *Nature and Values.*  
 BRYAN, DAWSON C., *A Workable Plan of Evangelism.*  
 BURKHART, ROY A., *The Church and the Returning Soldier.*  
 EDDY, SHERWOOD, *Pathfinders of the World Missionary Crusade.*  
 GIBSON, GEORGE M., *The Story of the Christian Year.*  
 ISSERMAN, FERDINAND, *This is Judaism.*

MIMS, EDWIN, *Great Writers as Interpreters of Religion.*  
 SCHWARZSCHILD, LEOPOLD, *Primer of the Coming World.*  
 SOROKIN, PITIRIM, *The Crisis of Our Age.*  
 WOLFE, ROLLAND, *Meet Amos and Hosea.*

### THE CLASS OF 1945

On May 26, 1945, twenty-six candidates were awarded the degree of Bachelor of Divinity by Duke University. Of the twenty-six graduates, all are Methodists with the exception of one Presbyterian and one Congregational-Christian. Ten Methodist conferences are represented in the class. Seventeen of the graduates are serving as pastors, four as chaplains, three as assistant pastors, one as Wesley Foundation Director on a college campus, and one is enrolled for further graduate study.

#### PASTORS

CONFERENCE	APPOINTMENT	ADDRESS
<i>Western North Carolina</i>		
Cooke, Jack.....	Boulevard Methodist Church.....	Statesville, N. C.
Lowder, J. A.....	Guilford Circuit.....	Y.M.C.A., Greensboro, N. C.
Waugh, R. P.....	Midway-Groomtown.....	Groomtown Road, Greensboro, N. C.
Wellons, A. W.....	Morganton Circuit.....	Morganton, N. C.
Williams, H. M.....	Oak Ridge.....	Oak Ridge, N. C.
<i>North Carolina</i>		
Boone, S. G.....	Sandy Cross.....	Nashville, N. C.
Ingram, O. K.....	Sunset Park, Wilmington....	Sunset Park Meth. Ch., Wilmington, N. C.
McCarver, C. G.....	Roxboro Circuit .....	Roxboro, N. C.
<i>Virginia</i>		
Fridley, R. D.....	Fincastle.....	Fincastle, Va.
Turner, A. R.....	Pamplin Circuit.....	Pamplin, Va.
<i>West Virginia</i>		
Belcher, A. D.....	Frankford.....	Frankford, W. Va.
Fuqua, R. M.....	War.....	War, W. Va.
<i>Alabama</i>		
Jones, Haniel.....	Dexter.....	Montgomery, Alabama
<i>Kentucky</i>		
Perry, C. S.....	Stone.....	Stone, Ky.
<i>Louisiana</i>		
Harbuck, G. W.....	Trinity, Alexandria.....	Trinity Meth. Ch., Alexandria, Louisiana.
<i>Southwest Missouri</i>		
Jones, M. H.....	.....	5408 Harrison St. Kansas City, Mo.
Brickhouse, E. F.....	Congregational-Christian Church.....	Hudson, S. D.

CHAPLAINS

- Byrum, R. D., Navy, c/o Gen. Delivery, Chaplains' School, Williamsburg, Va.  
Needham, G. H., Army, Sec. T-6, Chaplain's School, Ft. Devens, Mass.  
Ray, M. U., Navy, U. S. Naval Training Center, San Diego 33, Calif.  
Sturtevant, W. L., Army, Chaplain Corps, 309th Gen. Hospital, APO, 14455, c/o Post Master, San Francisco, Calif.

ASSISTANT PASTORS

- Everett, C. R., Associate Minister, University Methodist Church, Chapel Hill, N. C.  
Jolly, J. R., Assistant Pastor, East Lake Methodist Church Birmingham, Alabama.  
McGinnis, J. W., Assistant Pastor, Tacoma Park Presbyterian Church, Washington, D. C.

WESLEY FOUNDATION DIRECTOR

- Greene, F. W. (Missouri Conf.) University of Arizona, Tucson, Ariz.

FURTHER GRADUATE STUDY

- Preston, N. G., Jr., Yale Divinity School, New Haven, Conn.

THESES PREPARED BY CLASS OF 1945

- BELCHER, ARNOLD DWANE.—The Christian Social Problems in the Administration of Bishop Cyprian of Carthage.  
BOONE, SIDNEY GRANT.—The Doctrine of the Kingdom of God as Set Forth in the Writings of Harris Franklin Rall.  
BRICKHOUSE, ERNEST F.—The Attitude of *The Christian Sun* Toward the Rural Church, 1844-1944.  
BYRUM, ROY DELBERT.—Theological Implications in the Hymns of Charles Wesley.  
COOKE, JACK H.—The Practice of the Lord's Supper in the Methodist Church in America.  
EVERETT, CALEB ROY, JR.—Harry Emerson Fosdick's Interpretation of the Christian Attitude Toward War.  
FRIDLEY, ROBERT DANIEL.—A Comparative Study of the Conception of God in the Writings of A. C. Knudson and E. S. Brightman.  
FUQUA, ROBERT M.—The Character and Functions of the Priesthood According to John Chrysostom.  
GREENE, FRANKLIN W.—The Theology of William Temple.  
HARBUCK, GEORGE WELCOME.—Greek Ideas of the Future Life as a Background for Christian Ideas.  
INGRAM, O. KELLY.—Ethical Issues in the Thought of Borden Parker Bowne.  
JOLLY, RALPH.—A Study of Negro-White Relations as Reflected in the Editorials of the Atlanta Constitution. 1933-1944.  
JONES, HANIEL.—The Conception of Sanctification in the Writings of The New Testament Period.

- JONES, MURRAY HUGHLON.—The Duties of the Christian Clergy According to the *Pastoral Rule* of Gregory I.
- LOWDER, JOHN A.—An Examination of the New Testament Basis for Premillennialism.
- MCCARVER, CLYDE C.—Jonathan Edward's Concept of Salvation.
- MCGINNIS, JAMES WILLIAM.—A Comparative Socio-Economic Study of Two Negro Churches in Durham, North Carolina.
- NEEDHAM, GEORGE HARLAN.—Francis John McConnell, Liberal Christian Thinker.
- PERRY, CHARLES S.—A Study of Selected Contemporary Theories of the Nature of the Apostolic Church.
- PRESTON, NORMAN G., JR.—The Conversion of Gentiles in the Thought of the Apostle Paul.
- RAY, MILTON U.—A Theological Analysis of the World Conferences on Faith and Order, 1920-1937.
- STURTEVANT, WILLIAM LYONS, Christian Solidarity in the Apostolic Constitutions.
- TURNER, ARCHER RUDDER.—The Development of Statutory Racial Segregation in North Carolina Since 1890.
- WAUGH, R. PASCHAL.—The Practice of Infant Baptism in the Methodist Church in America.
- WELLONS, ALBERT WILSON.—The Development of John Wesley's Idea of the Nature and Means of Salvation.
- WILLIAMS, HARLEY MORRISON.—The Use of Figurative Language and Illustration in Modern Doctrinal Preaching.

### STUDENT INTERESTS

The Divinity School Student Body is organized again this year to provide suitable channels of work for every student who desires them. These channels are the twelve student committees. The fact that we have two fewer committees than last year does not mean that the activities of the student body have been in any way curtailed, but certain committees have been consolidated to eliminate overlapping of duties and confusion as to their respective spheres of activity.

The student committees and their chairmen are: *York Chapel*, Robert Howard; *Spiritual Life*, Theodore Perkins; *Radio*, Ray Allen; *Boy's Club Work*, Gilbert Cofer; *Social*, Myers Curtis; *Christian Social Action*, Preston Hughes; *Christian World Mission*, Alvin Young; *Forum*, Elbert Wethington; *Church Relations*, Walter McDonald; *Athletics*, Leighton Harrell; *Publicity*, William Combs; and *Reception*, Herman Winberry.

The Radio Committee is continuing its supervision of a stu-



dent-produced period of devotion each Friday morning at 7:50 over WDNC.

The Athletic Committee has begun the year with every indication of making this a record year as far as this committee is concerned. It has inaugurated a bowling league, has organized a basket-ball team, and has begun a tennis tournament, a ping-pong tournament, and, for those interested in mental gymnastics, a chess tournament.

The Social Committee sponsored an Open-House for the new students in the Union Ballroom on Wednesday, October 3. On Friday, October 12 this committee provided the students, their wives and dates, with a cabin party at Fisher's Cabin. An afternoon of softball and football was followed by supper and an evening of games and group singing.

The Boy's Club Work Committee has begun organizing the clubs for the new year in the various schools in Durham. Students of the Divinity School working with the Durham Y.M.C.A. serve as counselors to these clubs. The following students are now serving in this capacity: William W. Blanton, Harry Buckingham, George Rumbley, Grant Dunlap, Milton Robinson, J. Bernard Hurley, James Reynolds, Donald Flynn, Norwood Jones, and Troy Barrett.

The Spiritual Life Committee has been instrumental in securing the continuation of the prayer service known as Dr. Petry's Prayer Group. This service under the leadership of Dr. Ray C. Petry meets Wednesday mornings at 12:10.

The Tuesday morning chapel services are under the direction of a joint student-faculty committee. At the official opening on Tuesday, September 25, Rev. Harold Bosley, pastor of Mt. Vernon Methodist Church, Baltimore, Maryland, spoke on "Preaching Where the Ways Part." Other visiting speakers at the chapel services have been Dr. John W. Burton and Dr. Helmut Kuhn. Dr. Burton, President-General of the Methodist Church of Austral-Asia, delivered a series of lectures, October 16-18, on "The Christian Movement in the South Sea Islands." On October 18 Dr. Kuhn of the department of Philosophy at the University of North Carolina spoke on "The Effect of the War on the Christian Mind." The chapel period on Tuesday Oct. 2 was devoted to a Communion Service, administered by Dr. Kenneth W. Clark and Robert Howard. The executive officers of the student body conducted a service of worship on October 9; on October 23 Dr. Branscomb spoke on "What Is a Spiritual Man"; and on October 30 Dr. James T. Cleland spoke on the text, "And the common people heard him gladly."

The Forum Committee on October 17 sponsored a forum by Dr. John W. Burton on "The Islands of the Southwest Pacific." On November 5 Dr. and Mrs. Ernest R. Groves of the University of North Carolina conducted a forum on "Marriage and the Family."

A new committee known as the Student Advisory Council has been organized for the purpose of strengthening the *esprit de corps* of the student body. This committee is composed of the four executive officers and one representative from each of the three classes. The Advisory Council has completed conferences with all the new students, familiarizing them with the standards of the school.

The first student body meeting was held Thursday, September 27. At this meeting Dean Harvie Branscomb and Dr. Ray C. Petry brought messages of welcome and inspiration. The second meeting of the student body was held Thursday, October 11. The business of this meeting was discussion and acceptance of the budget for the coming year. The constitution of the student body was amended at that time, increasing the dues of the organization from one dollar per semester to three dollars per semester.

The Duke Endowment Association met October 15 in the Divinity School Social Room. Preston Hughes had charge of the worship program, making an inspirational talk on "Prayer." Preceding the worship program Troy Barrett led a period of fellowship and song. Present at the meeting in addition to the students were Dr. J. M. Ormond, Dean Harvie Branscomb, and President Robert L. Flowers.

On Thursday evening, September 27, at University House Dr. and Mrs. Harvie Branscomb entertained the faculty and students of the Divinity School at a reception honoring the following new members of the faculty and their wives: Mr. and Mrs. John J. Rudin, Mr. and Mrs. Frank W. Young, Dr. and Mrs. James T. Cleland, and Dr. and Mrs. Robert E. Cushman.

The wives of the students of the Divinity School have met to consider organizing. The plans for their organization have not been completed.

