

THE DUKE  
DIVINITY SCHOOL  
BULLETIN

COURSES IN RELIGION

DUKE UNIVERSITY SUMMER SESSION

1946

DURHAM, NORTH CAROLINA

First Term: June 5 to June 26

Second Term: June 27 to August 8

Third Term: August 9 to August 29

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## CALENDAR OF THE SUMMER SESSION

1946

- June 5 Wednesday, 9:00 A.M.-1:00 P.M.—Registration of students for first term.
- June 5 Wednesday, 2:15 P.M.-3:40 P.M.—Instruction begins for first term.
- June 26 Wednesday—First term ends.
- June 27 Thursday, 9:00 A.M.-5:00 P.M.—Registration of students for second term.
- June 28 Friday, 8:00 A.M.—Instruction begins for second term.
- July 4 Thursday—Independence Day: a holiday.
- August 8 Thursday—Second term ends.
- August 8 Thursday, 2:00 P.M.-5:00 P.M.—Registration of students for third term.
- August 9 Friday, 8:00 A.M.—Instruction begins for third term.
- August 29 Thursday—Third term ends.

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Professor of Old Testament

# DUKE UNIVERSITY SUMMER SESSION

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## COURSES IN RELIGION

Courses in religion and related fields will be offered in the Duke University Summer Session of 1946. 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 Religious Education, 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.

Candidates for degrees from Duke University should be formally admitted to the school which will confer the degree. Candidates for the B.D. and M.R.E. degrees must be admitted to the Divinity School; candidates for the M.A. and Ph.D. degrees must be admitted to the Graduate School of Arts and Sciences.

## 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 \$17.50 per occupant for six weeks in the men's dormitories and \$18.50 per occupant in the women's dormitories. Single rooms when available are at the rate of \$22.50 for the term of six weeks for men and \$23.50 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.

Board will be provided in the University dining halls at about \$50 for six weeks.

## **ADVANCED DEGREES**

The degrees of Bachelor of Divinity and Master of Religious Education are 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 Religious Education, 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 1945 the student choir, a voluntary organization, enrolled over two hundred students.

## COURSES OF INSTRUCTION\*

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(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.)

### First Term (3 weeks) June 5-June 26

S223. CONCEPTIONS OF MAN IN WESTERN THOUGHT.—An analysis and interpretation of important types of philosophical and theological theory concerning man with a view to critical evaluation and construction. Prerequisite: 3 s.h. in Christian Doctrine or 6 s.h. in Philosophy. B and C. 3 s.h.  
MR. CUSHMAN

S255. THE CHURCH AND COMMUNITY.—A study of the function of the Church in different types of community life. A and C. 3 s.h.  
MR. ORMOND

### Second Term (6 weeks) June 27-Aug. 8

S1. THE ENGLISH BIBLE.—Survey of the contents of the historical and prophetic books of the Old Testament with particular reference to the literary, historical, and religious values. A. 3 s.h.  
MR. ORMOND

S2. THE ENGLISH BIBLE.—Study of the Psalms, wisdom literature, and the literature of the New Testament with special attention given to the literary, historical, and religious values. B. 3 s.h.  
MR. ORMOND

S51. THE HISTORY OF THE HEBREW PEOPLE.—A study of the Hebrew people that gives attention to their political history, their religious and social institutions, their literary development, with special reference to their contributions to civilization. Not open to students who have had Religion 1. B. 3 s.h.  
MR. SPENCE

S52. NEW TESTAMENT LIFE AND LITERATURE.—A study of the literature of the New Testament, its historical background, and its religious values. Not open to students who have had Religion 2. C. 3 s.h.  
MR. SPENCE

S181. THE NATURE AND EARLY DEVELOPMENT OF RELIGION.—Introduction to the early history of religion, the beliefs and practices of the more primitive peoples, and the religious life of the ancient world. For Juniors and Seniors. Not open for credit to students who take Religion 183. A. 3 s.h.  
MR. CANNON

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. Not open for credit to students who take Religion 183. C. 3 s.h.  
MR. CANNON

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

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

MR. CLARK

S321. EARLY CHRISTIAN APOCALYPTIC WRITINGS.—A study of the formulation of early Christian apocalyptic ideas, as set forth in the Pauline letters, the Gospels, the Revelation of John, the Shepherd of Hermas, the Sibylline Oracles, and other apocalypses attributed to Peter, Paul and Thomas. A. 3 s.h.

MR. CLARK

S392. CHRISTIAN THOUGHT IN AMERICA TODAY.—An analysis and appraisal of the main currents in American religious thought since 1900. A. 3 s.h.

MR. SMITH

S396. MODERN AMERICAN CHRISTOLOGY.—A critical study of the historical development of liberal conceptions of Jesus since the middle of the eighteenth century. C. 3 s.h.

MR. SMITH

### Third Term (3 weeks) Aug. 9-Aug. 29

S303. PALESTINE: LAND OF THE BIBLE.—A study of the geographical and cultural conditions and problems of Palestine. B and C. 3 s.h.

MR. STINESPRING

### RELATED COURSES

Sociology 206. CRIMINOLOGY. A. 3 s.h. MR. JENSEN  
(Offered during term June 27-August 8.)

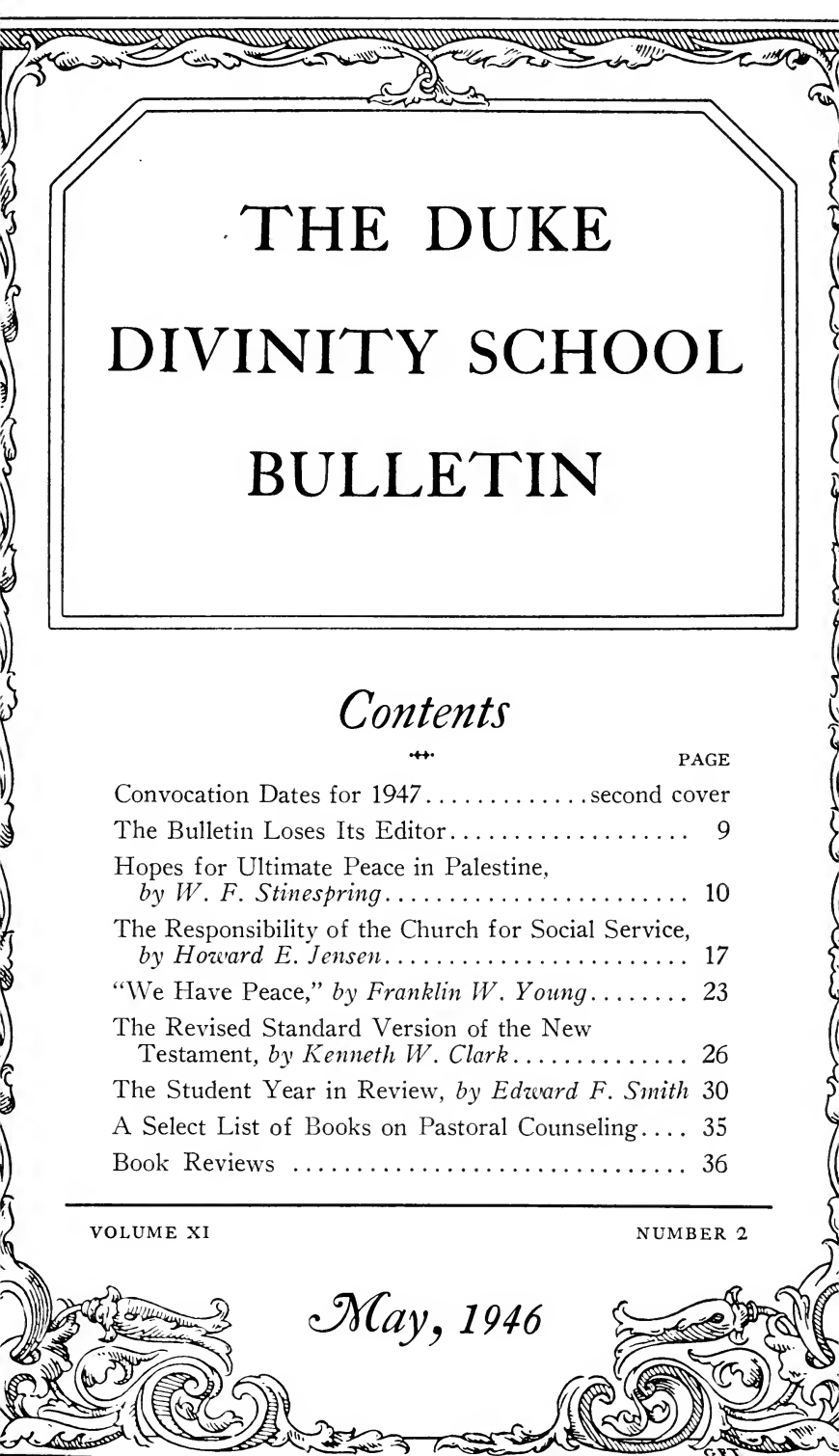
Sociology 212. CHILD WELFARE. B. 3 s.h. MR. JENSEN  
(Offered during term June 27-August 8.)

Sociology 218. CULTURAL ANTHROPOLOGY. A and C. 3 s.h. MR. THOMPSON  
(Offered during term August 9-August 29.)

Sociology 236. SOCIAL ETHICS. A. 3 s.h. MR. HART  
(Offered during term June 27-August 8.)

*Address application or request 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.*





# THE DUKE DIVINITY SCHOOL BULLETIN

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VOLUME XI

NUMBER 2

*May, 1946*

## Convocation Dates for 1947

THE CONVOCATION held last February was successful from so many standpoints and so many letters came in urging its continuation that there could be no question on the latter point. The date set for next year is February 10, 11, and 12, 1947. This date is determined by two considerations. It must be before Easter in order not to compete with the Convocation of the North Carolina Council of Churches. If before Easter, then before the beginning of Lent. Easter comes early next year, and this carries us back to the second week in February.

It is too early to announce the program, but it can be said that the speakers will be of the same distinction as those who made last year's Convocation such a memorable occasion. Durham ministers again have agreed to help us find rooms for the visiting preachers. We are expecting an impressive gathering of both ministers and laymen. Put these dates on your calendar now so that you will not find other engagements blocking you from sharing in the inspiration of these high days.



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VOLUME XI

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NUMBER 2

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## The Bulletin Loses Its Editor

The DIVINITY SCHOOL BULLETIN began publication in February, 1936 with Professor James Cannon, III as editor. For ten years it has been a most effective means of keeping the School and the alumni in touch with each other. With the January issue of this year, having completed a full decade as editor, Professor Cannon announced his resignation. It was time, he said, for someone else to take over. The faculty, which received the announcement with much regret, has placed the BULLETIN in the hands of a committee until a new editor is appointed.

Under Professor Cannon's editorship, the BULLETIN has served its purpose excellently. It has not only chronicled the work of the Divinity School but has reflected its spirit as well. By faculty articles, accounts of student activities, addresses of distinguished visitors, book reviews, and other materials—with from time to time a contributed article—it has carried to our alumni a first-hand account of the work of the School and has kept them informed and, we hope, interested. Over and above this specific objective the BULLETIN has made, under Professor Cannon's editorship, a definite contribution to the interests and thinking of the alumni and their acquaintance with contemporary movements in the religious world. He has the thanks both of the faculty and the alumni for this decade of efficient service.

Ill fares the magazine to hastening ills a prey which loses a good editor and falls into the hands of a committee. Needless to say, this condition will soon be remedied. In the meanwhile suggestions as to ways in which the BULLETIN may better serve the alumni will be welcomed. These may be sent to the undersigned, who is a member of the committee referred to and temporarily its editorial servant.

HARVIE BRANSCOMB.

# Hopes for Ultimate Peace in Palestine

By W. F. STINESPRING<sup>1</sup>

The Anglo-American Committee of Inquiry on Palestine and European Jewry has just completed a four months' investigation in Europe and the Near East, and has submitted its Report to the British and American governments. The full text of the Report was carried in *The New York Times* of May 1, 1946, and will soon be available in pamphlet form from the Department of State in Washington.

The question may be asked, Why another such inquiry, when there have already been some seventeen commissions and inquiries on the vexed problem of Arabs and Jews in Palestine? To answer the question, a brief summary of the problem to date is necessary.

Before World War I, the Arab lands of northern and western Arabia, Mesopotamia (now called Iraq) and Greater Syria (including Lebanon, Palestine and Trans-Jordan) were under the control of the Turks. When the war came, the British promised the Arabs of these lands independence, *with certain reservations*, if the Arabs would revolt against the Turks and fight on the side of the Allies. The Arabs revolted and the Turks were dispossessed of the Arab lands.

During the war, the British, wishing also to elicit the support of world Jewry, issued the famous Balfour Declaration, promising to facilitate "the establishment in Palestine of a National Home for the Jewish people," but at the same time guaranteeing the civil and religious rights of the Palestinians.

Had the Arabs gotten exactly what they wanted, the result would probably have been three political entities, viz. Arabia proper containing one or more independent kingdoms, Iraq as an independent kingdom, and Greater Syria as an independent kingdom. Two of these broad objectives were easily and quickly attained, viz. the independence of Arabia proper and Iraq. The third objective, a kingdom of Syria, became entangled with a number of difficult political

<sup>1</sup> Professor Stinespring was given leave of absence for the spring semester in order that he might accept a request of the State Department that he serve as research assistant and advisor to the Anglo-American Committee on Palestine. His knowledge of both Hebrew and Arabic, as well as his acquaintance with Palestine and its problems, made his services to the Commission of special value. The Commission first studied the condition of Jews in Europe, then proceeded to Palestine for its investigations, after which it retired to Geneva to prepare its report. Professor Stinespring returned to the campus late in May—Ed.

and diplomatic problems. The result was that Syria proper and Lebanon came under French mandate after World War I, while Southern Syria was divided into Palestine and Trans-Jordan and put under British mandate. Thus none of Greater Syria was independent between World War I and World War II.