The Divinity School was represented at the Planning Conference of the Southeastern Region of the Inter-Seminary Movement by Dean Harvie Branscomb, Melvin S. Risinger, and John M. Cline. This conference convened at Johnson C. Smith University in Charlotte, N. C., on October 25.

JOHN M. CLINE.

## FACULTY ENGAGEMENTS

DEAN HARVIE BRANSCOMB spent the summer in Brazil as chairman of a commission of the American Library Association sent to advise concerning the reorganization of the National Library of Brazil. He has represented the Divinity School at the Louisville, Western North Carolina, Virginia and North Carolina conferences. At the Virginia Conference in Richmond he addressed sixty guests at the annual Duke Club banquet. At the North Carolina Conference he made the address to the class being admitted into full connection.

On October 27, Dean Branscomb issued a call for and served as chairman of a meeting of representatives of theological seminaries of both races in the southeast to assist in planning the work of the Inter-Seminary movement. On November 19 he read a paper on "Teaching the Bible to Ministers" at a conference held in Cincinnati, Ohio, under the auspices of the Board of Education of the Methodist Church.

DR. JAMES CANNON, III, spent the summer in Durham, teaching in one term of the Duke University Summer School.

DR. KENNETH W. CLARK taught in the summer term of Garrett Biblical Institute, Evanston, Illinois, from June 18 to July 10, speaking at the chapel service on July 13. He preached in Williams College chapel on August 5, and at Asbury Methodist Church, Durham, on November 11. He also addressed the Women's Missionary Society of the Watts Street Baptist Church, Durham, on October 15. During the summer Dr. Clark collated the complete text of *Codex Theodorus* (Thirteenth Century New Testament manuscript) at Chapin Library, Williamstown, Mass., and of the *Garrett Gospels* (Eighth Century Greek uncial manuscript of the four Gospels) at Princeton University.

DR. JAMES T. CLELAND was busy as a commencement preacher and speaker during the summer, delivering commencement sermons at Garrison Forest School, Maryland; Dana Hall School, Mass.; and at Amherst College and Connecticut College. He delivered addresses at Abbot Academy, Mass., Pratt Institute, N. Y., Bennett Junior College, N. Y., Pomfret School, Conn., Rogers Hall, Mass., Spence School, N. Y., Rye Country Day School, Williston Academy, Mass., and Choate School, Conn. From June 19-25 Dr. Cleland participated in the Lake Erie League Conference at Edinboro, Penna., delivering the conference sermon and a course of five lectures on "The Teaching of St. Paul." He has preached regularly during the fall, at Williams College on August

19, Duke University on September 16, October 21, and November 18; at Sweet Briar and Hollins colleges in Virginia on September 30; at Yale University and Choate School on October 7; at Chatham Hall, Va., on October 14; Asheville School on November 4; and at the Chapel Hill Baptist Church on November 25. On October 10 Dr. Cleland was the principal speaker at the Duke Dinner of the Western North Carolina Conference at Greensboro, N. C.

DR. ROBERT E. CUSHMAN began his work at Duke by teaching in the final term of the Summer School. He has preached in Duke University Chapel and addressed the Phillips Brooks Club of Durham. He delivered the principal address at the Duke Dinner of the North Carolina Conference at Goldsboro, N. C., on November 10, and preached in Duke Memorial Church, Durham, on November 11. Dr. Cushman attended the November meeting of "Duodecim" in New York.

PROFESSOR H. E. MYERS taught during the March-June and July-October terms of Trinity College, and from June 10-July 8 served as presiding minister in the Duke University Chapel services. He preached the commencement sermon at Leaksville High School on June 3. Professor Myers' preaching engagements have been: July 22, Siler City Methodist Church; July 29, Trinity Methodist Church, Durham; August 5, West Market Street Methodist Church, Greensboro; August 19, Siler City Methodist Church; August 26, The Congregational-Christian Church, Durham; October 14, Duke Memorial Methodist Church, Durham; October 28, Trinity Methodist Church, Durham; November 11, First Baptist Church, Goldsboro. On August 15 Professor Myers shared with Dr. H. C. Smith in the service on the observance of V-J Day at Duke Memorial Methodist Church, Durham.

DR. GILBERT T. ROWE, during the summer and fall, taught in training schools at Lexington, N. C., Newton N. C., and Danville, Va., conducted revival services at Kilgo Memorial Church, Charlotte, N. C., and Pilot Mountain, N. C., and taught during a six weeks' term in Duke University Summer School. Dr. Rowe also preached at the dedication of the Methodist Church at Carolina Beach, N. C.

MR. JOHN J. RUDIN, II, served on the teaching staff of the School of Speech of Northwestern University during the summer. He preached at Duke Memorial Church, Durham, on October 28, delivered an Armistice Day sermon in the Presbyterian Church of Chapel Hill, N. C., on November 11, and addressed the ministers of Durham on November 5.

DR. ELBERT RUSSELL, Dean Emeritus of the Divinity School, is making his home at Guilford College, where he teaches in the Department of Religion. He preaches once a month in the Duke University Chapel. Dr. Russell hopes to spend the spring in Florida.

On June 24 DR. H. SHELTON SMITH preached at West Market Street Methodist Church, Greensboro. He took part in a U. S. O. Forum, Durham, July 8. On September 25 he took part in the annual meeting of the North Carolina Council of Churches, of which he is a member of the Executive Committee. He shared in the ordination of Mr. Elbert Wethington at Lakewood Baptist Church, Durham, October 28. He gave an address before the North Carolina Interdenominational Student Conference on November 2. He spent three days in New York, November 15-17, participating in the words of the Commission on the Restudy of Christian Education.

DR. W. F. STINESPRING taught in the Summer Session of Duke University from June 19 to August 20, 1945. He preached at the First Presbyterian Church, Durham, North Carolina, on August 26, 1945. He gave the course "Bible Manners and Customs" in the training school at Grace Methodist Church, Wilmington, North Carolina, October 14-18, 1945.

### SAM NEEL ON PRISON CAMP RELIGION

Two chaplain-alumni of the Divinity School served terms in prison camps. Sam Donold was taken prisoner in the early days of the war in the Philippines. It is understood that he has been found and released. Sam Neel served in a German prison camp and wrote an account of his religious work which appeared in the issue of *The Christian Advocate* for October 23, 1945.

We arrived at Stammlager IX B, near Bad Orb, Germany, on Christmas Day, 1944. There were 4,500 prisoners, but during the first two weeks the officers and non-commissioned officers were moved on to other camps. This left 3,300 American privates in a camp which had never before dealt with American soldiers.

When the officers moved out, the Germans asked two doctors and a dentist to remain to care for the health of the privates. The three doctors agreed providing the authorities would also permit two chaplains to remain. At first the Germans objected because they did not understand the work of the American chaplains and feared we would stir up dissension. Finally they permitted me, a Protestant chaplain, and Chaplain Hurley, a Catholic priest from Detroit, to remain as camp chaplains. We never regretted staying, for with an inadequate diet and very unfavorable living conditions the soldiers depended more

and more on spiritual sustenance. The days that followed were significant in many ways.

For the first month the Germans of the camp showed much less respect for the chaplains than they did for the doctors. Some of the guards even registered open disdain of religion in our presence. Gradually, however, they began to appreciate our work, and during the last two months of our imprisonment they permitted us to carry out an expanded religious program.

I held three Protestant church services per Sunday, two for the active soldiers and one for the patients who were confined to the hospital. The average attendance each Sunday was 1,500. The men said that they looked forward to Sunday because at church they seemed much closer to the folks at home.

At the beginning of February the camp commander set aside an empty barracks as a recreation hall. The chaplains were permitted to use this hall as a church on Sunday. The men worked hard to create an atmosphere of worship within the barren interior. They collected evergreen branches and made a cross to hang behind the preacher. They filled a can with pussy willows to brighten the table in front of him. There were a few benches, but most of the worshippers stood throughout the service.

The order of worship was the same each Sunday. The call to worship was taken from the first verse of a familiar hymn:

*Safely through another week God has brought us on our way;  
Let us now a blessing seek, waiting in his courts today:  
Day of all the week the best, emblem of eternal rest;  
Day of all the week the best, emblem of eternal rest.*

Following the call to worship was the invocation, and after that the opening hymn. Then the men would recite in unison some familiar psalm. The 121st and the twenty-third psalms were the favorites. The words, "Though I walk through the valley of the shadow of death, I will fear no evil," had increased significance for these soldiers, many of whom were hovering on the very brink of death throughout their internment. After the psalm, we sang "In the Garden." We called this our prayer hymn because it prepared our hearts for entering the beautiful "Garden of Prayer."

The period of silent meditation and the pastoral prayer were the most meaningful part of our worship. The heavens seemed to open, and we were able to lay our cares and troubles, our anxieties and difficulties, at the feet of the Master. It was our prayer life which gave us comfort, hope, and renewed strength for the days of tedium, hunger, and cold which lay ahead.

Immediately after the prayer the soldiers gave their undivided attention to the Scripture lesson and the sermon. Never have I preached to a more responsive congregation. Following this, we sang the closing hymn, and in conclusion I pronounced the benediction.

In addition to the Sunday worship services we had regular Bible

classes twice a week. At these classes we would spend part of the time memorizing the hymns which were to be used at church the next Sunday. We would also memorize the psalm which was to be said in unison. This was necessary since we had no hymnals and no Old Testament.

After the opening period of memorization, the remaining time was devoted to studying the New Testament. We had time to complete a study of the four Gospels and the book of Acts. The Bible quizzes which accompanied the classes provided keen competition between the outstanding Bible students of the several barracks. The New Testaments were scarce, but those fortunate enough to have saved their copies were very liberal in sharing them with others. In this way many men had a chance to read the New Testament through for the first time in their lives.

A third feature of our religious program was the sponsorship of prayer groups, which met daily in each barracks. These sprang up almost spontaneously as the men turned to God for help in the midst of their extremities. Since most of the groups met in the evening after the men had been locked in for the night, I was not able to meet with them. Each band of Christians chose one of its number for a leader and he took charge of the program.

The prayer group leaders were the unsung heroes of the camp. They were instrumental in leading twenty-five soldiers to accept Christ. One morning one of these leaders brought six of his comrades to me, reporting that they had accepted God in their hearts in the prayer meeting the night before.

Through the efforts of these lay pastors many men learned to pray in public for the first time. Each member of a prayer group would watch from day to day for those men who were giving up the battle for life and who were beginning to lie on their bunks all day. Then they would make a concentrated effort to get these men to participate in the prayer meetings. In this way a number of soldiers received the inspiration they needed to carry on.

The most difficult part of my pastoral duties at Stammlager IX B was the funerals. I buried thirty Protestants; Father Hurley buried six Catholics. Two of the men starved to death, and in a majority of the other deaths malnutrition was a contributing factor.

The graveyard was a half mile outside of camp. The funeral procession would consist of the chaplain, the pallbearers, and an honor guard of twenty soldiers. As we marched through the camp, American soldiers lining the street honored their deceased comrades with heartfelt salutes. After completing the funeral rites at the cemetery, we always paused to gather greens for the wreaths of future graves.

The chaplain seldom started a funeral march without a few tears in his eyes, but as he reached the side of the grave and read the opening paragraph of the burial ritual he found that hope displaced sorrow, and God sent peace and comfort even in the midst of heart-ache.

The experience of being captured was very humiliating, and the disdain and disrespect of the Germans at the prison camp was even more humiliating. But as I think back on the rich religious experiences which we enjoyed at the camp, and as I look at the pile of letters on my desk in which returned prisoners of war express their appreciation for the work of the chaplains, I feel amply repaid for any of the difficulties and inconveniences which characterized my sojourn at Bad Orb.

SAM R. NEEL, JR.

### 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.

*Philosophical Understanding and Religious Truth.* By Erich Frank. New York: Oxford University Press, 1945. Pp. x + 209. \$2.50.

This book is, of its kind, new in that it is a philosophical justification of faith. It is a penetrative critique of the subjectivism and the man-centered character of modern philosophy and theology. The essence of Christian faith is "that our existence has its center not in itself," but in a transcendent God. Faith is the mode of cognition, together with religious imagination, appropriate to a transcendent being. Frank's method is that of Anselm: faith seeking understanding though he addresses himself to understanding instead of faith.—R. E. C.

*This Ministry. The Contribution of Henry Sloane Coffin.* Edited by Reinhold Niebuhr. New York: Charles Scribner's Sons, 1945. 128 pages. \$1.50.

Dr. Coffin's colleagues and friends wrote this book of essays and presented it to him on his retirement from the Presidency of Union Theological Seminary. It ought to be in every minister's hands, not because he may ever hope to emulate this "lad of pairs" but so that he may give thanks to God for such a witness, and take courage. Dr. Coffin is sketched for us as the parish minister, preacher and liturgist; college speaker, the exponent of Social Christianity; church statesman; the theological educator and administrator. Here is the "Father in God" of scores of ministers of all denominations, who are glad to be his children.—J. T. C.

*In the Minister's Workshop.* Halford E. Luccock. Nashville: Abingdon-Cokesbury Press, 1944. 254 pages. \$2.00.

The President Emeritus of Union Theological Seminary said that this book ought to be in every minister's study. And no wonder. Here is the quintessence of a great teacher's thought on the job of preaching. Technique is here: "the elephant sermon" and "the moss-covered sermon"; introductory paragraphs and words to sit down on; content is here; and quotations from collateral reading and illustrations from a score of fields. And the minister is here, as an ordinary man and as an ambassador of the Kingdom. For behind the minister is God; that is where the book begins. Dr. Coffin persuaded the reviewer to buy it; that was sage counsel.—J. T. C.



*The Making of a Preacher.* W. M. Macgregor. London: S. C. M. Press Ltd., 1945. 79 pages. 3/6.

The late W. M. Macgregor, Principal of Trinity College, Glasgow, delivered the Warrack Lectures in preaching in 1942-43. They have been posthumously collected in a slim volume of 79 pages, including an appreciation of the author. He who would understand Scottish preaching should read and reread this little book. The majesty of God; the revelation in Jesus Christ; the humanness of man and the paradox of the Christian Faith; Biblical scholarship and a knowledge of the classics; incisive irony and pawky humour—all are here. One quotation from the last page will give the tang of the lectures: "the bias of his heart lay to the proposing of Christ and persuading men to close with him."—J. T. C.

*The Quarterly Journal of Speech.* Published by National Association of Teachers of Speech, Executive Secretary., University of Missouri, Columbia, Mo. \$3.00 per year.

A professional journal that every minister should read. Articles in the fields of Public Speaking, Discussion, Radio, Psychology of Speech, Oral Reading, Voice and Diction. Book and Magazine reviews. Will help the minister meet effectively the varying demands of a modern community.—J. R. II.

*The Preacher's Voice.* W. C. Craig and R. R. Sokolowsky. Columbus, Ohio: The Wortburg Press, 1945. 132 pp. \$2.00.

A "must" for every preacher's library. Authoritative yet not over-technical. Provides information by which the speaker may test his breathing and voice production. Excellent chapter on general hygiene of the voice.—J. R. II.

*The Church in Our Town.* Rockwell C. Smith. New York-Nashville: Abingdon-Cokesbury Press, 1945. 180 pp. \$1.50.

The author is associate professor of Rural Church Administration and Sociology at Garrett Biblical Institute. The book represents a new treatment of rural situations as compared with those of earlier sociologists. It is the author's first book. Based upon a scientific knowledge of rural communities and practical experience as a minister, this book should have a wide reading.—J. M. O.

*The Quest for Preaching Power.* John Nichols Booth. New York: Macmillan, 1943. 240 pp. \$2.00.

This book collects in concise, systematic form the methods of preparation and delivery which have aided effective preachers, past and present. An invaluable aid in achieving more skillful, persuasive preaching.—J. R. II.

*The Two-Edged Sword.* Norman F. Langford. Philadelphia: The Westminster Press, 1945. 194 pages.

This collection of twenty-one sermons, seven from the Old Testament and fourteen from the New Testament, reveals a conservative theological emphasis, a sound knowledge of the Bible and an awareness of contemporary problems. It is an expository piece of work, ignoring the short snappy texts into which the preacher reads his own ideas, but choosing sections of Scripture which are examined, sometimes with surprising freshness, in their own context. There are even groups of sermons on some passages, e.g., three on "The Woman of Samaria" and two on "Cain and Abel." The "Two-Edged Sword" of the title is the word of God in its double aspect, judgment and hope.—J. T. C.

*A Workable Plan of Evangelism.* Dawson C. Bryan. New York-Nashville: Abingdon-Cokesbury Press, 1945. 160 pp. \$1.50.

Out of a wide experience as an effective minister in small and large churches, the author writes convincingly on the subject of Evangelism. At a time when many ministers have made unsuccessful efforts to find new and effective evangelistic techniques the opinion is warranted that most ministers will read this new book with eagerness.—J. M. O.

*The Faith of Man Speaks, An Anthology.* Helen Woodbury. New York: The Macmillan Company, 1945. 133 pp. \$1.75.

A collection of three hundred writings by people of all ages on the subject of immortality. It is a valuable anthology of material on this subject. Those who are bereaved, especially in war-time, have great interest in this material.—J. C.

*Bringing Our World Together, A Study in World Community.* Daniel Johnson Fleming. New York: Charles Scribner's Sons, 1945. 155 pp. \$2.00.

This volume well deserves its selection by the Religious Book Club. Dr. Fleming holds that hope for the future can be found only in bridging the gap between races and nations. As the climax of this hope the author points to the Christian faith, especially in its growing sense of ecumenicity. A great deal of thought-provoking material is contained in this volume.—J. C.

*Great Writers as Interpreters of Religion.* Edwin Mims. New York-Nashville: Abingdon-Cokesbury Press, 1945. 176 pp. \$1.50.

This recent book from the pen of Dr. Mims will be of especial interest not only to hundreds of ministers and laymen who formerly were privileged to sit in his classrooms at Duke University, University of North Carolina, or Vanderbilt University, but to all others who are in positions of leadership in the Christian Church. Throughout the author's long experience as a teacher of English and American Literature, he has given special attention to the spiritual implications of good literature. This book contains the essence of his teachings on the religious messages of our literary heritage.—J. M. O.

*The Wisdom Tree.* Emma Hawkrigde. Boston: Houghton Mifflin Company, 1945. 504 pp. \$3.75.

The purpose of this book is said to be: "The tracing of the evolution of the gods of men in a search for the innermost motive of society—that is the subject of *The Wisdom Tree*."

A great deal of material is included in this fairly small volume, readable and well illustrated.—J. C.

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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 John Cline, 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

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## RECRUITING FOR THE MINISTRY

For some time we have all realized that the enlistment of an adequate number of young men—and some would add of young women—for life service in the Christian ministry is one of the crucial issues of our time, so far as the church is concerned. In the Divinity School we see this clearly, so clearly, in fact, that we would like to do something about it.

This has nothing to do with recent enrollments in the Divinity School. In spite of war conditions, our enrollment figures for the last two years have been above those of any previous year. For the next year or two, along with other theological schools, we expect some decline due to the small number of students graduating in the liberal arts. If this decline occurs, however, it will be merely part of the general dislocation of war time, and not a matter causing any serious concern. It would be better, in any case, that the Divinity School not have a sudden large increase in enrollment, the faculty, in fact, agreeing that our task for the next several years is one of developing and correlating our teaching program. After we have done that, we can face the problem of expanding the numbers if that should appear desirable. Our concern in this matter of recruiting is solely with reference to an adequate leadership for the church as a whole.

Enlisting men for the ministry, we recognize, is a task which will fall primarily on those who are working with young men in the period when they are making decisions as to their future work. College teachers are more important in this respect than theological professors; pastors and workers with youth much more so than deans. No matter how much we might be interested in the problem all we can do is assist and supplement the more important work of others in this field. Nor is it our place to try to tell others how this work will be done or to exhort them to more strenuous efforts. You are as much interested in this as we are

and will know better than we how to go about it. Two comments, however, may be offered.

The first is a paradox: To secure an adequate number of candidates for the ministry we need not be concerned about numbers. The key to the problem is in the quality of those secured, not in their number. If the abler young men in any group decide to devote themselves to the ministry, others will come in sufficient number. The difficulty has been that too few of the top quality have in the last decade or so chosen for themselves the privilege of this ministry. The problem must be thought of in these terms of quality and recruiting geared to appeal to the abler men.

The second comment is that the attitude of the general public with reference to the importance of the minister's work seems to be changing, and changing for the better. At different periods certain careers have been in fashion so to speak—more recently medicine and business have been the preferred careers. The facts have become so obvious, however, that our scientific accomplishments even in "an achieved Utopia" have failed to provide a stable and satisfying life, that magnanimous judgments and attitudes are essential even for civilization's survival, and that brotherhood has no basis except in religious insight—these things have become, as I said, so obvious that a new appreciation of the spiritual and ethical contributions of the ministry seems to be developing. This appreciation is not universal, but it has caught hold of many discerning minds. One sees a new temper among journalists, among the contributors to magazines, and even among college professors. The pulpit is being aided by the pew to a degree which has not been true for a good many years.

This suggests that there may be contributions to the ministry during the next few years from areas and classes which formerly were barren ground from this point of view. Certainly the time has come when we should have no hesitation in confronting young men who have moved in predominately secular circles with the obligation and opportunity of the ministry. The fact that the greater number of recruits will come from religious homes and church schools should not make us overlook these new opportunities. In some respects they offer especially promising results.

While it is true that the task of recruiting will fall primarily upon college teachers, pastors, and workers with youth of the high school age, those of us connected with the Divinity School, nevertheless, want to contribute our bit. We have agreed that beginning this spring we should undertake to visit a number of colleges and universities to speak on the ministry as a career. We



shall not do this with the intent of recruiting solely for our own school, but to present the opportunity of the ministry in all its phases. Of course, our primary job is that of teaching the men whom you send to us, and we cannot undertake outside engagements to such an extent as to seriously interfere with that responsibility. We propose to do this, however, as much as we can. We would particularly welcome invitations from state colleges and universities where such presentations are not regularly made. If you have suggestions in connection with this work of recruiting, we will be grateful if you will send them in.

HARVIE BRANSCOMB.

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### LOUISIANA DUKE ALUMNI LUNCHEON

A luncheon for the alumni of the Divinity School of Duke University was held at the Heidelberg Hotel on Saturday, November 17, 1945, during the session of the Louisiana Annual Conference in Baton Rouge. The guest speaker for the occasion was Dr. Joe J. Mickle, president of Centenary College in Shreveport. Dana Dawson, Jr. acted as toastmaster for the luncheon.

This was the initial and organizational meeting for the Duke alumni of the Louisiana Conference. Those present were the Reverend and Mrs. R. R. Branton ('30) and daughter, the Reverend and Mrs. James C. Sensintaffar ('35), the Reverend and Mrs. Benedict A. Galloway ('42), the Reverend and Mrs. George Harbuck ('45), the Reverends Harold B. Teer ('41), Jack Cooke ('41), Garland Dean, Dana Dawson, Jr. ('41), Wyatt D. Boddie ('41), and Dr. Mickle.

Although he arrived twenty-four hours after the luncheon, we are pleased to welcome back to the pastorate a fellow alumnus who has served well as an Army chaplain, the Reverend David Tarver. Alumni now serving as Navy chaplains are Roland W. Faulk, Luther L. Booth and Douglas McGuire.