However, since World War II, Greater Syria has been in process of achieving independence piecemeal. The French position in Lebanon and Syria had become practicably untenable even before World War II, and very recently the French have withdrawn completely. The British, who had helped the fighting French regain Syria and Lebanon from the Vichyites, and had remained to assist in occupation duty because of the depleted condition of French power and resources, have also withdrawn, leaving Syria and Lebanon two independent, but closely affiliated republics with a customs union and a common currency. Also very recently, Trans-Jordan has been granted independence by Great Britain and its ruler allowed to assume the title of king. Only Palestine, of the Arab territories formerly controlled by Turkey, now remains a subject state, without prospect of independence. For this condition of affairs, the Arabs blame British policy in issuing the Balfour Declaration, taking over the mandate, and pursuing the fixed policy of facilitating Jewish immigration to the point where the Jews have become so numerous and powerful that they threaten to control the country. The British claim officially that Palestine was included among the reservations in the promises of Arab independence made during World War I. This the Arabs deny.

Had the Zionist Jews got everything they wanted, they would have had Palestine eventually as a Jewish state, instead of a "National Home" (a new term in international law) in Palestine. But at first the number of Jews in Palestine was small, and the National Home on a minority basis seemed sufficient to most Zionists, although many continued to cling to the idea of a Jewish state, first advocated by Theodor Herzl in 1896.

The Anglo-American Committee's Report states that "the demand for a Jewish state . . . was expressly disowned by the chairman of the Jewish Agency as late as 1932." This is all the more understandable when it is realized that in 1927 more Jews left Palestine than entered and that in 1928 the numbers leaving and entering were almost exactly equal. There was really no prospect of a Jewish majority in Palestine.

Then Hitler came into power in Germany in 1933. Immediately Jewish immigration into Palestine soared from 9,553 in 1932 to 30,327 in 1933, reaching the high point of 61,854 in 1935. The Jews came to constitute nearly one-third of the population, and for the

first time there was a chance that the Jews might attain a majority. The Arabs reacted violently to this possibility, and there ensued for the three years 1936-39 the so-called Arab Rebellion, which at one time assumed such serious proportions that the rebels held the Old City of Jerusalem against the British, had their own courts and issued their own postage stamps. There was virtually civil war between the Arabs and the Government.

Near the beginning of this trouble, the British sent out the so-called Royal Commission, under the chairmanship of Lord Peel. The Peel Report of 1937 which has become something of a classic, described vividly the well-nigh irreconcilable conflict of interests between Arabs and Jews and recommended partition—division of the country into three parts, the Arabs to get most of the land, the Jews to retain the best of the land, and the British to hold Jerusalem and a corridor to the sea.

Details of the scheme were not worked out, and it was recommended that another commission be sent out to implement partition. This was done, the new commission being called the Partition Commission, under the chairmanship of Sir John Woodhead. Its report appeared in 1938, revealing that the Partition Commission could find no practicable scheme of partition. There was no way of dividing the country so that Jews and Arabs would be effectively segregated. Moreover, practically all Arabs and most Jews were opposed to partition. Only those Jews who wanted a Jewish state, however small above all things were in favor of it.

So the British dropped partition and tried another plan. In the White Paper of 1939, it was proposed to allow 75,000 more Jews to come in during the next five years, then to stop large-scale immigration, thus holding the population in the proportion of two Arabs to one Jew and on that basis to give self-government after five more years (i.e., in 1949). This would in effect have brought about an Arab state, since the Arabs would have a two-to-one majority.

The Zionists reacted strongly to this proposal. It was dubbed the "Black Paper" and regarded as a betrayal of the Balfour Declaration and the Mandate. Many Christians in Britain and America also protested. Jewish extremists in Palestine began a campaign of terrorism against the British similar to the preceding Arab Rebellion.

At this moment, World War II began and for a while local politics in Palestine were eclipsed by world events. But before long Hitler's successes brought about increased persecution of European Jews, followed by renewed demands by many Jews and Christians for a modification of the 1939 White Paper.

In May, 1942, a conference of American Zionists met at the Biltmore Hotel in New York and passed a resolution demanding

among other things, the establishment of Palestine as a "Jewish Commonwealth," unrestricted Jewish immigration into Palestine, and the formation of a Jewish army. This resolution became known as the Biltmore Program; it was approved in November, 1942, by the Jewish Agency. Thus the demand for a Jewish state became official Zionist policy for the first time.

In January, 1944, resolutions were introduced into both houses of the U. S. Congress, calling for unrestricted Jewish immigration into Palestine with a view to making Palestine "a free and democratic Jewish commonwealth." Action was suspended in March at the request of the War and State Departments.

In June and July both the Republican and Democratic national conventions adopted pro-Zionist platform planks along the lines of the deferred Congressional resolution.

In November, the Palestine resolutions were again introduced and again deferred (December 11) at the request of the Department of State.

Jewish terrorism continued. An attempted assassination of the High Commissioner of Palestine in August failed, but in November, Lord Moyne, Minister Resident in the Middle East, was murdered in Cairo by Palestinian Jewish terrorists.

In February, 1945, President Roosevelt conferred with King Ibn Saud in Egyptian waters, assuring him that nothing hostile to the Arab people would be done.

On March 22, 1945, the League of Arab States was formed in Cairo. Members were Egypt, Syria, Lebanon, Iraq, Trans-Jordan, Saudi Arabia and Yemen. A pact was signed providing for non-aggression and mutual assistance among these states. An appendix declared Palestine an Arab country which must eventually become independent as such.

On August 16 President Truman stated at a press conference that he had discussed Palestine at Potsdam with Churchill and Attlee, that the United States wants to let as many Jews into Palestine as possible, but that the matter would have to be worked out with the British and the Arabs on a peaceful basis, as he had no desire to send 500,000 American soldiers to keep the peace in Palestine. On August 31 Mr. Truman wrote Prime Minister Attlee, enclosing a copy of the report of Earl Harrison regarding displaced Jews in Germany and calling attention to Mr. Harrison's suggestion that the granting of an additional 100,000 certificates for immigration of Jews into Palestine would alleviate the situation.

When the existence of this letter became known, the Arab states made representations at Washington, and were assured there had been no change in the policy of the United States toward Palestine.

The British Government, in reply to Mr. Truman's letter, proposed the creation of a joint committee of inquiry to examine the entire question.

On November 13, Mr. Bevin announced that the appointment of the Anglo-American Committee of Inquiry had been agreed upon. On December 10, the names of the members were announced. There were six American and six British members.

On December 17, the U. S. Senate by almost unanimous vote passed a modified resolution calling upon the U. S. Government to use its good offices to open Palestine to unrestricted Jewish immigration with a view to the establishment of "a democratic Commonwealth" in Palestine (note the omission of the word "Jewish" before "Commonwealth"). The House of Representatives passed a similar resolution.

Here we have the background that explains the necessity for the new inquiry and also the American participation in it. A new situation had been created by the wholesale persecution and slaughter of Jews in Europe. The Arab League had come into being. Considerable political pressure had been put upon Britain by the U. S. Government to modify the terms of the 1939 White Paper. The Anglo-American Committee of Inquiry thus had two new features not found in the previous commissions: (1) the inquiry was to include an examination of the conditions of European Jews; (2) the U. S. A. was participating. Nevertheless, the main business was as before: to study the problem of Jews and Arabs in Palestine.

The study of the European situation brought forth the conclusion that "as many as 500,000 [European Jews] may wish or be impelled to emigrate from Europe."

Passing on to Palestine, the Committee was confronted with a number of general alternatives, chief among which were:

- (a) The Biltmore Program or Jewish State with unlimited Jewish immigration
- (b) The Arab League Program or Arab State with absolutely no Jewish immigration
- (c) Partition
- (d) An independent Bi-national or Palestinian State
- (e) Permanent Internationalization

The Committee rejected summarily the first three solutions, and also the "Independent" part of (d) in these words:

... an independent Palestinian state or independent Palestinian states would result in civil strife such as would threaten the peace of the world (Recommendation No. 4).

The Committee tended to decry nationalism and put their ultimate solution in terms of religious rights: "Palestine is a land sacred to



three faiths and must not become the land of any one of them to the exclusion of the others" (Recommendation No. 6). The members in the end came to lean toward permanent internationalization, although they shied away from laying down a blueprint for a permanent constitution, preferring to leave this matter to be worked out by the United Nations:

... the form of government ultimately to be established, shall, under international guarantees, fully protect and preserve the interests in the Holy Land of Christendom and of the Moslem and Jewish faiths (Recommendation No. 3).

What will the ultimate outcome be? I see it this way. The Committee recommends that 100,000 of the 500,000 European Jews needing resettlement be taken immediately to Palestine. The other 400,000 should be taken care of by other countries, particularly Britain and America (Recs. Nos. 2 and 3). After that, immigration to Palestine is to take place according to the normal needs of the country, i.e. slowly. This means that the Jews will probably never become a majority, especially since the natural increase of the Palestinian Arabs is among the highest in the world. Nevertheless, the Jews have their claims and their rights.

It is even less likely that Christians can ever become a majority in Palestine. Only about ten per cent of the Arabs are Christians, the rest being Moslems. The number of European Christians in Palestine is not large. Nevertheless, the Christians too have their claims and their rights which must be safeguarded. The same is true of minor groups, such as the Druzes and Behais. Indeed, as the Report says, this struggle for numerical majority "must be made purposeless by the constitution itself" (Rec. No. 3).

Therefore the Report recommends that Britain remain in control until the United Nations can execute a trusteeship agreement. The trusteeship will probably be a joint one; Britain will presumably be one of the trustees, but no longer have sole responsibility. Policing should be done by an international police force.

What about the political conflict of Jews and Arabs in this presumably to be internationalized Holy Land of three religions? What about the fact that the two peoples are at swords' points, arming for a showdown?

In my opinion, the Hitler pogroms constitute the last large-scale anti-Jewish persecution of our times. The first was in Czarist Russia, the second in Poland after World War I, the third was Hitler's. Each brought a wave of Jewish immigrants to Palestine. If, as the Committee recommends, 100,000 more European Jews are brought to Palestine, and the other 400,000 needing resettlement are taken care of elsewhere, say 200,000 by the U. S. A. and 200,000 by Britain,

then poor little Palestine can begin to settle down and recover from her political indigestion, especially if it becomes clear that there will be no Jewish state and no Arab state, but an internationalized Holy Land of three religions, with immigration determined by the needs of the country and not by pressures from outside. Under these conditions the vexed questions of how many Jews and who is going to rule will disappear. The Jews and Arabs who are there may fight each other for a while, but will eventually learn to live together, there really being nothing else to do.

I think of the British and Dutch in South Africa, who vied with one another in colonization and finally fought the bitter Boer War. But now, forty-odd years later, there is a Union of South Africa. The descendants of the once bitter enemies live together one way or another. A narrow, racial sort of nationalism has given way to a broader loyalty. The two groups still do not like each other too well at times, but the specter of civil war no longer lurks in every shadow.

So with Palestine, I hope, after forty more years, unless another Hitler arises in the world. If that happens, God help the Jews, the Arabs, and all the rest of us!

# The Responsibility of the Church for Social Service

By HOWARD E. JENSEN

What is the responsibility of the church for social service?

Christianity at first endeavored to express its social spirit by caring for all the needs of all its members within a communistic society in which "not one of them said that aught of the things which he possessed was his own; but they had all things in common." (Acts 4:32) As Christianity spread and prospered, it began to establish specialized social service institutions for the care of the sick, for dependent children, for the aged, for transients, travelers and strangers without means, and religious orders and almsgiving for the service of the general public.

As long as the church remained united, life uncomplicated, the needs of men simple, and the scientific knowledge available for their service slight, this system sufficed. But as life has become urbanized and industrialized, and as the scientific knowledge essential to competent professional social service has increased, the traditional systems of ecclesiastical charities have proved inadequate to the task, and the churches have been confronted with a new dilemma with regard to the developing programs of social service. Since the church has undergone her tragic sectarian fragmentation and no longer represents the community organized religiously as the state represents it organized politically, the church cannot legitimately look to any community-wide organization to finance any services which are a part of a distinctively religious program. Yet she cannot withdraw entirely from the social service field without surrendering a part of her specifically religious ministry. First, the care of the distressed of their own households of faith has been, in the traditional heritage of both Judaism and Christianity, an essential part of the pastoral concern of both synagogue and church for their own people. Second, such social services as education, medical care, material relief and recreational activities have been employed as adjuncts to evangelism in missionary enterprises. All denominations in their foreign missions abroad, and the Salvation Army especially in its work at home, have employed these social services as means of interesting people by meeting their physical and social needs, in the hope that such persons will then turn to the same mission source for religious assistance. Third, many churches have used various types

<sup>1</sup> Part of an address delivered to the Divinity School, March 12, 1946.

of social services, especially in the leisure time field, as effective builders of congregational morale. For this there are sound sociological and psychological reasons. The wider the range of common interests which can be developed within a congregation, the larger the number and the more frequent the occasions on which they can be led to participate in common activities, the more fully do its members identify themselves with the group, the more vitally does its interests become their own, and the more effective does the religious congregation become as a stabilizing influence over the spiritual life of its members. But for the support of such services ecclesiastical organizations have no claim upon the general public. Nor do the financial resources of any church enable it to carry on a community-wide secular program of professional social services for all. Consequently, the trend in recent years has been for the churches either to transfer their former social service enterprises to community-wide secular foundations, as in the case of the great hospitals, colleges, universities, settlement houses and children's institutions, or to support them entirely out of denominational funds for the service of their own members and prospective converts.