This new Duke alumni organization, of which the writer was elected executive secretary, has been invited by George Harbuck, pastor of the Trinity Methodist Church, Alexandria, to have its conference dinner next year in that church, the city of Alexandria being host to the 1946 conference.

WYATT D. BODDIE.

**TWO HOMILETICAL PLANKS**

It has seemed appropriate to the editor that the new members of the faculty should make themselves known to the Divinity School Alumni through the BULLETIN. Thus you may become acquainted with us before you see us face to face. An old Scots-woman, when she discovered that the surgeon about to operate on her son was from her home town, remarked: "It's nice to know that oor Johnnie's leg will be in the airms o' a kent face." In these pages we introduce ourselves so that when you come back to visit we may be "kent faces."

The method I am going to adopt is the one I used last October at the Duke Dinner of the Western North Carolina Conference at Greensboro. There I outlined the two planks of the homiletical platform on which I intended to take my stand. There is nothing particularly novel or unusual about them; they are simple, old-fashioned, even obvious. But like good planks they are tested, firm and able to hold one up. They are the same planks as those on which the Divinity School stands.

The first is that the student in Homiletics will have a personal knowledge of God. That is an axiomatic requirement for one entering seminary; but the knowledge should be deepened and widened by the discipline of the curricular requirements and the fellowship of those who have chosen to serve God in the vocation of the Christian ministry. If a man is going to introduce people to God it is surely a prerequisite that he be at home with God, "far-ben" with Him. His acquaintance with God must be "nae carried story"; it is the result of having lived with the Most High and having seen His face in the face of Jesus Christ. The student should not be satisfied until he has re-lived the experience of Job, who moved from a devoted acquiescence in a traditional faith to an awesome experience of the presence of the Creator.

"I had heard of thee by hearsay, but now mine eyes have seen thee."—(Job 42:5—Moffatt.)

It is his privilege to go even beyond Job. Like Paul he may walk in "the light of the glorious gospel of Christ, who is the image (likeness) of God."—(2 Corinthians 4:4.)

That involves the study of the Bible. Its content must be known and known thoroughly; it is *the* book among the few which Bacon said should be "chewed and digested." One comes sadly to the conclusion that the unlettered frontiersman of a century ago was more at home in most of the Bible than the average entering Divinity student is in almost any part of it. Moreover, because of the work done in the general field of Biblical Criticism,

it is also essential that the student be familiar with the results of that study, testing its conclusions, seeking to understand its hypotheses, and claiming as his own the new light shed on the Bible by consecrated scholars. Revelation and Discovery are the twin-stars by which a student in your seminary may plot his course. It must then be obvious that I depend on my colleagues in the Division of Biblical Studies; and after this year no student will be admitted to the course "Materials of Preaching—Biblical" who has not done the required work in the two Testaments.

It is a constant surprise and shock to one who reads volumes of sermons to notice the unwillingness of many authors to make any real connection between the results of criticism and their interpretation of a text. They may know the J, E. and P documents (even the S document); they may be at home in the Synoptic Problem and the Proto-Luke hypothesis; they may distinguish Prophecy from Apocalyptic with ease; but when they preach from the Bible they mistreat and maltreat texts with a cheerful abandon. I recall a sermon on "The Conquest of Time" based on Psalm 90:12—"So teach us to number our days that we may attain unto wisdom." The main points were: we conquer the past by the power of memory, the present by numbering our days, and the future by faith in immortality. That is helpful preaching, but the sermonizer never found his third point in the 90th Psalm. (Read it and you will see why.) Yet he never told his congregation that there was no mention of personal survival in that section of the Bible. And he is a good scholar. In the same volume there is a sermon entitled "Our God Is Able." He is able to do three things: 1. Weave a chain of divine providence out of tragedies. 2. Transmute petitions into realities. 3. Bend insignificant lives into the broad channel of the divine will. The text is from Daniel 3:17 "Our God whom we serve is able." Now that preacher has cheated twice. First he took but a few words out of the context for his text, thereby giving a strange slant to the verse. Second, he did not use even that, but shortened it into a topic which was then developed with almost no relevance to the Daniel story. Shadrach, Meshach and Abednego are not sure that God is going to deliver them; they admit that they may die (in the next verse). Moreover his points are not immediately pertinent to the incident. 1. There was no tragedy here; the situation never developed to that stage. 2. There was no (expressed) petition to be transmitted into reality. 3. Shadrach, Meshach and Abednego were not insignificant but in charge of the affairs of the province of Babylon. The author of that sermon has several degrees including the S.T.B. and Ph.D.

These instances may be Bible centered preaching, but the authors preach *from* texts—a long way from them—and not on texts in their context. No wonder a lay scholar exclaimed one morning after a service: “If the text had smallpox, the sermon would not catch it.” It is my task, then, and a pleasant if arduous one, to combine the findings of criticism with the finding of God; to show the legitimate use of legitimate texts; to seek mental honesty and spiritual insight; and, above all, to center the student’s attention on the whole revelation in the Bible of a God who, though thought of in various ways and evaluated in divergent manners, nevertheless was generally conceived as Creator and Savior, which revelation was climaxed in the birth, life, death and resurrection of our Lord Jesus Christ.

The second plank is that the student in Homiletics shall have a personal knowledge of man. Jesus had that; he had it of all sorts and conditions of men; the point need not be labored. The great pastor has it too. He has it because he seeks to be close to his folk; and the best way to do that is by pastoral visiting. In a seminary we must do that second-hand to a great extent; therefore it is our job to read wisely and widely. For that reason it is my hope that a course will be added to the curriculum on “Materials of Preaching—non-Biblical.” That has a cultural value; it educates the congregation; it introduces them to ideas and values that enable them to create a gracious life as well as a good life. But that is not the primary reason for such a course of study. The real purpose is to introduce the students to the problems and solutions, the facts and fancies, the tragedies and comedies, the insights and despairs that have encouraged and frustrated, baffled and delighted ordinary man from the time that he first became aware of them. Therefore they will study the classics, “the books that everybody admires and nobody reads.” They should know Aeschylus and Sophocles, and the problem of destiny and free will which run through all tragedy. Dante, Milton, Scott, Dickens, Emerson and Thoreau jostle one another for recognition. Shakespeare, especially in his great tragedies, should be known by heart.

Dr. W. N. Macgregor, lately Principal of Trinity College in Glasgow, tells of a lad newly licensed to preach asking his shrewd old minister as to books indispensable in his calling, and being told there were only two, “The Bible and Shakespeare: the one tells you all you can know about God, and the other all you need know about man.” That limits the scope too much, but it shows the value of quality in one’s reading. Then there are the poets, especially those conscious of God—Wordsworth, Browning; but

it is not wise to ignore Keats, Shelley and Whitman, and our contemporaries, the Rupert Brookes and Robert Frosts who speak our language. Biography is so essential that a minister should always have a "life" on his desk or bedside table. The best sermon I ever wrote (maybe the one that got me this job at Duke!) was based on the last sentence of John Buchan's *Pilgrim Way*, "Dogmatism gives place to questioning, and questioning in the end to prayer." And now Carl Sandburg's six volumes on Lincoln are my constant companion; what a spirit for personal inspiration and what a quarry for sermon material.

Don't despise "The Book of the Month Club." It reveals a cross-section of contemporary writing and reading and so helps the minister know what interests the people who make up his congregation. I had a new appreciation of the Roman Catholic Church after reading "The World, the Flesh and Father Smith"; its closing pages showed me what transubstantiation was as a fact and not merely as a theory. Moreover books on Biblical themes if read with discrimination will enable the minister to see the men of the Old and New Testaments in their environment—Asch *The Apostle*, Barrie *The Boy David*, Kipling *The Church at Antioch*. If you want to see Jonah come to life read Bridie's *Jonah and the Whale*; there is a scene there where the prophet addresses the Woman's Club of Nineveh that will leave you wondering whether you should laugh or cry.

Read the papers carefully, especially those of the political parties with which you disagree. There are religious insights in the columnists, especially Dorothy Thompson and Walter Lippmann, and interpretations in *Time* and *The New Yorker* that give contemporary evidence of saints in Caesar's household. Personally I always keep at least one eye on the sports page.

The subject is inexhaustible, but these are some suggestions on how the student and the graduate, who is still a student, may come to a knowledge of man that will enable him to meet common-man with understanding, sympathy and affection.

A personal knowledge of God and a personal knowledge of man—these then are the two planks, two old planks, that make up the Homiletical platform. You have stood on them and they have held you up. It is my happy duty to assist in making them the underpinning of the next generation of preachers.

JAMES T. CLELAND.

**THE MINISTER IS A RHETORICIAN**

Several years ago I sat in a meeting of the Speech teachers of Missouri as a speaker was introduced. He was owner and manager of the largest employment agency in Kansas City, come to advise us concerning the qualities employers desire in young employees. He arose with eagerness and said, "I've waited twenty-five years for this opportunity!" Then he got down to brass tacks. "Tell the youngsters to wear a clean shirt!" he said, "And wash their neck, and shave, and wear a necktie, and shine the shoes, and not to lean on the interviewer's desk, and not to chew gum!" I was impressed by this advice, and all else that he said, for it came "straight from the horse's mouth"; from experience.

I am tempted to follow his example, for as a layman and professional listener I have listened to sermons East, West, North and South, and in each of these sections of the country hundreds of students, old and young, have discussed speakers with no holds barred, and the ministry did not escape its due. I should like, oh, how I should like to pass on the things I've heard, both pro and con! It would be good for you.

But I'm restrained by the fact that I, too, am a minister, with enough pastoral experience and theological education to appreciate that it is harder to perform than to advise. Furthermore, I believe that you are more interested in a philosophy of speech which will give coherence and meaning to the scattered and often conflicting advice on elocution, expression, speech and preaching you have received from expert and amateur. For speech is a field in which, as in religion, every man considers himself an expert, and you have all doubtless been advised freely, to the great edification of the advisor.

The matters about which I shall speak are not as familiar to ministers as is theology. They come to us from the Graeco-Roman secular tradition of law and politics, whereas we are habituated to thinking of our ministerial function in Hebrew-Christian theological and Biblical language, as one of "proclaiming the gospel," "preaching the Word," or simply as "preaching." In my talks with several teachers of homiletics and many, many pastors I have found not more than two or three who were thoroughly acquainted with the twenty-five-hundred-year-old tradition of speech and rhetoric. And almost every one with whom I've talked accepted and welcomed the matters of which I'll speak, for they deal with functional skills and knowledge which Biblical concepts and vocabulary are inadequate to express.

My subject is so broad in scope and so rich in detail that I am amazed at my temerity in attempting it. I must ruthlessly suppress all the vivid anecdotes and personal experiences that throng so vital a subject as speech. But I trust your interest and skill as listeners to fill in details from your own experience. Because I ask you to cooperate thus, and to accept broad generalizations which seemingly cut straight across your theological stereotypes, I state several broad underlying assumptions by which you may judge the reasonableness and applicability of what I say.

First, John Dewey wisely observes: "Mankind likes to think in terms of extreme opposites. It is given to formulating its beliefs in terms of *Either-Ors*, between which it recognizes no intermediate possibilities." We ministers are incorrigible "either-ors," for religion is a conserver of values, and we frequently hallow the form with the spirit, the means with the end. Of course this leads to a defensive, timid resistance to change, with little of the experimental attitude. Who can deny that such has been the attitude of the church toward methodology?

In contrast to the "either-or" attitude, all of us who understand modern science, education or modern psychology will accept Borden Parker Bowne's sage dictum that "There are questions that can not be settled by either-or; they must be settled by 'both-and.'"