We conclude, therefore, that since the church no longer represents the entire community organized religiously, she should carry on at her own expense whatever social services she finds effective in her program of pastoral care, evangelism, and group morale. But her own financial resources are not adequate to founding a secular program of social service for the whole community, nor has she any right to ask a community of varying religious beliefs to finance such a program under her control.

But the responsibility of the church is not completely discharged when she has provided social service tools for her own needs of pastoral care, evangelism and morale maintenance. For the church, with her tradition of spiritual insight and vision, should be our most effective agency of social exploration in the discovery of new needs which have a bearing upon the social and moral welfare, and in the invention of new ways of meeting them not yet understood or accepted by the general public. When new needs are discovered, the church may provide for them in either of two ways. She may arouse the community to an awareness of the need until it organizes its own agency to meet it, or she may set up such an agency at her own expense to meet the need in an experimental way until public opinion is ready to take it over. In this way churches in many communities have pioneered in the establishment of mental hygiene clinics, child guidance bureaus, family counseling agencies, day nurseries, nursery schools, social workers in courts and schools, special services for under privileged persons, the dependent, the neglected, the delinquent,

the blind, the deaf, the physically disabled, and so on without end. But when a church, out of a broadly humanitarian and democratic concern for the general welfare, initiates and develops a new agency at her own expense, she will do well to educate the community to take it over as soon as possible.

But with the rising standards of professional training and competence in the social service field, when the church sponsors a social service program, either for the pastoral care of her own members or as an experiment in community pioneering, she is confronted by a second dilemma. Shall she operate it on a strictly religious basis under the direction of leaders primarily responsible for a religious ministry and with a minimum of professionally trained social workers, or shall she stress the techniques and methods of professional social work with the possible danger of losing much of the religious motivation which has characterized it traditionally? The current trend is to attempt a synthesis of social work as an art with religious faith as a philosophy of life. As a minister the religious person serves as a good Samaritan; as a church-connected social worker he recognizes obligation to specialize in this activity and to master all the appropriate knowledge, skills and techniques.

This trend has found most complete expression within the Catholic and Jewish groups. They have gone further than any other religious groups in developing their own corps of social service specialists, either in the secular graduate schools of social work, or in their own professional schools which meet the same standards as the secular schools. As the International Catholic Union for Social Service has recently expressed it "This field of service presents a distinct profession within the Church, as distinct a form of service as teaching or pastoral care." A similar trend is being fostered among the major Protestant denominations by the Church Conference for Social Work, organized in 1930, and the Association of Church Social Workers, organized in 1934.

What areas of community life does the church most need to explore in order to discover the most pressing unmet needs which communities should be aroused to meet? I have recently been studying underprivileged areas of Durham for the Durham Social Planning Council in order to answer this question specifically for our own city. I venture to present to you here four of my recommendations for the city of Durham because I believe the conditions dealt with are so universal as to be applicable in varying degrees to most American communities.

1. The churches should stimulate their communities to greater efforts on behalf of a scientific program of parental education, both through personal contacts of teachers, social workers, ministers and

other professional people, and through classes sponsored by schools, social agencies, and the churches themselves. Much has recently been said about the responsibility of parents for their children's deficiencies in character and conduct. But the present popular tendency of press and pulpit, school and court, merely to *exhort* parents with regard to their parental responsibility is ineffective. The difficulty with parents is less that they shirk than that they do not know.

2. The churches should initiate and foster community efforts to promote a more positive type of family life. This is one of the greatest needs, especially in the more under-privileged areas. Family ties are strong, but their strength seems to come more from a defensive need on the part of the members to stand by each other than from a conscious recognition of mutual family interests. The provision by churches, schools and social centers of activities in which all members of the family could take an interest, even if they could not all participate, would contribute to a community of interest and feeling within the family and promote family solidarity. The modern church, in following the trends toward individualization by specializing her services for various age and interest groups, has been far too unimaginative in discovering and utilizing the occasions on which the family can be approached as a social unit and family solidarity promoted by emphasis upon common interests and participation in common activities. No other human interest is so rich as religion in providing opportunities for such occasions.

3. Because the school is second only to the family among community institutions in its impact on the moral development of the child, the church should be alert to conditions within the school as they contribute to this end. It is clear to all students of this problem that there should be established within every school system a well-organized and well-staffed Department or Division of Social Work to deal with such symptoms of maladjustment in school, family and community as behavior problems, truancy, overt delinquency, and educational misfits. Although no school system has developed such a department of social work far enough to care for all the child welfare needs of the system's school population, enough has been learned about the practice of social case work in a school setting to demonstrate that without such a department no school system can hope to discharge its ever-increasing responsibility for the social and emotional development and even the academic achievement of its pupils. The church can render a valuable community service here, either by alerting the community to the need, or by itself furnishing the funds to initiate the service on an experimental basis.

But such a department cannot hope to succeed except in a proper community setting. These problems of youth, especially in the teen

age group, seem for the most part to be group patterns of behavior. In the field of non-attendance, for example, although occasionally one individual will become truant alone, in most instances there are several who play hookey together. It appears that in order to make much headway it is necessary to change the pattern of behavior as established by the young people themselves. This can best be done by the provision of adequate community facilities for what has recently come to be generally known as social group work. Social group work must be carefully distinguished from public recreation and other leisure time programs with which it is often confused. The latter attempt to bring people together on the basis of a common interest, such as athletics, handicrafts, music, dancing, dramatics and the like, and seek to develop individual and team skills in these fields. But in the traditional leisure time programs "the skill's the thing," in social group work "the group's the thing." Everything else becomes secondary to intimate and friendly association. Common interests and activities are merely the tools used for the purpose of deepening and vitalizing the group experience. It is out of this kind of group when properly directed that children and young people can develop new and socially acceptable values and standards of conduct which they will spontaneously enforce against themselves and against one another because they feel such standards congenial to them as the product of their own common experience.

4. These considerations provide the background for my fourth recommendation: that the church should stimulate the community to provide a range of leisure time programs comprehensive enough to meet the needs of all classes of its citizens. The typical American community should of course have its conventional department of public recreation, its Young Men's and Young Women's Christian Associations, its Boy and Girl Scouts, and related organizations. But these are not enough. For many persons and families, especially in the more underprivileged areas, are unable to avail themselves of the leisure time opportunities which these conventional programs afford. Some, because of lack of training in childhood and youth, have no developed interests to which these activities can appeal. Others, especially children, because of early experiences of frustration and rivalry, have developed aggressive attitudes and behavior patterns which render them unwelcome to other groups, and which sometimes result in their expulsion from the recreational activities of playgrounds, schools, churches, scout troops and clubs. Others are shy and retiring, unable to feel secure and comfortable with other people and so on. Such children and countless others need the group settings in which they can learn to develop their capacities to live effectively and comfortably with other human beings until they learn

to mingle with their families, their fellow workers and their fellow citizens in the larger community as mature men and women among their peers. Such qualities of personality and character can only be acquired in social situations in which the development of capacity for group experience takes precedence over any and every kind of individual knowledge and skill.

For some four years the Duke University Church has been conducting a demonstration center in social group work at the Edgemont Community Center, located in one of Durham's most underprivileged areas. We took over an old recreation center abandoned by the Recreation Department because the turbulence of the neighborhood was so great that its workers could not manage the disciplinary problems which arose. Under the leadership of a professionally trained and spiritually consecrated young woman director, these people have been learning how to play and work and live together until the whole neighborhood is being slowly, but perceptibly, transformed. Property owners comment on reduced losses from broken windows and other mischievous damage. Merchants report on the decline of petty pilfering, teachers on improved discipline. Pastors and social workers find an improvement in parent-child relationships, school and court officers a reduction in truancy and delinquency. But it is not our purpose to do permanently what the city should do for itself. Ultimately we hope the need and the way of meeting it will be so clearly demonstrated that the city will establish similar centers in every neighborhood with similar problems.



## “We Have Peace”<sup>1</sup>

By FRANKLIN W. YOUNG

Recently I had the pleasure of sitting down with seven of my former college classmates whom I had not seen for five years. I was impressed by the unanimity of mind among them with regard to several points. Each was extremely pessimistic about the possibility of creating any sort of order and peace out of the chaos in this trembling world. This pessimism was disturbing, but not nearly so devastating as another sentiment they expressed to a man. For each one betrayed an inner confusion and inability to find peace and harmony. Here were seven young men who had been carefree and gay a few years before; now they were on the verge of cynicism. But the thing which was most disquieting was their unanimous expectation that we men who call ourselves ministers should have something of stability, harmony and peace to offer. It was merely another expression of an attitude so well articulated by one layman whom I know: “If the ministers of the Christian Church cannot in their own lives lend something of peace and stability to our generation, where are we to look for it?”

In the face of this searching question we cannot help but strip our souls of all pretensions and ask: “What have I personally to offer to create peace, order and harmony out of this modern chaotic state?” Paul is a good man to whom to turn for light. He was an amazing man who could write a full page of nothing but sputter and fume; and then would come one of those succinct phrases to reverberate through the ages. Such a phrase Paul used in his epistle to the Romans; it gives his personal answer to our question. In Romans 5:1 we read, “Being therefore justified by faith, we have peace.” Paul conceived of this peace as in some way a present possession—“We have peace.” I have only to recall to your mind a few phrases: “he is our peace” (Eph. 2:14); “to be spiritually minded is life and peace” (Rom. 8:6); “God hath called us in peace” (I Cor. 7:15); “God is not the author of confusion but of peace” (I Cor. 14:33); “the fruit of the spirit is love, joy, peace, etc.” (Gal. 5:22).

Paul’s possession of peace ultimately reverted to his faith that through union with the spirit of Christ he could come into right relations with God. That for him was the great prerequisite of peace—right relations with God. But the great enemy of peace and

<sup>1</sup> Excerpts from a sermon preached by Dr. Young in York Chapel on January 8, 1946.

harmony for Paul was evil with its concomitant confusion. The fear that evil would ultimately triumph was the sword of Damocles threatening peace. As long as this fear existed there could be no peace. And here is the crucial point in the understanding of Paul's peace. His ultimate conviction that his Lord was Christus Victor over evil was based upon the fact that in his own life through the power of Christ he saw evil vanquished. It was the new creature, attuned to the mind of Christ, which gave him the verification of his mind and soul that evil could be defeated, and therefore peace attained.

A number of years ago the Jewish scholar, Felix Adler, writing about the ethic of Jesus, attempted to account for its uniqueness. He reached the conclusion that Jesus was unique in his ethical teaching because he taught that the way to attack the problem of evil was not to start beyond the borders of the human soul but within the very citadel of one's own soul. If you wish to defeat greed, hate, lust, deceit, dishonesty—begin with your own soul. Paul was following his master and under the power of his spirit when he said: "Do not return evil for evil, but overcome evil by doing good." That is why Paul could say, "We have peace,"—he was conscious of the victory over its greatest antagonist in his own soul.

Peace was no abstract concept for Paul. It had a telic quality—a purpose—a goal. It was to attain to the high calling of Christ Jesus. It was not a victory won once and for all. He said, "Not that I have laid hold, but I have been laid hold upon—and so I stretch forward to the prize." It was the beginning of a series of victories; the tide had been turned, so to speak.

Peace had a dynamic quality. We read in Philippians the passage, "The peace of God which passeth all understanding will guard your hearts and thoughts in Christ Jesus." but we miss its importance unless we read what follows so closely: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise think on these things, and the peace of God will be with you." Unless through the spirit of Christ one's mind was dynamically absorbed with these things, there could be no peace. Peace was the progressive triumph over evil, verified by the experience with one's soul.

How far distant these thoughts are from today's hue and cry. I don't suppose there is any more popular pastime than pointing our fingers at all the evils in the world, forgetting their human point of reference, labeling them with the names of countries and institutions and then setting out to eradicate them. Paul spoke to the souls of individuals—the area where the real battle for peace is won or lost.

Turn your attention to whatsoever things are true, just, pure, good, and the peace of God will be with you, he said.

Our situation is different in many ways from that of Paul. However, like Paul, we too are driven to extremities if we are to have peace. People still ask for those who will pay the price so that they can say, "We have peace." You will be confronted by those who are intellectually confused. If you do not undergo the rigors of equipping yourself to the limits of your mental capacity, you will know no peace. You will know the anguish of spiritually depleted people. If your spiritual resources are not adequate, you will know no peace. You will be turned to for moral support. If your moral character is wanting, you will know no peace.

It is a rigorous demand Paul makes. He expresses the activity in which this perfect peace thrives by the Greek verb *spendo*. It means—"I pour forth my life as a libation upon an altar." The lexicons define it thus: "Figuratively used of one whose blood is poured out in a violent death for the cause of God." Perhaps God will permit us to substitute "effort" for "death," but I seriously doubt if the "peace" we seek within our own lives, and ultimately in the life of the world community will come at half-the-price.

# The Revised Standard Version of the New Testament

By KENNETH W. CLARK

At the Convocation recently held by the Duke Divinity School, opening on February 11, an exhibition of current books had as its central feature the display of the New Testament in the Revised Standard Version. The new version was officially released that very morning, after many years of anticipation on the part of many who were aware of its preparation.

The revision is based on the American Standard Version of 1901, which in turn was derived from the King James Version. The copyright on the American Standard Version, held by Thomas Nelson and Sons until its expiration in 1928, was then transferred to the International Council of Religious Education. The next year, the Council appointed the American Standard Bible Committee, composed of Luther A. Weigle, Frederick C. Eiselen, and John R. Sampey. The committee was authorized to undertake further revision of the text as judged necessary, and to that end was enlarged in 1930 to a total of fifteen scholars. It recommended a comprehensive revision of the text, and in 1937 this was authorized by a vote of the Council. Although the Old Testament text will require about four years longer to prepare, the New Testament text was completed when its revisers held their final session at Northfield, Massachusetts, in August, 1943. It was then turned over to a small editorial committee, for publication.

What method was employed by the Committee? The entire Committee held responsibility for the whole Bible, but it was divided into two Sections for separate work on the Old and New Testaments. The whole Committee, from the beginning, has included thirty-one scholars but through most of the time there were only sixteen divided about equally between the two Sections (three working on both).

Through six years (1937-1943), although hindered by the war, the Committee met thirty-one times for a total of 145 days. Additional meetings of smaller groups, as well as correspondence, supplemented the major sessions. The text was first parcelled out to individual members, or to pairs, who prepared the initial draft of the revision. This draft was typed and sent to every member of the Section. This afforded opportunity for study prior to the meeting of the Section, when every verse would be carefully discussed. Sub-

sequently, in the light of this discussion, a new draft was prepared by Dr. Moffatt, who served as Executive Secretary. This new draft was mimeographed and distributed more widely for further study. It was then discussed in another session of the Section, at which suggestions from the Advisory Board or others were considered. The resultant draft was then submitted to the Old Testament Section. A final review of the entire New Testament revision concluded the work. Approval for every change from the American Standard Version required a two-thirds vote of the entire membership of the Committee.

Who are the scholars that have done the work of this latest New Testament revision? When the decision was made in 1937 to proceed with a comprehensive revision, many changes had occurred in the membership of the Committee through death and withdrawal. After new appointments in 1937, the New Testament Section was composed of six men. Besides Chairman Weigle and Secretary Moffatt, there were Goodspeed and Cadbury (all of whom had served since 1930), and Grant and Bowie (both newly appointed). The next year, the Section added Burrows, Craig and Wentz. A further effort was made to secure the collaboration of a British committee, but this was prevented by the war.

What was the purpose of the new version? The International Council of Religious Education defined "the task of the American Standard Bible Committee to be that of revision of the present American Standard Bible in the light of the results of modern scholarship, this revision to be designed for use in public and private worship." Chairman Weigle further explained that the Word of God "must not be hidden in ancient phrases which have changed or lost their meaning; it must stand forth in language that is direct and clear and meaningful to the people of today."

For such a task, the American Standard Bible Committee has had certain advantages not possessed by earlier revisers. One such advantage lies in a truer Greek text to translate. Since the King James Version appeared, many older and more trustworthy manuscripts in the original Greek have been discovered and studied, some of these coming to light in quite recent years. This has resulted in a new reconstruction of the original documents, much closer to Paul and Mark and Luke and other authors than the corrupt medieval Greek text used for the King James translation and subsequent revisions. Aided by these older manuscript witnesses to the original text, the Committee "found correction to be necessary at more than five thousand points." Special cases of this type of correction are seen in the treatment of the ending of Mk (16:9-20), in the well-known story of the "Woman Taken in Adultery" (Jn 7:53-8:11), and in the story

of the Eunuch Baptized by Philip where the formula of confession is transferred to the margin (Acts 8:37). All these passages are absent from the oldest and best manuscripts, though they were later inserted into the original documents and thus came into early English versions. The Revised Standard Version recovers the original state of the books at such points.

A second advantage held by the Committee lay in greater knowledge of the Greek language. Since previous versions were produced, thousands of Greek papyri have been recovered from early Christian times. These have improved the tools of the translator, giving him an improved lexicon and a more accurate grammar. By means of these improved aids, the revisers have been able to correct certain errors in earlier English versions. An illustration of this type of correction is seen in the translation of *apécho* in Phil. 4:18. Paul writes, "But I *have* all things, and abound" (ASV). However, the same verb is found in papyrus receipts to mean "I have received payment in full." Paul really told the Philippians who so generously supported him, "I have received full payment, and more." Other passages in which this same verb has required a corrected translation are Lk 6:24 and Mt 6:2, 5, 16. Goodspeed and Moffatt had both made this correction in their independent translations; now as members of the revision Committee they have found the first opportunity to correct the Standard Version also.

Still another advantage to the Committee is the common circumstance that each generation understands its own idiom as earlier generations could not. Today's idiom must completely misunderstand Heb 11:40 (ASV), "God having *provided* some better thing concerning us. . . ." The author wrote *problepsaménou*, correctly translated in the RSV, "God had *foreseen* something better for us." To former generations, especially under the influence of the Latin Vulgate, "provided" could mean "had foreseen"; but not possibly to us. Again, in Heb 13:16 (ASV) is the admonition, "To do good and to *communicate* forget not." The author's *koinonías* has no reference to communication but to sharing, a sense properly expressed in earlier generations by the Latin derivative, "communicate." For us, the original instruction becomes clear in the RSV, "Do not neglect to do good and to *share* what you have."

The Revised Standard Version is not a translation *de novo*, such as those of Goodspeed and Moffatt. It is a revision of a previous form, and retains much of the familiar phraseology of the King James and American Standard Versions. This sense of the familiar is one of its achievements, while at the same time the new revision represents a significant advance in its use of the best available "critical text." Not the medieval "Received Text" so full of scribal

errors and emendations, but a scholarly restoration of more ancient exemplars forms the basic Greek text employed by the revisers. In this respect, the new revision now joins the progressive company of independent private translations.

Yet another achievement of the new revision is the recovery of a simple dignity of language, which characterized the King James Version. Although excising archaisms and errors, the new text has effectively conserved a rhythm and beauty. This quality, combined with the sense of the familiar, should go far to recommend its use in the pulpit. On this point Dean Weigle has described the objective of the revisers: "A requirement that has constantly been kept in mind by the present Committee is that the Bible should be translated into language that is euphonious, readable, and suited for use in public and private worship. . . . The Bible must be cast, not in what is merely the language of today, but in enduring and simple diction which is worthy to stand in the great tradition of Tyndale and the King James Version."

This is an "authorized" version, as truly as any ever has been. The Great Bible of 1539-40, the Bishops' Bible of 1568, the King James Bible of 1611, and the English Revised Version of 1881, all received official recognition of the Church of England. The Douay Bible of 1609-10 and the 1941 New Testament revision thereof both received official recognition of the Catholic Church.

The Revised Standard Version has been the official project of American Protestantism. Forty denominations are allied in the International Council of Religious Education, sponsoring the American Standard Bible Committee. The larger denominations, as well as several smaller ones, have had representation on the revisers Committee. The large Advisory Board also has represented thirty-five denominations, large and small. In every way, the Revised Standard Version bears the "imprimatur" of American Protestantism.

The first edition of 175,000 copies was reported exhausted on the very first day. By now, probably two more printings of 75,000 copies each have been completed. The initial reception of the Revised Standard Version has been far better than that accorded the King James Version. If it becomes a worthy successor thereto, it will only have fulfilled the same hope which the King James revisers themselves expressed in their Preface over three hundred years ago, modestly and quaintly to our ears:

"If we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good; no man, we are sure, hath cause to dislike us; they, we perswade ourselves, if they were alive, would thank us."

# The Student Year in Review

By EDWARD F. SMITH, '47

Had the writer of Ecclesiastes been addressing Americans he might have added that of the making of committees there is no end . . . and of their useful function, there is likewise no end. A review of the work of the year from the standpoint of the student body of the Divinity School should begin with the work of several committees of the Students Association, though the activities and interests of so varied a body can never be channeled completely through standing committees.

For several years the local ministers' association has been given a period for morning devotions on the local radio station WDNC. This year, as in the preceding one, they shared this responsibility with our student body. The Divinity School students—not the faculty, we point out with pride—was made responsible for the program for Friday morning throughout the school year. Ray Allen has served as chairman of the radio committee, and his work in this capacity has been noteworthy. The preaching function in these programs was not neglected, but it was also felt that the occasion and hour called for something more than merely to serve the public with warmed over homiletical exercises. Music was a significant factor in making the programs successful and popular, and in this respect, the double quartet of the Divinity School was especially helpful. The programs were followed with interest by many citizens of the city as well as by members of the University community and the Divinity School.

York Chapel is the center of the spiritual life of the school. In the common corporate worship in our chapel is found the strongest bond of our life in the Divinity School. Robert Howard served as student chairman of this committee in cooperation with Dr. Kenneth Clark as faculty chairman. The rearrangement of the chancel furnishings, done as part of the work of this committee, brought forth favorable comments and expressions of appreciation from both students and faculty members.

We have the feeling that our services of worship in York Chapel ought to be exemplary of the type of work which we hope to do in our churches when we have gone out from seminary, and from this standpoint as well as from the standpoint of their immediate spiritual value to us all we regard this part of the work of the year as most successful. The services in the chapel were varied in nature and were planned to meet the needs of the students and faculty. Both students and faculty participated in the programs. This was found



to be, as always, a helpful sequel to our joint endeavors in the classrooms. The order of service for morning prayer arranged and advocated by John Wesley has been used on occasion, and has had a most favorable reaction.

Special mention should be made of the work of the social committee throughout the year under the chairmanship of Myers Curtis. As our student body has come to be larger and more diverse in interests than in the earlier years of the school, so has the task of the social committee come to be one of real proportions. The chairman and his group of assistants were successful in their effort to diversify the nature of the social events so that the needs and desires of all members of our group would be met and so that there would be a high percentage of participation on the part of the entire group. It is not easy to imagine the extent of the task which they thus undertook, but the social committee set itself to the job and did a most creditable piece of work.

Particular mention ought to be given to the "speechless" banquet, the final social event of the year. There is a famous after dinner speech in the student world, an epigram of matchless fame; but on this occasion it was exceeded by the speech which, like the little man on the stair, never was there at all. The committee planning the program for the evening bore in mind the injunction to give rather than to receive. From this there accrued to them a particular blessedness when their gift to the faculty was revealed—a pop quiz on the singing ability of Professors Clark, Cushman, Rudin and Young. The quiz was as devastating to them as have been some of the academic curveballs which they have on occasion thrown to us—but as others have braced themselves and moved forward, so did they. A huddle was called for purposes of tuning up, and then the true professorial light shone forth in splendid four part barbershop style harmony on "Down by the Old Mill Stream" and "Let Me Call You Sweetheart." The fancy interpolations of Mr. Young brought forth true bobby-sox squeals of appreciation.

One remark springing from the banquet is tending to become apocryphal with passing days. In departing one student said to the Dean: "That was the best speech I ever heard you miss making."

The whole program of the evening was lit with spontaneity. Carl Hirschi, sometimes better known as the "Pride of Brooklyn," called to his feet by popular demand, was able to get back to his seat only after a Truman-like performance of the "Minuet in G" which became tangled up with the "Blue Danube" and "Missouri" waltzes in the middle of the stream, and wound up in an amazing climax!

Our work for the year was not all so hilarious or so concerned with ourselves as these notes from the high spot of the social year

might indicate. The particular problems of a highly industrialized community in which many children are left on their own resources for a large part of each day are too well known to be pointed out here. Under the leadership of Gilbert Cofer, about fifteen of the members of our student body have worked throughout the year in a cooperative program with the Y. M. C. A. of the city and the city schools in sponsoring and directing boys' clubs. Meeting at least once each week after school hours, these men have endeavored to put into practice some of the social aspects of Christianity in aiding in a solution of some of the problems of boys of our city.

And of course— WE STUDY!!

But all work and no play would soon make a stuffy clergy, conforming to Shakespeare's fair round picture. Leighton Harrel, in charge of the participation of the Divinity School in Athletics, worked to promote this phase of our life. Among the manly, body building sports sponsored by this group were the prolonged chess and checker sessions of our social room, as well as the representation in the University's touch football, softball, and basketball tournaments. Our softball team was especially good, placing three men on the all-star team of the University, and ending up in the top bracket of the league play for the spring.

Through the years the complexion of the Divinity School has changed. Not long ago the married student was an exception, but now the benedicts outnumber the single men. The activities of the school year properly include a word as to the association of the Duke Divinity School Wives, related to the larger Duke Dames Club. Mrs. Kenneth Clark and Mrs. Harvie Branscomb have been active in helping sponsor the group and formulate its program. The primary work of the group was to promote a feeling of unity and a joint task within the feminine side of our collective household, and also to make possible a more adequate social life. It is expected that the work done through this first year of its existence will be the forerunner of other, even finer years.

Another change in the life of the school was found in the presence of a number of men who were in the armed forces of the country, both as chaplains and as members of combat teams. A note of added maturity is seen in the contributions of these men. Some of them had been in the pastorate for years and were back in school for refresher courses. Others were back to finish up work on their BD degrees. The experiences which they had in a very specialized and direct ministry were of real value in the life and work of the school in the past year.

Probably the most significant development in the life of the school during the year has been in the work of the Student Advisory

Council. The preliminary planning for the creation of this group was done in the closing months of the year 1944-45, and it was brought into being through the cooperation of the Dean and the student body. Its primary purpose was to work for the development of a better school, in particular to discover, develop, and advance the type personalities which would best serve in the Christian ministry. This it was to do through a careful, steady raising of the general personal standards and attitudes of the School. The Council is composed of the four elected officers of the Student Association plus one member from each of the three classes, selected by the elected officers in consultation with the Dean. John M. Cline, president of the student body, was automatically chairman of the Council, and much of its success in this year of its creation is because of his careful, steady work throughout the year.

The Council has endeavored to use a constructive approach to all its problems. Thus, in cases of discipline, not punishment but rather help to the person under consideration was the primary concern. American students are probably, next to soldiers, the world's most prolific "grippers." The Council did not discourage "griping," but rather felt that the way to meet it was to offer some constructive effort to the griper in the field of his contention. When this was possible, work of real value emerged. An initial contact was made with every new student at the opening of the year, to acquaint the student with the standards prevailing in the school, and to explain the function of the Council. At the close of the year the plan and work of the Council was reviewed, and when the vote was taken not one dissenting voice was heard—its best evaluation and tribute of the work which could have been given.