This principle of difficult but creative synthesis is so commonly accepted and so obviously proved in our modern society that I shall not labor the point. Applying it to our task as ministers, I speak to you about rhetoric, one of the most eclectic of all arts, functional, a potent instrument of social control, capable of being used for great good or ill. It is understatement to say that a very high percentage of the influential rogues of history were adept rhetoricians, Hitler was only the latest of many. And yet Jesus, St. Augustine, and St. Paul were also skillful rhetoricians. Strange and tragic that the modern church has not emulated the resourcefulness of her great leaders.

The word "rhetoric," like the word "oratory," has a long and honorable history, but in recent years it has been wounded in the mouths of ignorant friends. It is used by many today in the sense of "ornament," "verbal grandeur," "shallow verbosity." Or it denotes the principles of written composition. The Greek word, however, comes from the same root as the word "orator," and the word "orator" means "speaker." Aristotle, whose *Rhetoric* is to that art somewhat as the writings of St. Paul are to Christian theology, says "Let rhetoric be defined as the faculty of discovering in the particular case what are the available means of per-

suasion." He goes on to say that, whereas other arts are concerned with some specific subject matter, as medicine with the subject of health and disease, arithmetic with numbers, rhetoric is concerned with the available means of persuasion for any case in which response is sought from other persons. For the word persuasion may be considered broadly "response" rather than narrowly, "overt action." The rhetorician, then, is not primarily the speaker. He is the person preparing to speak, or to write, or he may aid someone else in doing so. In any case, he wants to attain a certain end: response. This definition indicates the elements with which he works to attain it.

First, he is usually an expert in some subject-matter field, be it law, education, psychology, science or Christianity. In the interests of his cause or subject he seeks response, and from the materials at his disposal he selects the elements he will use. But he selects his content-material in terms of specific persons in a specific situation. To do so effectively he must also be an expert in that most interesting and baffling subject—man, for from man, singly or in groups, he seeks response. He must be a philosopher-psychologist. It is no accident that Aristotle, the philosopher, was a rhetorician, the formulator of deductive logic, and the first great student of psychology, for all these are related.

But this planner of the strategy of gaining response is not a student of man *en masse*. He is concerned with "the particular case." So he must adapt his knowledge of subjects and man in general to man in a specific situation, and he must know the responses which he can legitimately seek and of which man is capable.

Let us briefly apply this three-fold rhetorical definition to several professions analogous to the ministry in at least the sense that they seek to exert social controls. The lawyer is a rhetorician. His body of knowledge is the law, he collects and analyzes the evidence, plans its most effective use in view of the audience and the occasion. He desires a response, in his favor, of course. The teacher is a rhetorician, for he chooses from his body of knowledge to meet the needs of his students as he has analyzed them. John Dewey is a splendid example of this.

Another instance is the Army and Navy. Faced in the early days of the war with a staggering job of mass education, these services evolved new and effective methods of teaching which utilized every practicable means, including Disney cartoons. They ascertained and used the available means.

You ministers would be interested in the experience of many large industries. As they expanded ten or a hundred fold, they



discovered a bottleneck of foremen. Many workmen who knew the job could not instruct, motivate and gain the workers' cooperation. Foremen's schools were established, and there foremen were taught a rhetoric of foremanship. One of my former students in a class in business and professional speech in Chicago became one of the directors of such a school for the General Motors Company—Diesel Division.

Applying these principles to the field of religion, the Methodists in this group know of the program of lay evangelism developed by Dr. Guy Black. His plan of instructing laymen in simple content and methods and sending them out two by two makes use of simple but effective principles used for years in secular speech and salesmanship. He uses the available means to gain a desired response. You could do the same.

Of course it is obvious to you that you, too, are a rhetorician. You think at once of your preaching function. In both preparation and delivery of your sermons you select and adapt factors from the body of Christian doctrine so as to meet the present needs of your congregation and so as to bring about a desired response. We may say, therefore, that there is a rhetoric of preaching, and that preaching is one of "the available means!" Let us consider the worship service in which you preach. As you choose the hymns, as you lead the people in worship, as you pray, as you read the Bible, you are dealing with "available means," and the response gained depends vitally upon your skill. A general, vague response is not enough. For instance, what response do you seek when you read the Bible aloud? What careful analysis, planning and practice preceded the reading? Much mediocre Bible reading—and most that we hear is mediocre—is due to lack of knowledge of the methods of analysis and preparation. Yet these methods have existed for generations. Such books as Parrish's *Reading Aloud*, or Woolbert and Nelson's *Art of Interpretative Speech*, both available from our Divinity School library, explain these simple methods.

But let us not limit our means to the worship service. As you engage in pastoral calling or counseling, as you preside over meetings of your church board, as you direct the teaching in your church school, or as you speak to outside-your-church groups, you need likewise to know the desired responses sought, and the means of eliciting them. And note that each case is a "particular case," and that the purposes of the meetings, the desired responses, and the condition and attitude of the audiences differ.

What are some of the broad implications of this diversity of purposes, responses and audience situations? There are several

important ones. First, a minister is more than a "preacher." Preaching is only one specialized means, with its values and its weaknesses. To oversimplify your conception of your task and the range of responses your people need to make for useful and healthy Christian living, is to expect preaching to accomplish tasks for which it is not adapted. Preaching, for example, is less valuable than discussion for resolving conflict in a group, because preaching does not allow two-way traffic and give-and-take, indispensable elements in coming to any basic agreement.

Furthermore, this analysis of the task to be done and employment of the best methods to achieve a carefully determined goal, will force one beyond piety and good intentions to scrutiny of knowledge of methods. What do you know, for example about discussion, about persuasion, about the psychology of the audience? If you have not had a course in speech, have you read any of the good books available? Have you read the very significant article by Harry Emerson Fosdick, "What's the Matter with Preaching?" in *Harper's Magazine*, 1928, It may change your preaching strategy. Its keynote is intelligent adaptation to the needs of the audience.

We have now discussed, in too great detail, what rhetoric is, and in too little detail, how it can help the minister. Earlier I also mentioned a long speech tradition and the minister's need for knowledge of it, because his study of the Bible and of theology have left a serious "blind spot" in this area. Hence my next division is a very brief historical sketch. Keep in mind that our nation is strongly Graeco-Roman in cultural, educational, political and judicial institutions, whereas our Bible is Hebrew-Christian. The first systematic study of speech in Syracuse, about 472 B.C., came about because citizens were forced to plead their own cases in the democratic law courts. A profession of speech-writers developed, these men later becoming teachers of speech. About 427 B.C., Gorgias, one of these teachers, led a diplomatic mission to Athens, where he was so warmly received that he later returned and established a school of speech. The Athenians, also citizens of a democracy, likewise needed skill in speech, for each citizen was expected, if sued at law, to defend himself in court. Furthermore, governmental policy was determined in "town-meetings," at which any citizen who desired could speak. In addition to this, the Athenians were a well-educated people, and adult education, then as now, trended toward "self-improvement." As the teaching of speech developed, the rhetoric taught prepared the student for a legal career and "forensic" speaking or politics and "deliberative speaking." The aim of both was

response and success. The most successful of the many teachers of speech was Isocrates, who established a school about 400 B.C. and for several decades taught the future leaders of Greece. The curriculum included ethics, politics, philosophy, and rhetoric. His aim was to educate philosopher-orator-statesmen, why by virtue of liberal education and skill in speech would lead their fellow citizens wisely and effectively. This many of them did.

One of Isocrates' pupils was the philosopher Aristotle. After studying also with Plato, Aristotle in later life taught rhetoric: You know of the catholicity of his interests; that he was the first significant psychologist, that his *Logic*, *Poetics* and *Rhetoric* were works of the first importance; in each case he gathered the scattered elements of the discipline into coherent and meaningful systems. I suppose that modern civilization owes more to Aristotle than to any other one scholar, for he labored to establish "the empire of common sense." His *Rhetoric*, from which I quoted earlier, is a practical psychology, a study of the audience, and as late as 1932 was characterized by Lane Cooper as "the most helpful book extant for speakers and writers." It forms the basis for classical rhetoric and indeed "the rhetoric of modern times is, in its best elements, essentially Aristotelian." You should have this book in your library. The Lane Cooper translation, published by Appleton-Century Company, is best for the lay-reader.

Since Aristotle was a logician and philosopher, he did not concern himself with the delivery of the speech. It remained for Cicero, the great Roman orator, statesman and writer, "the first man of letters of the ancient world," to supplement Aristotle. He accepted all Aristotle's basic formulations, and in his book *de Oratore*, he added invaluable advice on the preparation and delivery of the speech and the character and function of the philosopher-orator-statesman. Then, about one hundred years later, Quintilian, the great Roman teacher of speech, wrote his *Institutes of Oratory*. From the teacher's point of view he supplemented both Aristotle the philosopher and Cicero the speaker. I shall bridge the gap in time between these men and us by reminding you that the rediscovery of the works of Aristotle and Cicero were important causes of the revival of learning, and that our system of liberal education is a lineal descendant of that of Greece and Rome.

The clergy has played its role in the more recent history of speech. Saint Augustine, who was a teacher of rhetoric before he became a Christian, wrote of the priest's use of rhetoric in *de Doctrina Christiana*. He used Aristotle, Cicero and Quintilian as his basis. The colleges established in colonial America, which

in most cases were primarily for the education of clergymen and lawyers, included rhetoric as a matter of course. Professor Parrington in *Main Currents in American Thought*, shows the dynamic influence of secular and religious rhetoricians in our struggle for independence and in the formation of our republic. Jefferson, Franklin, Henry, The Adamses, Tom Paine, and a host of others did what only the rhetorician can do in such crises: "discovered and used for the common good those things which move men to action—intangible, obscure, and mystical as these things may be, yet you and I and our communities find them intertwined with every problem of life."

The conclusion to be drawn from this sketch is, I think, axiomatic: We are rhetoricians, we seek to understand a people whose national character has been formed in significant part by this Graeco-Roman-British-American tradition. Therefore we should know the tradition, just as we know the Hebrew-Christian religious tradition.

To round out our discussion of rhetoric I should speak briefly of the cardinal emphases of classical rhetoric, for these underlie the best modern speech teaching. But I shall leave a detailed treatment for you to enjoy firsthand when you read Aristotle's *Rhetoric*. You will find it stimulating. Rather, I state briefly some basic sensitivities, attitudes and purposes which the modern minister-rhetorician should possess.

First and foremost, he will recognize that his audience is his "reason for being" as a minister. Whatever may be his theological conceptions of what man should be, or what man may become, he will try to understand with scientific objectivity what man is, not what he was or may some day be. He will acquaint himself with the empirical findings of modern education, psychology and sociology. He will adapt his methods to the audience condition and need and he will adapt secular methods to his purposes, within the limits of that Christian purpose and his professional integrity. In other words, he will be eclectic in view point and methods. Thus informed, he will not oversimplify his conception of man and the desirable responses he should make. Holding an adequate view of man's potential responsiveness, he will not oversimplify his "available means of persuasion." He will use preaching, speech to stimulate thought, discussion, conference and counseling, oral reading, music, books and periodicals, visual aids and movies, and planned group activities. He will recognize in man the principles of activity, growth and individuality, and he will seek to stimulate specific, mature, Christian, socially integrative responses. By the same token, whether he speaks, directs or co-

operates, he will avoid stimulating responses based on credulity, wishful thinking or egocentricity, and he will realize that in the ongoing life of a group there are times when sermons offer a comfortably substitute for action; that the point is reached where group participation and action are needed. He will be an ethical psychologist.