The Council worked to bring about a greater spirit of unity in the school in the face of the greatest decentralization of residence in the history of the school. Mention has been made of the fact that over half the students were married. Naturally nearly all these men were living off campus; and when to that number is added those who hold charges within driving distance of the school, it is seen that the Council really had a large problem. Notwithstanding this, considerable progress was made in the creation and cultivation of a true spirit of community. The intangible spiritual unity of the student body has been felt as perhaps never before, and the end of the year came in a mood of leave-taking which some of us have never known before.

The administration of the school and the members of the faculty have been cooperative in a fine manner. The office hours kept by faculty members have been utilized not only for purposes of getting help and direction for study, but also for the highly useful end of

simply becoming acquainted with each other personally. It is hoped that this form of contact will be increasingly common through the years.

One of the biggest events of the school year was the Convocation in February. The presence on our campus of the distinguished speakers and the large number of pastors attending the sessions were a real and vital stimulus to our work. Members of the student body had a large part in carrying through this program—assisting in housing the delegates, serving as special work crews under the Department of Buildings and Grounds, as ushers for the programs, and as extra waiters in the Union.

The basic ground for existence of a theological school is the task of training men for the Christian ministry. This sketch of the work of the year 1945-46 in the Divinity School ends with a glance at the graduating class. Numbering forty-two men, this is the largest class in the history of the school. A few tables of statistics will show more about this class of forty-two men than will a longer, more readable description:

## Home States:

North Carolina .....	17
West Virginia .....	4
South Carolina .....	3
Alabama .....	2
Maryland .....	2
Texas .....	2
Virginia .....	2
Arkansas .....	1
California .....	1
Florida .....	1
Georgia .....	1
Illinois .....	1
Kentucky .....	1
Louisiana .....	1
Missouri .....	1
Presbyterian .....	1
South Dakota .....	1
Total .....	42

## Denominations:

Methodist .....	35
Baptist .....	3
Christian .....	1
Friends .....	1
Nazarene .....	1
Presbyterian .....	1
Total .....	42

## Work for coming year:

Pastorate .....	28
Student work .....	4
Further study .....	4
Chaplains, U. S. Navy....	3
Librarian .....	1
Teaching .....	1
Plans incomplete .....	1

Many of the members of this class have done a large part of their work under the accelerated program of the war days. It will be seen that, as well as the largest class, this is one of the most varied, yet most united, classes which the Divinity School has yet graduated. The trends which have manifested themselves in this student genera-

tion will continue, so this sketch is a glance at what is and also the shape of things to come.

The chief aim of the Divinity School will continue to be to train men for the ministry of the church. That training will be given to student bodies of future years much like the one whose activities have been briefly described herein. Our pause here is not to look back, but to gain inspiration and momentum to continue and to enlarge the work of the church as we seek to fit an eternal Gospel to an ever-changing world.

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## A Select List of Books on Pastoral Counseling

During the Convocation held last February Dr. Hazen G. Werner, who conducted the forums on pastoral counseling, was repeatedly asked about books he can recommend on the subject. The following list represents his recommendations.

*The Cure of Souls.* Charles Holman. Chicago, University of Chicago Press, 1932.

*Christianity and the Family.* Ernest Groves. New York, Macmillan. 1942.

*Human Nature and Its Remaking.* W. E. Hosking. New Haven, Yale University Press. 1923.

*Psychology of Character.* Rudolf Allers. London, Sheed and Ward. 1931.

*Counseling and Psychotherapy.* Carl Rogers. Boston, Houghton Mifflin. 1942.

*Psychology for Religious Workers.* Dewar and Hudson. New York, R. Long and R. R. Smith, Inc. 1932.

*The Neurotic Personality of Our Time.* K. Horney. New York, W. W. Norton and Co. 1937.

*Soldier to Civilian.* George Pratt, M.D. New York, McGraw-Hill, 1945.

*And We Are Whole Again.* Hazen G. Werner. New York, Abingdon-Cokesbury. 1945.

When pressed to choose three of these books for special recommendation Dr. Werner selected the first three. Others who know the field would certainly add the last volume on the list also.

## Book Reviews

*The Significance of Silence.* Leslie D. Weatherhead. New York and Nashville: Abingdon-Cokesbury Press, 1945. 238 pp. \$2.00.

There are three reasons why I recommend this book highly to my colleagues in the preaching ministry. First, Leslie Weatherhead has proved himself in the past a source of inspiration and comfort both to clergy and laity alike. The fact that he has published twenty volumes, all of which have been eagerly read in Great Britain and America, gives one confidence in this, his most recent work. Secondly, he does not deal with casual subjects or trivial ideas, but with contemporary life-situations. That may be proved from the titles of the sermons in this volume, for example, "Is It Really Good to Be Alive?", "Why People Don't Go to Church," "Thou Shalt Love Thine Enemy." And, thirdly, Weatherhead brings to the life of the man in the street the gospel of the living Christ. He is doing in the twentieth century what his Master did in the first century—bringing the good news of the Kingdom and of God the Father to ordinary people who love Jesus in the puzzled, loyal way that Thomas and Martha did.

This is a book that a minister will read with profit and one which he may put into the hands of his congregation with confidence.

JAMES T. CLELAND.

*Church History in the Light of the Saints.* Joseph A. Dunney. New York: Macmillan, 1945. 465 pp. \$2.75.

Organization about strong, colorful personalities makes for a good book. Jerome, Patrick, Benedict of Nursia, Bernard of Clairvaux, Catherine of Siena, and Ignatius Loyola never fail to be interesting singly or in combination. When, as here, their leadership is interpreted freely within the enviroing circumstances of their respective eras and regional problems, a fascinating interplay of issues and people is bound to result.

Father Dunney writes with flexibility and imagination. To read his book is to pursue a happy pilgrimage in the company of very human saints. The total of twenty-one here dealt with—including three women—provides a good sampling of those to whom the Roman church has accorded sainthood. These holy men and women gain stature by association with a wide variety of those who were anything but saintly. Perhaps the best thing to be said about the author's achievement is that his characters ring true, not in any

artificial isolation, but with close companionship to the society they helped so much to ennoble.

Documentation is sparse, as might be expected in a book designed to catch the popular market. The bibliographical references are good, though quite rigidly, and sometimes arbitrarily, limited. The date-event charts that preface each chapter would be most welcome had they been checked for accuracy. There is little enough of critical accounting in the method of interpretation adopted. Panegyric, excessive sentimentalizing, and some close brushes with melodrama slip in rather regularly. When, as in one instance, Luther is confronted with Ignatius Loyola, the German friar is made to come off decidedly second best—without too much supplying and weighing of the evidence.

But tendenciousness and patent unfairness cannot destroy, wholly, the manifest virtues of such a work. If these were joined to a scholarship less partial and more accurate these saints might become more historical, and historical studies would, perhaps, benefit by their association with even more edifying sanctity.

R. C. PETRY.

*Experience Worketh Hope.* Arthur John Gossip. New York: Charles Scribner's Sons, 1945. 200 pp. \$2.00.

The very title of this book should sell it—"Experience Worketh Hope." For some of us experience worketh weariness, and weariness despair, and despair cynicism or pessimism. But A. J. Gossip, who has just retired from the Chair of Christian Ethics and Practical Theology at the University of Glasgow, preaching through World War II, takes his place at the side of St. Paul and affirms that his thought for a troubled day is that "we exult even in our troubles, knowing that trouble worketh endurance, and endurance experience, and experience hope—and this hope never disappoints." (*Romans* V, 4). His preaching is textual and evangelical; his language is a quaint combination of simple Scotticisms and torrents of eloquence; his subject matter is the Bible and the present-day life of common man; his focus is the God revealed in Jesus Christ. Maybe some of his sermon-titles will help you to sense the flavor of this book. "A Message for Tense Days," "On Christ's Strange Confidence in Us," "Some Blessed Certainties in an Unstable World," "On the Invitation of Christ: a Warning," "God's Patience and our Fretfulness."

Dr. Gossip's three previous volumes have become classics of Scottish preaching; here is another, rich in imagination and eloquence, solving the mystery of life, with its joys and sufferings, by seeing it in the reflection of the light in the face of Jesus Christ.

JAMES T. CLELAND.

*Churches and Sects of Christendom.* J. L. Neve. Revised Edition. Blair, Nebraska: Lutheran Publishing House, 1944. 509 pp. (No price available.)

When, in 1940, Dr. Neve first published this work he produced, out of two-score years of conscientious scholarship, a book hard to classify but most useful to consult—whether from the vantage ground of doctrine or church history. A distinct feature of his organization was a treatment of churches and sects (related and distinguished on pp. 29-35) according to *families*. This, he felt, made the presentation of their interests “historically and theologically organic. . . .” In the original edition, as in the present revision, one could locate in a fourteen-page table of contents the exact point of reference, grouping of literature, and delineation of characteristics pertaining to virtually every church and sect.

The present edition, revised shortly before Professor Neve’s lamented passing, gains by some rewriting of entire chapters and quite a bit of reshaping of the statistics for various denominations. It is obvious that not all parts of the work have been brought up to date; in fact, confusion results in some cases in spite of, as well as because of, newly supplied dates and figures. The book remains, essentially, the same. The author, however divergent his views from a given reviewer’s, generally leaves the impression of having based very frank assessments on good documents and highly reputable authorities. The earlier edition, which was decidedly overbalanced in its dependence upon continental writers, is somewhat bettered in the revision where the ecumenicity of literature is concerned. But the treatment of the sects and their source literature is still relatively weak. Much the same omissions of recognized works in English and the continuance of others not basic are carried over in the present work. The misspellings, and confusions of different authors having the same names but different initials, are, likewise, much as they were.

But now, as before, one goes to *Churches and Sects* for light on a rich diversity of matters pertaining to origins, historical development, key doctrines, cardinal source books, polity, liturgical practices, denominational outreachings, and unitive propensities. Here one may still have, for a minimum of searching, a terse, reasonably fair summary of almost any group, large or small, regardless of how much or little it fitted into the author’s own preferred—and never overly concealed—outline of thought. In its smaller and less expensive format, this book should merit a rise in sales to those whose faith departs far from the author’s, as well as to those of his own persuasion.

R. C. PETRY.



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The Duke Divinity School

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## Convocation Postponed

WITH GREAT REGRET we must announce that the projected Convocation, scheduled for February 10-12, 1947, will not be held. It is expected that the series of Convocations inaugurated last year will be resumed as soon as possible, perhaps in 1948.

At a faculty meeting in August, Dr. Branscomb recommended that the Convocation announced for 1947 be cancelled, because of congested conditions on the campus. Student enrollment for 1946-47 is fifty per cent greater than in 1940-41. Dormitories, dining rooms, and classrooms are all overburdened. With regret it has been concluded that we could not this year provide comfortable entertainment for all whose interest would bring them to the campus at Convocation time.

## Pastors' School Returns to Duke University

A timely statement which will help to overcome the disappointment at having the Convocation cancelled is that the North Carolina Pastors' School will return to Duke University after an absence of several years. During the war the streamlined program of the University made it impossible to entertain that institution here. So after twenty or more years of unbroken service the school was removed to Greensboro where it was taken care of by Dr. Gobbel and the Greensboro College for Women. The accommodations there were greatly limited, however, and the school has been invited to return to Duke.

While the school is not an integral part of the Divinity School, it serves somewhat the same constituency, and announcement of its return will be of interest to all Duke men. The dates are June 2-6, 1947. A number of outstanding men including our two bishops are being invited to appear on its program.

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# THE DUKE DIVINITY SCHOOL BULLETIN

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## Dean Branscomb Becomes Chancellor of Vanderbilt University

[Editor's note: The following articles deal with the resignation of Dr. Harvie Branscomb from the Deanship of the Duke Divinity School to accept the Chancellorship of Vanderbilt University. Dr. G. T. Rowe has been asked to serve as Chairman of the Faculty until a successor to Dr. Branscomb can be secured.]

### *Farewell from Dean Branscomb*

As most of the readers of THE BULLETIN will have learned, the writer of this article has resigned his position with the Divinity School to assume another educational work. I cannot do this without a final word of greeting and thanks to the alumni and friends of the Divinity School who have stood by us so loyally and who have been responsible for so much of the progress which the Divinity School has made.

I am sure I need not say that it is with deep regret that I leave the Divinity School. I was a member of the original faculty which, under the leadership of Dean Soper, opened the Divinity School in 1926. I think we had two graduates that first year. There were at the time seven faculty members. From these small beginnings the School has grown to a faculty of seventeen members and a student body—including graduate students in religion—of slightly less than 200 students. It has been a privilege to have been a part of the School from its birth to its present vigorous age, and my affections will always be attached to it.

The writer does not feel that, in transferring to Vanderbilt University, he is leaving association with those with whom he has worked. The educational problems of the South are so numerous that only by

the combined efforts of all educational institutions can the task be accomplished. In such a situation there can be no such thing as genuine competition. I am reminded of a story of a lady reclining upon the sands of one of the North Carolina beaches whom a friend approached and asked why she did not go into the water. "Don't you see, sir," she replied, "another lady is using the ocean now." This Southern sea has room in it for many universities, and in a true sense they are cooperating in a common task rather than competing with each other. There will be many contacts between Duke people and Vanderbilt people, and I shall enjoy them all. It is a remarkable fact, however, that though the South needs many universities, there are only three privately endowed universities in the Southeast which have any considerable resources. These are Duke, Emory and Vanderbilt. All three were created by the Methodist Church. Though Vanderbilt is not now owned by the church, no one can visit its campus nor become familiar with its program without feeling that it has upon it the stamp of its history and lineage. Vanderbilt, while not solely Methodist, is certainly Methodistic. I have the feeling, therefore, that while I am transferring to another institution and to another state, the lines of continuity are continuing. Certainly, I trust that that will be the case so far as friends and former students are concerned.