Second, such a conception of man as active, rather than passive, will force the minister to become more argumentative. In this context I would define argumentation as "exposition under fire." He will recognize that his ideas and plans must justify themselves before a critical "judge"; that the most capable people are not passive "receivers." Rather, even when sympathetic to his cause, they evaluate, compare, ask "Why?" Most important of all he will realize that those of the "fringe group," without deep loyalties to the church and Christianity, do not recognize all of the basic assumptions upon which "proclamation" and exposition rest. Therefore his speaking must be probative. By his use of invention and arrangement of proofs, the two most basic principles of Aristotle's rhetorical system, he will proceed beyond exposition and "proclamation" to proof and acceptance. "This art consists of proofs alone, all else is but accessory." Beneath all his speaking and directing of church activities must be a strong logical structure of adequate analysis of causes and intelligent planning to attain foreseen effects. The rhetorician must be a logician.

Third, he will know and use all the varieties of proof at his disposal. The first of these, logical proof, consists of evidence and reasoning about the evidence. The materials of evidence are concrete factors from human experience used to clarify and support general pronouncements. The conventional homiletics books use the blanket term "illustration," and stress its function of "letting in light." In too many cases, illustrations are merely explanatory. They also need to be probative. We should also remember that proof materials are diverse. A modern speech text lists seven distinctive types of supporting material: explanation, illustration, specific instance, both actual and hypothetical. Parenthetically, let me remind you that the minister, by using too many hypothetical factors from imagination, literature and mythology, may degenerate into little more than a fascinating storyteller, offering pleasant escape from reality. Factual instances are more probative than hypothetical ones. The rest of the seven types are analogy, testimonial, statistics and restatement. In his use of these "forms of support" he will, of course, stress a strong cause-and-effect relationship.

In addition to logical proof, the speaker must develop and use "ethical proof." This arises from the effect of his character and personality upon others as he speaks. It may be called "personal proof." Aristotle says the factors making up *ethos* or character, are intelligence, integrity and an attitude of good will toward the hearer. Most writers on homiletics have seized upon Cato's "The orator is a good man," and have not grasped the Greek insistence upon ability. Naturally, the minister must be a good man, but in our culture we also judge a man's qualifications in terms of his practical wisdom and insight. Moral goodness is not enough. We judge the man by manner of speech, and it is eternally true that we judge the cause he represents by the man. Commenting upon the probative effect of intelligence, integrity and good will, Quintilian stated "excellence of character is in some mysterious way revealed through voice and action," and he lists "moderation" as a powerful form of "ethical proof." "Logical proof" must be reinforced by "personal proof."

The third type, "pathetic" or "emotional proof," is more familiar to the church. The minister who is wise will recognize that the springs of human action are partly emotional, but he will not make emotional appeals a substitute for logic, as did many preachers of yesterday. He should know from research and experience that emotion is most effective when well controlled, and when it arises out of his own thought and attitudes toward subject and hearers. He will know, too, that the more sophisticated audience will often be unresponsive to broad, obvious emotional appeals. He may well study the Greek and modern use of understatement and suggestiveness. Pathetic proof is subordinate to "logical" and "ethical proof."

Fourth, the wise ministerial rhetorician will discover from ancient and modern experience and modern monistic psychology that delivery, though subsidiary to content, is of the utmost importance. Manner should reinforce matter. Those who hold good delivery unimportant simply do not know whereof they speak. Good delivery can make content meaningful and probative, it is a potent aid in gaining and holding favorable attention, without which there will be no response, and if obtrusive or inharmonious, delivery may inhibit favorable response. Even more important, the "fundamentals of speech"; vigor, and simplicity of manner, directness of gaze, fluency and meaningful variety of voice and action, the ability to "think straight," and a good voice are important cues of the able man. Therefore the wise speaker will develop a delivery and style as simple, interesting and direct as his purposes will permit. He will read good books on speech, he

will analyze his strength and deficiencies, and he will actively seek help in making himself a more able speaker.

My story is done. Much that I have said, though in unfamiliar terminology, is applicable to familiar Biblical incidents. Jesus's use of the seminar group following his public addresses, and Paul's address on Mars Hill, for example, become more meaningful viewed in rhetorical perspective. Apply the same rhetorical principle, however, to matters nearer home: to the time-hallowed and perhaps time-worn procedures in your church. Make them face up to these questions: "Is this service or procedure functional? Is it adapted to my purposes?" What *are* my purposes? What response do I seek by this activity? Are there other more effective 'available means'? If not, where may I search for them? How will they need adapting to the Christian Gospel?" Such a continuing search for rhetorical efficiency can lift much of your church "chore-work" to the level of purposeful, person-centered activity. "A consummation," we'll all agree, "devoutly to be wished."

JOHN J. RUDIN II.

(Delivered before the ministers of Durham, November 5, 1945.)

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### DR. STINESPRING ON PALESTINE INQUIRY

Dr. W. F. Stinespring has been appointed to the technical and research staff of the Anglo-American Committee of Inquiry on Palestine, and has been granted a special leave of absence from his teaching duties for the second semester. The Committee will leave January 18 for Europe, and after a period of investigation there, will proceed to Palestine to study the problem of Arab-Jewish relations in the light of the world situation. A report, with recommendations, will then be presented to the British and American governments. Dr. Stinespring expects to return in the late spring or early summer.

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### ADDRESSES WANTED

The Divinity School office is anxious to secure the addresses of alumni who are returning from the Chaplaincy to civilian life. Unless such alumni or their friends advise the office of their new location it will be difficult if not impossible to send them the BULLETIN or other material. Will you not send in a card or letter giving this information?

**FERRELL PLEDGER IN INDIA**

My dear friends and Patrons:

I do hope and pray that you will forgive a mimeographed letter. It is the fastest way I have of getting word to each and all of our many friends, to let you know that we are back at our post, feeling much better for having had a rest and study in America, and the entire family is here together. We are indeed grateful to God that we are back as a family in the work that is so dear to our hearts.

I know that you will be happy to know that our Bhil work moves on rather slowly but surely. Plans for the two Centers, the Dr. R. R. LeMaster Memorial Center and the Pulaski Virginia Center, are developing nicely. The Prime Minister of Chhota Udepur State, as well as the Maharaja, is very friendly and co-operative. In that state we have a very progressive and promising piece of work. I have been approached by a ruler of another State, asking me to open Christian work in his realm. His people are Bhils, one of the oldest races of people in the world. Thus far, no Christian Church or organization has ever entered his state for Christian work. He has offered to help us financially if we will only start work there. What an opportunity! God is wondrously opening the way for us in this great piece of pioneer work. How badly we need your prayers and your help and new missionaries to carry it on. God has done His work, are we going to fail now? For if we do, I am afraid that we will never have the opportunity of going into that area again.

Most of you have heard me speak of Bhuribai, one of our first Bhil converts, and of her wonderful prayer life and deep consecration. The picture above is of a young Bhil bride from Bhuribai's area. Her jewelry weighs pounds. These people have suffered indescribable torture at the hands of the Hindus and Muslims. But the Matchless, Winsome, Christ is very appealing to them.

Within the past week or ten days we have killed five snakes, all quite poisonous, right at our back door. Either a panther or a tiger has been visiting our yard every night. Insects, mosquitoes, and other small creeping creatures make life interesting. Do you have any DDT to spare? We could surely use it.

India is passing through some very difficult days politically and economically. You have already heard of the failure of the Simla Conferences. The two major political parties failed to meet on common issues, and it has left India somewhat numb. New life, new leadership, and a mutual trust is needed to lead India



in the future to a place of responsibility. Food, cloth, and a few of the other essentials are very scarce and very expensive. The Black Market flourishes, the poor are left to beg and starve. And in some sections of India there is threatened famine again this year. An estimated five million died in the Bengal famine. India so sorely needs your prayers and your help.

May I make a request of our many friends? I wonder if you would mind very much sending me a copy of or at least the reference to all the articles that you find on India? It is so hard for us in this part of the world to get the materials concerning India appearing in America. Any books, periodicals, newspaper clippings, all will be greatly appreciated.

Now that the war in both the East and the West has come to a close, we earnestly pray that things will be less difficult in the way of correspondence. God in His great mercy has spared us another year of the awful torture and destruction due to the war. Japan has been spared. May we now in the common bonds of Christian Love and Brotherhood, strive to make the whole of the Orient Christian. For if we fail to do so, I am afraid that we have seen only a little of what might be the result next time.

We deeply appreciate the support that our many friends have been giving in the past years. We want to take this means of thanking each of you for that help. And we earnestly request you to help us to secure further supporters that our work can be enlarged to meet the cry of this vast Bhil territory where the Christian message has never been preached, where their language has never been written, where a white man has never walked, where darkness of ignorance and superstition reign supreme, where they are eager to know the Truth, the Light, the Way. We beg of you and plead with you to continue your prayers and your help and help us to extend this work of God.

Until later, and with a Prayer that God will bless you one and all, I reman,

Your Ambassador,  
W. FERRELL PLEDGER.

**NEW WORK FOR THE BLACKBURNS**

Annual Conference to the Parson's family, whether it be in a Methodist Parsonage in North Carolina or in Africa, may spell moving—it did for us. Our appointment as read by the Bishop is to be at Quessua, our Central Training School in Angola. Quessua is about 350 miles—a 15 hour train ride inland from Luanda, and one-half hour auto ride from Malange the small town at the end of the railroad.

Here our Mission has some 2,000 acres of land at the foot of Quessua Mountain and crossed by the Quessua River. Our installations include a Church, Boys' and Girls' Schools with dormitories, Bible School, Hospital, Industrial Buildings for shoe-making, carpentry, tailoring, blacksmithing, printing; and five missionary residences as well as homes for the African staff and helpers. The training activities center in and around these buildings with added work in agriculture.

Moving is a job anywhere but is a task in Africa. We have passed this hurdle and are happily settled in our work, and home a revamped adobe bungalow with a tile roof: it has seen some 25 years of service for missionary families—rather a nice house and is now home to us which we have named "Dibata dia Ukamba," Kimbundu words for "The House of Friendship."

Our work seems to be, as outlined by our Bishop, that of directing the training activities of the Mission. This carries with it many "mountains" of work and responsibilities, more than we feel we are able to shoulder. However, we will do our best in cooperation with the other missionaries, with help from our African leaders and the strength of God. In our letters of the future we will tell you in more detail about the work, and the ways you can help. For now and in the future we ask your daily prayers for us and the work, your continued interest and material gifts to World Friendship.

LINWOOD AND POLLY BLACKBURN.

**FACULTY NOTES**

DEAN HARVIE BRANSCOMB gave a talk concerning the work of the Commission on the reorganization of the National Library in Brazil of which he was chairman at the annual joint meeting of the Duke University and The University of North Carolina Library Staff Associations on December 3. He attended a meeting of the Association of Methodist Theological Schools in Cleveland, Ohio, on January 7. He attended a meeting of the Advisory Board of the American Council of Learned Societies January 23-25 at Rye, New York, and a meeting of the Commission on The Churches and War of the Federal Council of Churches of Christ in America, February 1, 2, in New York. He has also served as a member of the advisory committees of both the Western North Carolina Conference and the North Carolina Conference in connection with the Methodist College Advance.

DR. KENNETH W. CLARK attended the annual meetings of the Society of Biblical Literature and the National Association of Biblical Instructors, held at General Theological Seminary in New York, December 27-29. On December 28 he presented a paper on "The Gentile Bias in Matthew." He preached at Asbury Church, Durham, on November 11, and at the First Presbyterian Church of Henderson, December 2. Dr. Clark addressed the Reviewers' Club of Durham on "Modern Translations of the New Testament." He attended a meeting of Deans, Professors of Religious Education and Professors of New Testament of the Methodist Theological Seminaries in Cincinnati in November. He was made a member of the Steering Committee of that body to determine the date, place and nature of the next session.

DR. JAMES T. CLELAND, in addition to his regular preaching in the Duke Chapel as Preacher to the University, has preached at the Choate School and Wesleyan University in Connecticut, the North Carolina College for Negroes in Durham, the Germantown Unitarian Church in Pennsylvania, Harvard University and Connecticut College. Dr. Cleland has engagements at Chatham Hall, Virginia, on February 3; Williams and Smith College, Massachusetts, February 10; and Davidson College, North Carolina, February 17.