As for the future, it seems to me the prospects for the Divinity School were never brighter. The alumni are growing in numbers and in geographical distribution and are now rising to positions of influence and leadership. The School has the full confidence of the church. Funds for its support are beginning to come from a variety of sources. The reputation of its faculty is increasing, and the quality of its work is constantly being improved. Its function, it seems to me, is a double one. It must serve the church in our region and also serve the church ecumenical. Only by preoccupation with one of these two obligations to the neglect of the other can its steady growth and usefulness be interrupted.

HARVIE BRANSCOMB.

### *Resolutions of Appreciation*

The faculty of the Divinity School comes with a sense of great loss to the time when Doctor Bennett Harvie Branscomb, Professor of New Testament since 1926 and Dean since 1944, terminates his official connection with this academic community to enter upon his new duties as Chancellor of Vanderbilt University. In retrospect, his colleagues recall with gratification the many evidences of his effective leadership initiated here and felt in far-ranging influence upon other centers of university and theological education. Theirs is a justifiable

pride in the increasingly vital contribution of the Divinity School to Duke University, the Methodist communion, and the Church at large.

In reviewing the advances registered in fraternal association with their Dean, the members of the Divinity School faculty pay tribute to him as an eminent scholar, an educator given to friendly, impartial collaboration with students and teachers, and an administrator of tested accomplishments. The measure of his faculty's esteem for his leadership may be discerned in part from their mounting concentration upon the growing responsibilities of theological and university education to which he has so ably addressed himself. They recognize definite lines of development, full of promise for the Divinity School's future, that he has instituted and maintained. These are, in the main, a consequence of (1) his positive interpretation of the nature of theological education in its fullest relationship to the problems of general administration, professional training and graduate preparation, (2) his comprehension of this educational responsibility to the church in the production of Christian ministerial excellence, (3) his appreciation of the contributive roles played by students, alumni and friends in the building of a productive Divinity School, (4) his awareness of the service that the theological seminary can render to the religious thought of ministers and laity in a region, as specifically illustrated by the inauguration of the Duke Convocation, (5) and, finally, his Christian alertness to the need for democratic consideration of basic issues instanced by his bringing before the faculty, for open discussion, vital matters involving curricular revision and institutional re-organization.

His colleagues attribute much of the impetus to collective and individual growth observable among them to Dean Branscomb's ability to inspire confidence and Christian charity among his fellows, his receptivity to the discussion of faculty problems both personal and general, his fertility of mind directed toward the formulation of goals and programs, and his indefatigable efforts for the welfare of Church, School and Community.

It is with such a co-mingling of regrets for their own loss and best wishes for the furtherance of Dr. Branscomb's endeavors in a sister institution that the faculty tenders this resolution of appreciation for his services and those of Mrs. Branscomb whose hospitality this faculty has enjoyed and whose community leadership it has admired.

[Editor's note: The above resolutions were adopted by the Faculty of the Divinity School and copies ordered sent to the Duke University Administration, the Board of Trustees of Duke University and to Dr. Branscomb. The copy sent Dr. Branscomb was signed by every member of the Faculty.]

## A Meditation

(JAMES T. CLELAND in York Chapel, Sept. 25, 1946)

In the first World War, in one of the most savage sections of the Western Front—the Ypres Salient—there stood a wooden hut, a few miles back from the front lines. It was named “Talbot House,” and was popularly known in the parlance of the Royal Signal Corps as “Toc H.” Over the door was carved the inscription “Abandon rank all ye who enter here.” It was the meeting place of men going up to the trenches and men coming down. Every night the Sacrament of the Lord’s Supper was celebrated in the loft overhead—literally “the last supper” in an upper room for so many men. After the war there was formed an organization of ex-servicemen named “Toc H,” commemorating the negative brotherhood of “Abandon rank” and the positive fellowship of sons of God at the Table of the Lord.

York Chapel is our “Toc H.” Here we abandon rank, as faculty and students, and worship together as sons of God to receive his Grace given in the reading and preaching of the Word and in the Holy Communion.

This means that York Chapel can be for each of us two significant things. First, it can be a “Sanctuary,” a holy place. Here we should be able to say with Jacob “How dreadful is this place! This is none other but the house of God, and this is the gate of Heaven.” We should be able to feel with Solomon that “The Glory of the Lord fills the house.” We should be able to hear with Isaiah the song of the cherubim “Holy, Holy, Holy.” With Jesus we should look with indignation on anything that profanes this place. It is holy, because in it we recognize our sin as we appear before the throne of God. It is holy, because we know that our sin has been removed as we hear again the good news of God’s forgiveness. Like Victor Hugo’s Bishop Bienvenu, we are not here to study God but to be dazzled by him, by his Majesty and by his Love. Here we discover that the Shorter Catechism is right when it says that “Man’s Chief end is to *glorify* God and to *enjoy* him forever.”

Second, it can be a fortress, ein feste burg, where God’s flag with a cross on it flies high. It is a place whither men come back, defeated, to rest, to recuperate and to be revived. It is a place whither men come back victorious to report to God and to be blessed. Here we shall listen to the words of old campaigners for our encouragement and to the hopes of new recruits for our uplifting. Here we

shall receive the bread and the wine of spiritual refreshing. And it is a place whence men go out to learn more fully of their ministry and to publish glad tidings of great joy to all people that the God of Majesty is also the God of Love. It is a place whence men go out to studies and examinations, to villages and to towns, to sick beds and to weddings, to another defeat or to one more victory in the war to which there is no end in this world. Men going out meet here with men coming back, all in the presence of God.

These two things York Chapel may be, must be, a sanctuary where God in Christ awaits us, and a fortress where men gain strength for the battles of the Lord.

A Priest in a parish in Brittany tells of a French peasant who came in from the fields in his working smock each day and stood for several minutes before an image of the Christ saying nothing but with his eyes riveted on the face of his Master. The Priest asked him what he was doing and received the simple but profound reply, "I look at Christ, he looks at me—and then I go back to my work." That is what York Chapel may be in our Divinity School, the place where we look at Christ, he looks at us—and then we go back to our work.

# The Inspiration of the Preacher

By FRANK S. HICKMAN

Many good Christian people feel convinced that theological education for the minister flies in the face of inspired preaching. They contend that if the Spirit of God comes into a minister's soul and possesses it, God can use the man he has called to express his message to the people regardless of any earthly education. They fear that education will become a substitute for divine inspiration.

This idea of the divine possession of God's messenger is a very ancient one. For example, the earliest Hebrew prophets were thought to be so possessed by God's Spirit that in their wild ravings they uttered the very word and wisdom of God. In this particular the prophets were not much different from other religious ecstasies among the "heathen" peoples surrounding the Hebrew tribes.

Even though our modern idea of inspiration has moved far away from the literal possession theory, we cannot escape the fact that the ancient notion had some real value in it. The root value is the conviction that God is wholly other than ourselves, and that in our human extremity he can speak to us with an authority and in a manner entirely transcending all human wisdom. We reach for help and light toward a Divine One who stands above our human limitations, and we expect him to speak to us through specially inspired human messengers. No matter how modern we are in our view of inspiration, there lingers in our conviction system the thought that the divinely inspired minister should speak a direct word from God upon which we can rely.

The idea of the divinely possessed human messenger is not easily pushed aside, as may be seen in two special instances. One is that of a simple-hearted Negro woman who frequently marches up and down the streets of our university city, looking straight ahead of her, and announcing in solemn cadences: "The Spirit of the Lord told me to tell the people that Jesus is coming soon." I have yet to see even the most skeptical observer sneer at her. Instead, I have often noted a look of wonderment on the faces of usually careless people, as though they were pondering the question, "Is there really something breaking through in this woman's simple message?"

The other instance is concerned with what happened in Istanbul (old Constantinople) when the second World War was at its height. There appeared one day in the streets of the ancient city a haggard monk, whose deathly white face stood out in startling relief from his



monk's garb. Like the Negro woman mentioned, the monk had a simple message to declare. He kept reiterating that the prophesied battle of Armageddon would take place before long in the city of Istanbul. He had so evident a conviction of divine message that the most hardened worldlings who heard his terribly solemn pronouncement were stopped dead in their tracks.

There still remains, let me repeat, a vast undercurrent of suspicion in our race that God can and does move in upon human experience with a kind of inspirational "invasion" of the messenger's spirit which does not even remotely derive from the usual processes of learning and logical conclusions. The divine message for which our world secretly yearns has something so immediate and authentic in it that the messenger himself seems largely incidental to the revelation of God's mind and will which his words convey.

But over against this tendency to demand in God's messenger something wholly other than natural human experience and wisdom garnered therefrom stands the clear fact that the most prophetic message has always had something distinctively human in it. Indeed one prophet's message has always carried a different coloring from another's by virtue of the different personalities and their different media of experience through which their respective messages reached their recipients.

Some familiar instances of such personal differentia will readily come to mind. Elijah, fierce child of the desert, brought a fiery message from the God whom Israel had known in their desert wanderings before they entered the promised land. Amos, an equally authentic messenger of Jehovah, brought a notably different word from that of Elijah. His word was colored by his own experience as a man accustomed to the simple ways of herdsmen and vine-dressers, although it took on a perspective in the ways of the world that could not have come from an experience wholly limited to herds and vineyards.

Hosea, the gentle baker of Jerusalem and the victim of domestic tragedy, had a clear and authentic word from God; but his word was quite other than that of Amos, although they lived in the same general period of Israel's history. Hosea saw the God of love through his own tears, and pictured him in a way that sounds more like the New Testament God of Jesus than the Old Testament God of Elijah, Amos, or even Isaiah. Hosea's message is closely akin to that of Jeremiah, for both were men of broken heart, and the word of the Lord came to them in great tenderness.

In every truly inspired man or woman God's authentic word must become flesh; and it must take on the color, the limitations, and the

nameless yearnings of the personality through whom it manifests itself. There is, to be sure, a certain basic oneness in the Divine Spirit which moves the hearts of all God's prophets alike. But there is a rich differentiation also in the prophet's inspired message, by virtue of the human carrying personality which the Spirit employs as its translating medium. The differentiation is partly due to the inborn difference between any two inspired persons whom we may contemplate. By hereditary nature Paul can never take on the personality traits of Peter, nor Peter those of Paul. But there is a further differentiation of culture as well. When the word of the Lord comes to a highly disciplined and cultivated mind, such as that of John Wesley, it is bound to take on the color of that mind's culture in a way sharply different from what could be expected in the message of a primitive prophet.

Now it is at this last point that the problem of the education of the preacher emerges. No one can well deny that great and good service has been rendered down through the centuries by untutored men of God who spoke his Word in great simplicity and earnestness. But on the other hand no one can escape the fact that if the Word of God is to find access to a generation accustomed to educational advantages, ways of thinking, and outlook, it must come through a personal medium that is not a stranger to the prevailing culture. I once read of a highly intellectual young preacher of pioneer times in our western country who put a well-trained mind so completely at the service of the spiritual imperative that was in him that he came to be called "Logic on Fire."

Borden Parker Bowne once said that some problems are not solved by "either—or"; they must be settled by "both—and." That dictum may very well be applied to this question of inspiration in its relation to culture. There is no necessary dichotomy between inspiration and culture. One does not have to choose between them; but certainly the mental structure and mental development must become the servant of the spiritual Word of God, if the preacher is to speak with power to our bewildered generation.

# The Methodist College Advance

By HOLLAND HOLTON

Head of Department of Education, Duke University

The Methodist College Advance is an undertaking established after two years of careful planning by the two North Carolina Conferences to arouse the Church anew to its responsibility for education. John Wesley realized the teaching function of the Church even while most of his lay preachers in America and many in the mother country were men of meager training. He established Sunday schools to teach elementary reading, and he poured out a disproportionate part of any financial resources that came his way in the printing of tracts and other religious literature. In America Coke and Asbury undertook to found a college, even while many of their preachers had to memorize the scriptures in order to be able to read and expound their texts.

Elementary education in Western Europe and in America started in the Church and was maintained by the the Church, until the consciences of the taxpayers were aroused to provide it for every child. Within the memory of many persons now living the best secondary education in North Carolina was maintained by the Church, until the consciences of the voters could again be aroused to establish public high schools. It is the doctrines of the Church that have induced the voters to provide state universities, state teachers colleges, and other publicly supported institutions to bring educational opportunity within the reach of more and more young people. But the Church cannot leave the entire field of college and university education to the state for certain good reasons. In the first place, the ministers of the Church—ninety-three percent—are prepared in Church schools. In the second place, the Church schools can emphasize the religious element in our civilization in a manner that the state institutions cannot, because of sectarian complications and because of varying interpretations placed upon the theory of separating Church and state. In the third place, it is good for American democracy to have various types of school-support in order to have varying points of view (*including the religious*) strongly supported.

The Methodist Church in North Carolina has two junior colleges, Louisburg and Brevard, that greatly need strengthening in order to become the standard institutions they should be. It has a vigorous four-year college, High Point, with a new plant and loyal body of alumni inherited by the united Church from the old Methodist Prot-

estant Church, without effort on the part of either North Carolina Conference. This young and vigorous college sorely needs endowment in order to maintain the place it has already obtained in its brief twenty-two years of existence. A fourth institution (Greensboro College) has a long and honorable tradition and is a standard college for women, but it has an inadequate and antiquated plant. It has well earned the better support of the two Conferences. The fifth institution included in the College Advance is the Duke Divinity School, which has already served not only the two Conferences but the entire Church beyond the expectations of its founders. It gives free tuition to ministerial students and it has a limited number of work scholarships; but it is the desire of the school and of the Conferences to provide a limited number of *scholarships to take care of living expenses* for young women who desire to enter whole-time Christian service and for young ministers of promise, and it desires to build up still further its library services, symposium, and clinics for the services of this immediate area. The \$200,000 endowment included in the College Advance for the Divinity School will be devoted wholly to these purposes.

The Advance was arranged so that the first \$1,145,000 would be devoted to purposes other than endowments, except where donors designated their gifts specifically toward endowment. Until the remaining \$900,000 should be realized it was provided that a "living endowment" of \$45,000 (five percent of the total asked for endowment) be raised by the two Conferences and distributed among the institutions in accordance with their endowment quotas. This living endowment was to be raised by a special assessment or by College Day collections. The churches in the Western North Carolina Conference have already guaranteed its share of the \$1,145,000 for building, and the campaign is going well in the North Carolina Conference. We earnestly urge all the alumni of the Divinity School to keep the matter before their people until the final goals are achieved—for endowment as well as buildings and repairs.

[Editor's note: Dr. Holton was chairman of a committee which included Dr. W. R. Smithey, Professor of Secondary Education, University of Virginia; Dr. J. L. Robb, President of Tennessee Wesleyan College; Dr. J. E. Hillman, Director of Teacher Training for North Carolina, whose duty it was to investigate the conditions and needs of the various schools included in the list of beneficiaries of the Advance. He also rendered invaluable service in helping plan the campaign for the drive. We are indebted to him for this clear statement which will be of great interest to our constituency.]

# Divinity School Chapel Services

By R. E. CUSHMAN

With a desire to center the life of the Divinity School in devotional experience and the corporate worship of God, the faculty of the Divinity School has inaugurated this year a new plan of chapel services. Heretofore chapel was held for an hour one day each week on Tuesday. It is now our plan to begin the day with a twenty-five-minute period of worship and meditation four days a week, Tuesday through Friday.

Three days of each week a member of the faculty will conduct the worship and lead the meditation. On Friday the chapel will be served by Divinity School senior students who thereby, under direction, shall be given experience and opportunity in leadership of public worship and make their contribution to the thought and life of the School. On that day also we shall seek opportunity for introducing ministers and leaders from the church at large as opportunity shall afford. Likewise on Friday we shall find occasion more frequently for Holy Communion and for the service of liturgy and worship, and in that connection, making use of the new *Book of Worship*.

It is believed that through these usages students and faculty shall familiarize themselves with the great prayers and forms of worship that are our inheritance from the great ages and the great spirits of the church.

## Welcome to Dr. Beach

By T. W. YOUNG

We welcome to the faculty this fall Professor Waldo Beach, who will serve as Assistant Professor of Christian Ethics. Mr. Beach received the A.B. degree from Wesleyan University in 1937, the B.D. degree from Yale University in 1940 and the Ph.D. degree from Yale University Graduate School in 1943. Mr. Beach comes to us with a wide range of experience. From 1937 to 1939 he served as assistant minister at the First Methodist Church in New Haven, Conn. During the same period he was employed in his summers as Personnel Director and Counselor in a Y.M.C.A. camp. In the summer of 1940 he served as pastor of the Congregational Church in Clarendon, Vermont. At Yale he was organist of the Yale University Divinity School from 1939-1942. In 1942 Professor Beach was called

to Antioch College in Yellow Springs, Ohio, to the position of Assistant Professor of Religion and College Pastor. He held this position until the spring of 1946 when he left for New Haven to work in the Yale Library on researches in Christian Ethics. Professor Beach is married and has one child. He is at present living at 2317 Club Boulevard. The faculty and student body are very happy to welcome the Beaches to our community, and we know that the Beaches are sincerely desirous of becoming better acquainted with you of the alumni to whom we present them today.

## “Off Again, On Again”

The traditional telegram which Flannigan sent to Finnegan is appropriate with regard to the DUKE DIVINITY SCHOOL BULLETIN: “On again, off again, gone again.” After ten years of faithful and efficient service as editor of the BULLETIN, Dr. James Cannon, III, resigned from that position and left the BULLETIN hopelessly at sea. Only those who have tried to carry on temporarily realize just what a task Dr. Cannon really performed. He did the greater part of the work connected with the publication of the BULLETIN through all those years.

Upon Dr. Cannon’s resignation, Dean Branscomb assumed responsibility for the BULLETIN and produced the first issue with a change of format. The issue was well received and it appeared as if the BULLETIN was off to a satisfactory career under the new management. The sudden resignation of Dean Branscomb to become Chancellor of Vanderbilt University caused a change of hands once more, and the BULLETIN is again under new management. At present it is in the hands of a committee composed of Professors Cleland, Cushman, Petry and Spence. Professor Spence will be responsible for the detail work, but it is to be hoped that each member of the committee will take his turn at securing materials for each succeeding issue. Dr. Petry will take care of the Book Reviews.

The Committee hopes that the BULLETIN may be both of interest and service to its readers. To that end it invites suggestions as to any changes or any lines of interest which its readers would like to have stressed. Address the DIVINITY SCHOOL BULLETIN, Duke University, Durham, N. C.

# New Students in the Divinity School

By FRANKLIN W. YOUNG

At the opening of the fall term of 1946 we welcomed forty-four new men and women to our student body. This number will be increased shortly to forty-five when an additional student traveling from Athens, Greece, arrives in this country. Of these forty-four students, thirty-eight are candidates for the B.D. degree. Among these thirty-eight is one woman student; and five of the thirty-eight are transfer students. We also have six new women students pursuing the course toward the M.R.E. degree. These students represent the following denominational affiliations: Methodists, 28; Baptists, 11; Disciples of Christ, 2; Church of the Brethren, 1; Church of God, 1; Society of Friends, 1; and Greek Orthodox, 1. These students come to us from twenty-eight different colleges located in widely scattered areas of the country. Ten of the new students are veterans and four of them were members of Civilian Public Service units during the war. This year for the first time the student government association cooperated in arranging for a brief period of orientation whereby the new students were acquainted with the college before the formal registration period began. Most of the new men availed themselves of this opportunity and participated in a social evening along with their wives. Although this was the first time such a program has been carried out, it was highly successful in fulfilling its purpose of acquainting the new students with one another and providing them with a hospitable reception to their new environment. The officers of the student body and those who helped them are to be congratulated for their splendid work.

The new students represent a wide age range. Our new men and women bring to us a wealth of experience as a result of their activities in numerous fields of endeavor, including service in the armed forces. Typical of this is the experience recorded in a letter recently received from Chaplain A. Purnell Bailey, who is at present in Japan and will not be coming into residence for several months because of his retention by the armed forces. The following is an account of a communion service which he and Dr. Kagawa celebrated with newly found Japanese converts on the day of the celebration of the first year of occupation by the American forces.

## THE CLIMAX OF A YEAR IN JAPAN

The climax of over a year in Japan came for me on September 22nd when Dr. Toyohiko Kagawa and I jointly baptized twenty-four

Japanese young people in Natsuzawa Church where he is the pastor. Many of the young people baptized had been won to Christ through our regular Sunday afternoon service in Natsuzawa. Dr. Kagawa requested me to begin holding this regular service last April. Many of those baptized had attended my preparatory class for several weeks before the time of their baptism.

On the Sunday before the date set for the baptism these young people stood before the congregation of Natsuzawa Church and publicly requested the membership to receive them as the followers of Christ. The members accepted them, and the young people eagerly awaited the following Sunday for their baptism. The ages of those baptized ran generally between fifteen and thirty years of age.

The church service began at 10 a.m. I was invited to a small ante-room where Dr. Kagawa and the Rev. Mr. Ogawa, the assistant pastor, were dressed in their black robes preparing for the service. Dr. Kagawa led us in prayer before we entered the pulpit.

Natsuzawa Church has a divided chancel with a cross in the center of the pulpit and an open Bible on a small table just below the cross. When Dr. Kagawa preaches there is a small blackboard placed off to one side of the pulpit in full view of the congregation. The parts of his message that he wishes to emphasize he writes on this blackboard.

Mr. Ogawa led the service. The congregation sang the hymns harmoniously, but Dr. Kagawa could be heard above all the voices in the church! Dr. Kagawa delivered the morning message in one hour. Since he is away from the congregation about four out of every five Sundays the people expect a long message from him. He is given splendid attention and I could see many in the congregation writing notes from his sermon.

When we came to the baptismal service at the close of the sermon the congregation sang a hymn; Mr. Ogawa read the Scripture (Romans 6:1-4); and Mr. Eayammus, an elder of the church, led the prayer for those to be baptized. Following the prayer, Dr. Kagawa made this statement to the candidates for baptism: "We have read the verses from Romans just now, but the meaning of these words is not only to pour water on the head, but to have a funeral for each of you that you may be revived full of the power of Christ. This death is accomplished one by one so I want all of you to come singly to the altar and kneel for baptism. Then you must rise with Christ! September 22nd is your second birthday! So far you have been living the physical life, but from now on you will live the spiritual life. I was baptized forty-four years ago, and at that time I was so happy that I could hardly contain myself. I felt a great



urge to preach this good news to others. You, too, must go out and be a witness of Jesus Christ before men!"

Dr. Kagawa used no formal ceremony for the baptism. He had the candidates to form a semi-circle in two rows before the chancel, and then said, "Now I am going to ask you four questions. If you agree with them I want you to nod your heads individually.

"1. Do you believe on the Father in Heaven who created the heavens and the earth?

"2. Do you believe that the Spirit of the God of the universe is working within you?

"3. Do you believe that Jesus Christ died to redeem you from sin, and was raised again on the third day?

"4. Christianity is getting along very well in Japan today. Popular things have a tendency to run smoothly in Japan. But the time might come when Christians again shall be persecuted. Should these days come again will you remain faithful to Jesus Christ throughout your life?"

At the close of the questions the name of each candidate was called one by one to come forward and kneel on the floor of the pulpit before the cross. Mr. Ogawa stood just under the cross and held the vessel of baptismal water while the candidate for baptism would come forward and kneel before him. Dr. Kagawa stood on the right side facing the congregation and I on the left. As each candidate came forward we baptized them; he spoke in Japanese and I in English.

At the close of the baptism Dr. Kagawa asked me to lead in prayer. I prayed that the Holy Spirit might rule supreme in the lives of those baptized, and that the world might become a brotherhood by becoming "one in Christ Jesus." Dr. Kagawa translated the prayer in Japanese to the congregation.

After the benediction the members of the church lingered for a half-hour to encourage the new Christians and to welcome them into the fellowship of the church.

# A New Professorship Created

By G. T. ROWE

A new professorship has been created in the Duke Divinity School in the field of American religious thought. Professor H. Shelton Smith, who for the past fifteen years has taught courses in American thought, will now give his full time to this field of study. A few theological seminaries have offered courses in American church history, but none, unless it be the Federated Divinity Schools of the University of Chicago, has established a full-time chair in the field of American Religious Thought.

The religious and ethical phase of American culture has been seriously neglected by most twentieth-century historians. This may be partly the result of ignorance of this area of human interest, but it is to no small degree the result of an economically slanted theory of history which underestimates the significance of moral and religious values in the growth of American civilization. In any event, the general historian of this century has, with rare exceptions, given only a superficial consideration to the religious movements in the United States.

But theological institutions preparing men for the ministry have also preoccupied themselves with the life and thought of other countries to the neglect of American religious developments. Rarely does a ministerial student get even a cursory introduction to the rise of American religious thought. Students of European thought, such as Drs. Brunner and Hromadka, have recently expressed amazement at America's relative neglect of its own historical figures in the field of theology and ethics.

Duke Divinity School is seeking to correct this condition. Hereafter, therefore, every student taking the B.D. degree will be required to complete at least three semester hours in the field of American religious thought. The required course will introduce the student to the main movements in American Christian thought in their historical development and in their relation to the social, economic, political, and intellectual currents of American civilization. Contributions to American religious life and thought by the various denominations will be treated in their bearing on the growth of an ecumenical faith.

In addition to work for B.D. students, advanced courses are being offered for those who are candidates for the A.M. and Ph.D. degrees. In recent years nine graduate students have written their doctorates in various aspects of American theology and ethics.

# The Students Plan Their Year

By WAYNE COFFIN  
President of Student Body

The best approach to the planned activities of the school year 1946-47 will be through the various student committees; for this year's student government features revamped, revitalized committees and it is on them that most of the responsibility for future activities will rest. To insure coordination and efficiency of all committees, monthly council meetings, at which the committee chairmen meet with the student body officers and Dr. Franklin W. Young, Dean of Students, have been planned for the entire year. In this way, it is hoped that the areas of service can constantly be enlarged and student participation increased.

The first committee to find its duties increased was the Social Committee, under the chairmanship of E. H. Nease, Jr. A pre-registration meeting for the incoming first-year students was climaxed by a party in the Divinity School Social Room, and this was only the first of several social events of an attractive and varied nature this very active committee has announced for the coming year.

Perhaps the committee whose duties have been most sharply increased is the Spiritual Life Committee, with J. Walton Spitzkeit as chairman. Instead of the weekly chapel service which was the custom in previous years, the Spiritual Life Committee, in cooperation with a similar faculty committee, is offering four services each week. Thus far, attendance and appreciation has been high and it is generally felt that these services highlight the school week.

But if the Spiritual Life Committee has been busy, not far behind it has been the Publicity Committee, led by William P. Combs. In addition to publicizing the various student activities by means of posters and stories in local and state newspapers, this committee has innovated a Divinity School Weekly News Bulletin, which is printed each Monday and distributed to each student. In this Bulletin, all the events of the coming week are listed and any important information concerning general student activities given. This has been an especially welcome aid in avoiding conflicts and poor attendance at various meetings where the fault was in poor publicizing.

George M. Rumbley, chairman of the Christian Social Action Committee, has as his chief duty the supply of leaders of worship to the various public institutions in and about Durham. He has taken

upon himself the task of preaching weekly in the Durham County jail, and is doing commendable work in every respect.

As chairman of the Communion Committee, John W. Carter is responsible for supplying student ministers to aid in the communion services held in the Duke University Church each quarter.