DR. ROBERT E. CUSHMAN gave the Communion Meditation at the Duke University Chapel, January 13. His topic was: "A Broken and a Contrite Heart."

DR. HORNELL HART has been actively engaged in carrying on researches in preparation of articles for the *American Journal of Sociology*. Two of these, "Logistic Social Trends" and "A Reliable Scale of Value Judgments," have already been published and several others are in process of preparation.

Dr. Hart has also been busily engaged in lecturing and preaching. Among some of his more recent appearances are: Fayetteville Woman's Club, November 20; Lion's Club, Durham, December 5; *Herald-Sun* Employees, December 23, 1945; Parent-Teacher Association of Roanoke Rapids, January 17; Religious Emphasis Week at University of South Carolina, January 27-30.

Dr. Hart preaches at Church-in-the-Gardens, Forest Hills, Long Island, the second Sunday in each month.

DR. FRANK S. HICKMAN, along with Dr. Roy Burkhead and Dr. Bernard C. Clausen, addressed the North Carolina State Baptist Convention in the Raleigh Municipal Auditorium and afterward took part in a symposium. Dr. Hickman's topic was "One Church for One World," a plea for a working unity of Christian Churches which would still safeguard their respective autonomy. Dr. Hickman has, of course, filled his regular engagements as Preacher to the University. He also delivered the Sunday afternoon Vesper Service address at the Fayetteville State Teachers' College, Fayetteville, N. C., on December 9.

DR. J. M. ORMOND attended the annual meeting of the Board of Missions and Church Extension of the Methodist Church at Buck Hill Falls, Pennsylvania, December 3-8. He dedicated Hickory Grove Methodist Church in Lenoir County, October 8 and Daniel's Chapel in Wayne County, October 20.

DR. RAY C. PETRY has been compelled to give up much of his outside activities while recovering from an injury resulting from an automobile accident which he received last summer. He is spending such time as he has at his disposal in the editing of the volume *Early and Mediaeval Preaching* for the *Chinese Classics Series*.

DR. GILBERT T. ROWE led the communion meditation at Barton Heights Church, Richmond, on the first Sunday in November, and taught a course in the Richmond Training School during the week following. He also wrote some articles, one appearing in *The Adult Student* for December, and another, a guest editorial, in the *North Carolina Christian Advocate*, January 10.

DR. H. SHELTON SMITH delivered the closing address at the North Carolina-South Carolina Conference of Y.M.C.A. Boys' Club Leaders, held in Kannapolis December 9. On January 19, he participated in the work of the Commission on the Restudy of Christian Education Meeting at Union Theological Seminary, New York. He is a member of Section I of that Commission, which is making a study of the theological foundations of religious education.

DR. H. E. SPENCE attended the conference of the Deans, Professors of Religious Education and New Testament Professors of the Methodist Church which met in Cincinnati in November. Two of his productions were presented as a part of the Christmas religious celebrations in Durham. The Christmas Pageant was produced for the fourteenth time in the Duke Chapel on December 16. His play, "The Trial of Father Christmas," was presented at the Christmas Banquet of the Pastor's Aides Class at Duke Memorial Church.

DR. W. F. STINESPRING gave the principal address before the annual meeting of the Archaeological Society of North Carolina in Raleigh, N. C. on December 13. His subject was "The Near East in Archaeology."

MR. FRANK W. YOUNG preached at First Baptist Church, Durham, and conducted a Mission Study at Duke Memorial Methodist Church early in the fall. He accompanied the Duke delegation of students as faculty adviser to the Interseminary Meeting held at Hood Seminary, Livingston College, Salisbury, N. C. He also served as the representative of the Duke Divinity School at the meeting of the corporation of the American Oriental Society and attended meetings of the Society of Biblical Literature and Languages and the National Association of Biblical Instructors in New York in December.

**STUDENT ACTIVITIES**

On Thursday, December 6, the Divinity School was well represented at the North Carolina Area Interseminary Conference which met at Hood Theological Seminary in Salisbury, N. C. The theme of the conference was "The Expansion of the Church." Those attending from the Duke Divinity School were: Melvin S. Risinger, Field Representative; Mr. Frank Young of the Divinity School faculty; Frank Peery, Douglas Toepel, William Sampselle, Hilton Seals, Myron Chrisman, Pete Spitzkeit, George Dalton, and Ray Short. Mr. Short was elected chairman of the North Carolina Interseminary Movement.

The wives of the Divinity students have completed plans for their organization which is known as "Divinity Dames." This organization meets in the Divinity School Social Room on the second Tuesday of every month. Mrs. Kenneth W. Clark and Mrs. Harvie Branscomb are the sponsors for the Divinity Dames. Hostesses for the January meeting, which was postponed until the third Tuesday, were Mesdames R. M. Harwell, Walter Clouse, and Myers Curtis. At this meeting the boys of the Divinity School were guests of the organization.

The Duke Endowment Association held its second meeting of the year on December 10 in the Divinity School Social Room. The guest speaker was Rev. D. D. Holt, alumnus of the Divinity School, and pastor of Trinity Methodist Church, Durham, N. C. Rev. Mr. Holt spoke on the minister's opportunity for service in connection with the rites of baptism, marriage, and burial.

The Christian Social Action Committee holds worship services at both the Durham city and county jails each Sunday morning. Under the leadership of its chairman, Preston Hughes, this committee raised and contributed \$38 to the fund for providing Christmas gifts for the children of the strikers of the Erwin Cotton Mills.

The leaders of boys' clubs accompanied the members of their clubs to the Duke-State football game, November 10. The club members were the guests of the Durham Co-Op Club.

The Radio Committee is continuing its supervision of the student-produced period of devotion each Friday morning at 7:50 over WDNC.

The Chapel Committee has presented the following speakers at the Tuesday morning Chapel Service: November 6, Major W. K. Anderson, B.D. '34 and Chaplain of the First Armored Division; November 13, Rev. J. H. Thomas, pastor of Mt.

Vernon Baptist Church, Durham, N. C.; November 20, Dr. Robert E. Cushman; November 27, Dr. Paul A. Wolfe, pastor of Brick Presbyterian Church, New York City; December 4, Rev. Robert DuBose, Director of Religious Activities; December 11, Mr. John J. Rudin II. On December 18 the chapel period was devoted to a service of Christmas carols. On January 8 the speaker was Mr. Frank Young.

The following Divinity students attended the Third National Methodist Student Conference at Urbana, Illinois, December 28 through January 1: Troy Barrett, Jimmy Reynolds, Milton Robinson, and Bill Wells.

The Spiritual Life Committee sponsors three weekly prayer services. These services are: Wednesday morning at 12 o'clock in York Chapel, Dr. Ray C. Petry leader; Wednesday evening at 10:30 in the FF dormitory led by students; Thursday morning at 8:30 in York Chapel, Mr. Frank Young leader.

The various tournaments begun by the Athletic Committee are still in progress. The leading team in the bowling league, the D. P.'s, is composed of Paul Edwards, captain, E. H. Nease, Jr., Bernard Hurley, Hollis Huston, and Leighton Harrell. Their record is twelve wins and three losses. The Divinity School basketball team is in third place in the Intramural League with one win and two losses. The checkers, chess, tennis, and ping-pong tournaments have not yet been completed. Plans are now being made for organizing a softball team.

JOHN M. CLINE.

**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 Christian Answer.* Paul J. Tillich, Theodore M. Greene, George F. Thomas, Edwin E. Aubrey and John Knox. Edited by Henry P. Van Dusen. New York: Charles Scribner's Sons, 1945. 195 pp. \$2.50.

This is a volume of five essays which have come out of the discussions of some twenty-five theologians who have met together twice a year for ten years. The essays endeavor to analyze the present world situation and to state the Christian answer.—H. B.

*Religion in America.* Willard L. Sperry. Cambridge University Press, 1945. 318 pp. 10 sh. 6 d.

A survey of religion in the United States by the Dean of the Harvard Divinity School written for British readers, but informative and instructive for American readers also. The discussion centers around the fact of "Disestablishment," its causes and its results. Among the latter the absence of religious teaching in state supported schools, and the 256 denominations are important results. The birth and growth of denominations is treated sympathetically. There are chapters on the Negro churches, religious education, and Church union. The book is readable and wise.—H. B.

*The Genius of Public Worship.* Charles H. Heimsath. New York: Charles Scribner's Sons, 1945. 204 pp. \$2.50.

A Religious Book Club selection. This book is a discussion of public worship designed for the general reader. The author states: "Why people stay away from Church is not the riddle, but why they go." He develops, in a very meaty and compact book, sincerely recommended to the general reader, the attraction of worship, its history and forms.—J. C.

*Stewards of the Mysteries of Christ.* W. Norman Pittenger. Louisville: Cloister Press, 1945. 60 pp. \$ .50.

A valuable though brief discussion of the ministry, for ministers and ministers-to-be. Against the background of multifold duties, the special function of the "priest" is helpfully emphasized.—K. W. C.

*Problems of New Testament Translation.* Edgar J. Goodspeed. Chicago: University Press, 1945. 215 pp. \$2.50.

This well-known translator here takes the reader into his "workshop to show him the tools and materials with which the translator works at his great task, which is . . . to find out just what each of the New



Testament writers meant each sentence to convey. . . ." All students of the New Testament—not only those who know Greek—should find this an enlightening book.—K. W. C.

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

Dr. Hunter senses a change in approach in the most recent work on the New Testament. He feels that the method of New Testament scholars has "hitherto been largely centrifugal; now it is becoming more centripetal." Although recognizing many diversities in the New Testament, he maintains that there is some inherent unity which transcends diversities. The unity is found in the "Heilsgeschichte," the story of salvation, which is to be understood chiefly in terms of Christology, Ecclesiology and Soteriology. On the basis of this, Dr. Hunter endeavors to present a synthetic view of the New Testament.—F. W. Y.

*St. Augustine's Episcopate.* W. J. Sparrow Simpson. New York: The Macmillan Company, 1945. 142 pp. \$2.00.

This book carried the subtitle, "A Brief Introduction to His Writings as a Christian." The volume deals with Augustine's influence as a Bishop and is a sequel to "St. Augustine's Conversion" published by the same author in 1930. The author endeavors to present summarily the contents and teachings of Augustine's principal writings. Although the historical setting out of which the various writings came is not ignored, the emphasis is always upon the works themselves. The author writes from the point of view that many of the peculiarities and controversies of Augustine's Episcopate, as well as certain features of his teaching difficult to reconcile with the faith of the Church or the character of God, can in part be accounted for by the tremendous crises of his thirty-two pre-Christian years. Of particular interest to ministers is the short chapter entitled "The Preacher," a phase of Augustine's activity often neglected.—F. W. Y.

*A Comparative Lexicon of New Testament Greek.* Leslie Robinson Elliott, Kansas City, Kansas: Central Seminary Press, 1945. 187 pp. \$1.50.

The plan of this lexicon is to "bring together in one column all the New Testament words built on the same root or stem." The English meaning appears opposite each Greek word. The difference between roots and stems is ignored since the author believes "it is enough for the beginner to recognize that a common base characterizes each group." He is able to transcend the limitations of a listing based strictly on alphabetical order. Cognate words appear in proximity in spite of internal vowel and consonantal changes or the addition of prefixes, whereas in a listing based on alphabetical order, they might be separated by several columns of words. The lexicon is intended for first or second year students but might prove valuable to others for purposes of review.—F. W. Y.

*The Bible and the Common Reader.* Mary Ellen Chase. New York: The Macmillan Company, 1945. 316 pp. \$2.50.

Written by one of America's most distinguished authors who has for years enjoyed reading the Old and New Testaments and who has for some years given at Smith College a course in the King James Version of the Bible and its influence on other English literature, this book emphasizes the

cultural debt of all English-speaking peoples to this Version of the Scriptures, and presents some of the materials used in her own teaching. Though based upon evidently careful and extensive research, it is designed for "the common reader" and is not encumbered with too many technical devices; however, sufficient references and suggestions are supplied to enable such as may be interested to explore further the areas to which they are attracted. It is a "Religious Book Club" selection, that does not take the place of Bible reading and study but stimulates appreciation and use of the Bible.—H. E. M.

*The Book of Worship for Church and Home.* The Methodist Church. Nashville: The Methodist Publishing House, 1945. 562 pp. \$1.50.

This book contains a wealth of material which should be very useful to ministers in preparing and conducting programs of worship; to lay members in personal and family devotions; and to all persons who minister to the sick.—J. M. O.

*Worship and Common Life.* Eric Hayman. Cambridge, at the University Press, New York: The Macmillan Company, 1945. 155 pp. \$2.50.

A significant and timely book. Too closely written for enjoyable reading; too deep for rapid reading; yet too irritatingly challenging to be ignored or passed over with careless thought. The book is an earnest plea for a deeper understanding of the spiritual life and a call to Christians of all denominations to find a unity of purpose and understanding in the life of the spirit, although there may still be a diversity of opinion as to forms and creeds.—H. E. S.

*The Old Testament: Its Form and Purpose.* Lindsay B. Longacre. New York-Nashville: Abingdon-Cokesbury Press, 1945. 264 pp. \$2.00.

Dr. Longacre recently retired after thirty years as professor of Old Testament at Iliff School of Theology. This book is a summary of his mature thought and teaching experience in his chosen field. There is nothing particularly new or particularly technical in the book, and yet it is highly original because the author has managed to put his personality, his teaching technique, and his modern, yet devout, point of view into his writing in a rather unique and charming way. It is a joy to see reflected here the richly rewarding mutual relations between teacher and pupils that must have existed for so many years.

The author takes emergence of "the Bible idea" rather than order of composition as his chronological criterion. This plan leads him to treat first Deuteronomy, then the Deuteronomists, and the Deuteronomic histories, Joshua, Judges, and Samuel-Kings, in order. This body of writings, drawn in part from older sources, constituted the first official Bible, being really a theological work dominated by such ideas as the Covenant, Jehovah as the only God of Israel, the Chosen People, the Holy City with its single Temple, divine retribution, and the like.

The "second Bible" was that of the Priests. The first summarized pre-Exilic religion, the second laid the foundation of Judaism. The main part is the Law. Yet included with the Law is narrative material, some from the priestly writers themselves and some from much earlier sources, such as J and E.

After this, the author takes up the Prophets and the Hagiographa, treat-

ing these divisions in a more conventional fashion than he observed with the Pentateuch and the historical books.

In his final chapter, "The Living Voice of the Old Testament," the author gives us his philosophy of scriptural interpretation. In his section on "Miracles and Legends," he is at pains to point out that in the ancient Biblical world there were no natural laws, no concept of the uniformity of nature. Anything could happen; there were only the usual and the unusual. Great events were frequently interpreted in terms of the unusual. They would be interpreted differently today. Yet the Old Testament writers have a message for today because they found "the deep things of God"; they were aware of "a divine presence and a living voice"; they had "the experience of a living process"; they knew "the spirit which giveth life."—W. F. S.

*An American Religious Movement: A Brief History of the Disciples of Christ.* Winfred Ernest Garrison. St. Louis: Christian Board of Education (Bethany Press), 1945. 167 pp. \$1.25.

The author's preface makes clear that this volume draws alike upon materials included in *Religion Follows the Frontier* and other matter that might have formed a sequel called *Growing Up with the Country*. Although identifiable with neither, in the strictest sense, the present work is a re-writing of the history which records both the expanding and the maturing processes of a distinctly American group. Largely deprived of the supporting notes and bibliography that a longer publication would have made possible, this approach is well suited, within its natural limits, to the review and further exposition of Disciples history. Those acquainted, not only with the ingenuity of war-time publishers, but also with the resourceful craftsmanship of Dr. Garrison, will not be in the least surprised at the comprehensiveness of treatment and the freshness of interpretation found in a book of so few pages.—R. C. P.

*The Meaning of Human Experience.* Lynn Harold Hough. New York: Abingdon-Cokesbury Press, 1945. 367 pp. \$3.00.

It is a pity that Dr. Hough was not content to be brief in the statement of his thesis presenting it straight-forwardly instead of illustrating it by ranging haphazardly through the most of human literature. It is, indeed, the difference between critical exposition and illustration which makes this book a composite of essays rather than a treatise. The book is an attempt, intrinsically worthy, to lay down the main lines of a Christian philosophy forged from three components: the Hebrew-Christian witness, the Greek humanistic spirit, and the Personal Idealism of the Bowne-Brightman School. Whether Dr. Hough really effects a "synthesis" must, on critical grounds, be doubtful, for he nowhere really joins the issues existing between these three traditions. In favor of his effort, one must confess that Personalism gains the most by losing some of its intellectualistic aridity.

While, from a technical standpoint much, very much, can be spoken against this book, its large-scale aim at a synthesis of the Hebraic-Christian and Humanist traditions must commend itself to many. Dr. Hough's assault upon the impersonality of modern thought with its pre-occupation with the sub-human, its regard for man as a thing among other things, and Hough's counter-assertion of the primacy of the personal as the normative category for the interpretation of reality is imperatively needed. The book is illuminated by many significant thoughts such as: "If the replacing of Peter ill-informed by Peter well-informed represented the whole human

problem, the life of man in the world would be very much simpler than it is." There are many of these, but one must accept for this book Dr. Hough's own estimate of Matthew Arnold that he was essentially a man of thoughts rather than of thought.—R. E. C.

*On the Preparation and Delivery of Sermons.* John A. Broadus. New and revised edition by Jesse Burton Weatherpoon. New York: Harper and Brothers, 1944. xviii + 392 pp. \$3.00.

Broadus' classic work published in 1870 has again been revised and reedited and ought to be (in one of its editions) in every minister's study, maybe right on his desk. Dr. Weatherpoon has been faithful to the author's intent, but he has made of this basic work a contemporary volume with his references to Buttrick, Coffin, Fosdick, James Stewart. What was good has been retained, e.g. Gardner's valuable bibliography, and the volume is ready to be the standard text in Homiletics for another generation of divinity students. Duke Divinity School will use it.—J. T. C.

*Light on Our Path.* Mildred Corell Luckhardt. New York: Association Press, 1945. xiii + 289 pp. \$2.50.

*Guide to Old Testament Study.* Mildred Corell Luckhardt. New York: Association Press, 1945. xi + 174 pp. \$1.50.

This is a set of two books—the primer for young people (10 to 15 years old), the latter for their instructors (parents not excluded)—on the Old Testament stories from Adam to Nehemiah. They are the tested product of years of teaching by the staff of an urban Sunday School, edited by the leader who brings to her work critical knowledge and spiritual insight. The books are written to be enjoyed; ministers will find the second volume particularly valuable.—J. T. C.

*Psychology of Religion.* Paul E. Johnson. New York: Abingdon-Cokesbury Press, 1945. 288 pp. \$2.00.

This volume is a compendium of theories and facts about religious experience, oriented to a special point of view. It is strongly personalistic in its conception of the meaning of God, of the individual man, of human-kind in general, and of the relations existing between them.

In the author's own words: "This may be called interpersonal psychology, for the person is the essential unit of interaction in a social order." (p. 32.) His personalism is not a vague something which under scrutiny melts down into a benevolent pantheism or panpsychism. It rests upon enduring substantive persons.

Professor Johnson broadly defines religion as response to a Sustainer of Values, affirming that "any response, whether fear or trust, any action or attitude that recognizes a power able to control values, is religion in the broad sense. Any Sustainer—or many—who can save or destroy, give or withhold what one may need or desire, is indicated" (p. 29). He further stipulates that such a Sustainer may be either personal or impersonal, human or divine, natural or supernatural, individual or societal and institutional.

A little later the author sharpens his definition to say that religion is personal co-operation with a trusted Creator of Values (p. 30). Such a Creator may range from a supreme Being to lesser gods, each of which is worshiped because he is trusted to create some value. "Religion worships only good powers, though it may fight against evil ones." It is

difficult, on Johnson's own hypothesis, to see how such a Creator of Values, on whatever level, could be other than a substantive person, although in his effort to encompass all sorts of religions he previously stipulated that the Sustainer of Values may be either personal or impersonal.

The real contribution of this book lies in the first chapter, in which the author endeavors to place religious experience on a definitely "interpersonal" basis. That he encounters at the outset grave difficulties, and that he seems obliged at times to fashion his treatment to fit his theory, seems evident.

As for the remainder of the volume, it is good, but not especially distinctive. The materials are mostly what one would expect to find in any well-written psychology of religion, although an occasional section shows more originality. Of the latter sort two sections in Chapter IV are typical. They deal with "Birth and Rebirth" and "Revival and Survival."

This book will serve very well as a general text in the study of the psychology of religion. But its theoretical slant may arouse considerable controversial reaction. And yet Professor Johnson has centered his study exactly where a psychology of religion must be centered if it is to set well with authentic Christian tradition.—F. S. H.

*A Great Time to Be Alive.* Harry Emerson Fosdick. New York: Harper and Brothers, 1944. viii + 235 pp. \$2.00.

This is the volume of sermons which I have most enjoyed and by which I have been most helped in recent months. Here is preaching to the times, and though it was written as "Sermons on Christianity in Wartime" its interpretation of the Gospel is valid for the warfare that is constantly the Christian's lot in the world. If you wish to be a better man, as well as a more effective preacher, read this application of the Good News to contemporary life situations.—J. T. C.

*Pathfinders of the World Missionary Crusade.* Sherwood Eddy. New York: Abingdon-Cokesbury Press, 1945. 319 pp. \$2.75.

Dr. Eddy has rendered a real service in this book which gives in compact form biographical sketches of thirty-five leaders in the Christian missionary movement. Many of these persons were friends and associates of Dr. Eddy's. This fact, however, results in an unfortunate limitation upon the scope of the work. Dr. Eddy's plan was to begin with the stories of a group of missionaries with whom he was acquainted in student days at Yale. He has expanded this somewhat limited circle to include other outstanding missionary figures but unfortunately his list is not complete. However, a very great service has been rendered by bringing together the material in this volume.—J. C.

*The Kabyle People.* Giora M. Wysner. New York, 1945. (Privately printed.) 223 pp. \$2.50.

This is a valuable study of the little known Kabyle people of Algeria. Suffering somewhat from its form as a Ph.D. dissertation, the book is most interesting where the author seems to cut loose from sources and writes out of her eleven years' experience as a missionary of the Methodist Church in North Africa. This is the only available study in English of this group of people. The book is well planned and covers the ground adequately.—J. C.

*The Story of the Christian Year.* George M. Gibson. New York-Nashville: Abingdon-Cokesbury Press, 1945. 238 pp. \$2.50.

So many ministers who prided themselves on their escape from the historic Church Year have found themselves slaves to a Sentimental-Commercial Year (Mother's Day, Red Cross Day, Nature Sunday, Book Week), that they begin to long for the disciplined freedom of an ecclesiastical calendar. This book shows the origin, development and present status of the year in Christendom with reasonable but undogmatic arguments for a Protestant return to the idea of the Church Year. It recognizes that changes are necessary and desirable in the orthodox calendars, and it makes a plea for a serious study of the present situation. There is a good bibliography, a detailed index and a calendar of the fixed days that should prove of value to the thoughtful minister.—J. T. C.

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