The Athletic Committee, under the chairmanship of Harry F. Buckingham, Jr., has laid out an extensive program of intramural sports participation which includes touch football, basketball, and softball. In their only game thus far in the season, the touch football team earned a 12-0 victory, so we have every reason to hope for a successful season. In addition to intramural competition, activities within the Divinity School student body have begun with a bowling league, which, coupled with daily football practice, provide about all the exercise the most of us can walk away from.

The Church Relations Committee, with Stacy L. Groscup as chairman, is laying plans to include a number of deputations projects within its year's activities. By the nature of its work, this committee is somewhat slower than the others in putting its plans into action; but we expect it to be among the busiest and most effective within the year.

Rowland S. Pruette, chairman of the Forum Committee, is planning to give certain of the visiting speakers to the campus, as well as a number of our own faculty, opportunity to meet with the Divinity School student body in open forums, that the students may profit from these contacts with many of the leaders in the religious fields.

Special attention is given the youth of Durham by the Committee on Boys' Club Work, with I. Grant Dunlap as chairman. The committee's plans include mass attendance of the boys' clubs at one of the Duke football games, an active and varied program of inter-club sports competition, and regular weekly meetings for worship, instruction, and recreation. All of this committee's activities are conducted in close cooperation with the Durham Y.M.C.A.

The stated purpose of the Christian World Mission Committee, according to Chairman Troy J. Barrett, is to keep the students informed concerning general missionary activity and to keep them mindful of the missionary demands of the Christian gospel. The committee has already begun its year's work toward this end by arranging a number of student interviews with Mr. M. O. Williams, personnel secretary of the Board of Missions of the Methodist Church during his recent visit to the campus. The committee plans further to provide speakers on mission-emphasizing chapel services

and to make contacts between the student body and returned missionaries whenever possible.

The students face a full year's activities, well balanced with spiritual, social, physical, educational, and recreational emphases and ample opportunity for service in many fields. The committees listed above are especially valuable in that they keep the students mindful of so many things which remain to be done and constantly open new avenues of service and growth, that we may never become complacent about any aspect of the Christian life.

## Faculty Activities of the Summer

Dr. WALDO BEACH spent the summer at New Haven, Connecticut, studying at the Sterling Library in preparation for assuming courses in Christian Ethics at the Divinity School. Over Labor Day week-end he attended the conference of the National Council on Religion in Higher Education. Dr. Beach acted as Chairman of the Philosophy Section of that conference and presented a paper to the group entitled "The Basis of Tolerance in Democratic Thought."

Dr. JAMES CANNON, III, taught in Duke University Summer Session. He was the official delegate of the Duke Chapter to the Triennial Council of Phi Beta Kappa, which met at Williamsburg, Virginia, September 8-11.

Dr. KENNETH W. CLARK taught in the Duke Summer Session from June 27-August 8. He also taught in two Pastors' Schools, one in the North Mississippi Conference and the other in the Holston Conference.

Among his preaching engagements were the First Baptist Church, Henderson, North Carolina; Watts Street and Lakewood Baptist Churches, Durham; and the First Presbyterian Church, Durham.

Dr. Clark published an article in Duke *Library Notes* on "Greek New Testament Manuscripts in the Duke Library" and an article in the DUKE DIVINITY SCHOOL BULLETIN on "The Revised Standard Version of the New Testament."

Professor JAMES T. CLELAND preached Baccalaureate Sermons at the following colleges: Greensboro College (North Carolina); Sweet Briar College (Virginia); Pine Manor College (Massachusetts). He delivered commencement addresses at Chatham Hall (Virginia), and at Rye Country Day School (New York). Professor Cleland also preached at Wellesley College (Massachusetts); the Northfield League Conference (Massachusetts); the Church of the Covenant (Erie, Pennsylvania); Williams College (Massachusetts); and the Unitarian Church of Germantown, Pennsylvania. He also delivered lectures before the Northfield League and the Connecticut Valley Congregational Club. He served as Chaplain at the Choate School in Connecticut from July 5th to August 16th.

Dr. ROBERT E. CUSHMAN spent a portion of the month of August studying at Yale University. He addressed the Presbytery of Durham on the subject "Preaching Theology Today." In the month of October Dr. Cushman addressed the alumni at a dinner for the Western North Carolina Conference at Asheville. He also preached at Myers Park Methodist Church, Charlotte, North Carolina.

Dr. HORNELL HART delivered the commencement address at the Vernon Seminary in Washington, D. C., on June 4. He preached twice at Mountain House, Lake Mohonk, New York, and addressed the yearly meeting of Friends at Guilford College.

Dr. Hart spent the greater part of the summer in research work. In the June number of the *American Sociological Review* his article "Technical Acceleration and the Atomic Bomb" was published. Another article was published in the September number of the *American Journal of Sociology* under the title "Depression, War and Logistic Trends."

Dr. FRANK S. HICKMAN delivered a series of eight lectures at the Pastors' School at the Seashore Methodist Assembly, Biloxi, Mississippi, June 17-21, in cooperation with the Woman's Society of Christian Service of the Mississippi Conference. He also delivered a series of five lectures before the Baltimore Conference Pastors' School, Westminster, Maryland, in August.

In addition Dr. Hickman wrote during the summer a booklet "The Spiritual Message of First Corinthians" for the Upper Room organization, which booklet will be issued shortly.

Prof. H. E. MYERS preached the Memorial Day sermon at the Friendship Church on June 2. On June 16 he delivered "the charge" at the ordination of Robert Lee Newton, First Baptist Church, Durham. He also preached at the Hayes Barton Church in Raleigh on July 7, and at the Watts Street Baptist, Asbury and First Presbyterian Churches in Durham on July 14, 21 and August 11 respectively.

Professor Myers also assisted in the "College Advance" preaching at the following churches: September 22, Fifth Avenue, Wilmington; September 29, Chestnut Street, Lumberton; October 6, Methodist Church, Graham; and on October 13, at the Methodist Church, Laurinburg.

Dr. J. M. ORMOND served as Dean of the North Carolina Pastors' School, June 3-7, and taught in the Duke Divinity Summer School for three weeks in June. In August he attended Jurisdictional Missionary Conference at Lake Junaluska and the Pastors' Conference. From September 16-19 he attended the Executive Committee Meeting of the Board of Missions and Church Extension of the Methodist Church in New York.

Dr. Ormond's preaching engagements were as follows: Trinity Methodist Church, Durham, July 14; he preached at three rural churches in Haywood County in August.

Dr. GILBERT T. ROWE spent eight days in revival meetings with each of the following pastors: Dr. D. E. Camak at First Church,

Marion, North Carolina; Rev. Roger W. Tucker at West End Church, Greensboro, North Carolina; Rev. Harley Williams at Oak Ridge, North Carolina; and Rev. Harwood P. Myers, Jr., Hickory Grove, Charlotte, North Carolina. He taught in training schools at West Jefferson and Newton, North Carolina, and addressed the Men's Club of the First Presbyterian Church in Burlington, North Carolina. He also delivered the commencement address at Brevard College and preached the anniversary sermon at Coburn Memorial Church in Salisbury, North Carolina. Dr. Rowe preached several sermons and delivered addresses on the Methodist College Advance.

Mr. JOHN J. RUDIN taught speech and Bible reading in Methodist Pastors' Leadership Training School, Montgomery, Alabama, June 17-22. He did thesis-research at Northwestern University School of Speech during the summer.

Dr. H. SHELTON SMITH addressed the Directors of Student Religious Activities of Colleges and Universities of North Carolina at St. Philip's Church, Durham, May 27. He taught two courses in the Duke University Summer Session. On August 18 and 25 he preached at Elon College, and on October 10 delivered an address on the "Human Predicament" at the North Carolina Interseminary Conference held at Duke Divinity School.

Prof. H. E. SPENCE taught in the Duke University Summer Session. He spoke twice at the Ferree-Halstead Memorial Church in Norfolk in July.

Dr. W. F. STINESPRING spent the summer in Durham, after returning from his four months' service with the Anglo-American Committee of Inquiry on Palestine. During the summer he gave a number of talks on the Arab-Jewish problem in Palestine before church groups and luncheon clubs, and from August 9-29 he gave a course on the cultural history of Palestine in the Duke University Summer Session.

Dr. FRANKLIN W. YOUNG spent the summer assisting Dean Branscomb in the Divinity School office. During the summer he supplied in pulpits of the Watts Street Baptist Church and the Blacknall Memorial Presbyterian Church in Durham. He also spoke to the Shriners Club in his hown town of Lima, Ohio. In the last term of summer school he taught a course in New Testament Life and Literature in the Undergraduate School of Duke University.



## Professor Spence Publishes New Book

Dr. H. E. Spence's latest publication, *Holidays and Holy Days: Plays, Pageants and Programs for Many Occasions*, has just come from the press. The work faithfully and interestingly reflects its author's undiminished enthusiasm for the role of the dramatic arts in the service of Christian education and worship. This is a creative source book of proved worth. The programs of worship and the plays that constitute the heart of it have been written by the author and presented, not only in the Duke University Chapel and other churches, but also under a variety of circumstances such as prevail in representative church and school communities.

The plays and pageants have, to a large degree, captured the spirit of Christmas in the England of Cromwellian times, early New England, and the Europe of the Middle Ages. This last period is very interestingly exemplified by the reproduction of a fifteenth-century *Mysteire*: "The Play of the Three Kings," translated by Mrs. Neal Dow and adapted for modern use by Dr. Spence. "The First Easter Dawn" and the "Choral Communion Celebration," a service traditionally held at Duke University on Thursday night of Holy Week, conclude the first part.

Part Two is inaugurated with a series of worship programs embodying Meditations by Dean F. S. Hickman, Bishop W. W. Peele, Bishop Clare Purcell and Dean Elbert Russell. Services appropriate to such a variety of programs as those memorializing Father's Day and Patriotic Occasions, as well as Good Friday and Watch Night, are here included.

Dr. B. Harvie Branscomb, formerly Dean of the Divinity School, reminds us in his Foreword, and Dr. Spence demonstrates from his preface to his last pages, how intimately the author has been concerned with "recapturing the arts for Christian service." These are plays and programs conceived with a sense of historical perspective and tested in the areas of greatest and most typical need. Here are worship programs and plays of comparatively easy presentation proffered by the author, permission-clear and royalty-free. Production plans, as well as notes on settings and costumes for the various plays, conclude the volume. The book is published by the Piedmont Press at Greensboro, North Carolina; the price is \$2.00.

R. C. PETRY.

## Book Reviews

*The Genius of the Prophets.* W. Arthur Faus. New York and Nashville: Abingdon-Cokesbury Press, 1946. 190 pp. \$1.75.

Another book on the prophets! Perhaps the reader will sigh a bit wearily when he sees this. But he should not, really. For the continuing stream of writing about the prophets is a token of the perennial vitality and value of the prophetic message. As long as men can be inspired by the prophets, religion is not dead.

Chapter I, "The Prophets as Realists," presents the pre-Exilic message of doom upon Israel for its sins, and then shows how the apocalyptic thinking of the post-Exilic age transformed the message into one of doom upon the Gentiles for their mistreatment of the Jews—a "moral deterioration," and, one might add, a deterioration in realism. Chapter II, on the "Hope" passages, attributes much hope material to the pre-Exilic period. The author is always striving to find the "life situation"; he could have found it more easily in the post-Exilic period for such passages as the Messianic oracles of Isa. 9 and 11. Chapter III, "The Prophets as Confessors," features the Confessions of Jeremiah, but includes confessions of national sin, which might have been treated in Chapter I. The prophets are also presented as "Men of Vision" (in both senses) and as "Preachers."

In the final chapter, "The Prophets Speak to Our Day," the author attempts to give his results. The theme is "astonishing timeliness." The author (Ph.D. Boston '36, now a pastor) makes out a good case, scoring several homiletic bull's-eyes. He has studied his Hebrew, Greek, Aramaic, and German, hence has something besides thin air and imagination from which to interpret the Bible. He actually understands the principles of Hebrew poetry, so necessary in interpreting the prophets. However, he surely errs on the conservative side in his literary criticism when he attributes the swords-into-plowshares oracle to Isaiah.

W. F. STINESPRING.

*Preface to Philosophy: Book of Readings.* Edited by R. E. Hoople, R. F. Piper, W. P. Tolley. New York: Macmillan Co., 1946. \$3.00.

Anthologies of readings, of philosophy in particular, are by nature always suspect, and this collection is no exception. The effort has been made in this book to present philosophy for undergraduates as

a pursuit "warm, lively, diverting, provocative, engrossing, and exciting," by the amalgam of snippets from the wise, ancient and modern. The items are arranged under appropriate headings, "What Is Man?" "Personal Ethics," "Social and Political Philosophy," and the like.

As one takes up a book of this sort, one is always tempted from a perusal of its contents by conjectures as to the principle of selection used by the editors. Broad representativeness seems to have been the criterion here, even more than historical significance. The final result, sad to say, is a confusing hodge-podge, running from Aristotle to a juicy quote from *Time Magazine*. The juxtaposition of Susanne Langer, Thomas Aquinas, and de Saint-Exupery is bewildering. In general the selections are too short to serve much purpose. To be sure, in a skillful teacher's hands, the book might be used with profit, since the editors have had an eye for some real purple passages in philosophy. But in the hands of a teacher who might not possess the golden key of interpretation, this book would hardly do more than make philosophy appear "a way of bewildering oneself methodically."

After all is philosophy, any more than is chemistry, physics, or psychology, best served by an over-anxiety, such as this book displays, to make it pleasant and palatable? Philosophy has its own discipline, a long and hard one, quite alien to that of the *Reader's Digest*, but she proves no less rich and rewarding to the undergraduate by being a stern mistress.

WALDO BEACH.

- Preaching from Samuel.* Andrew W. Blackwood. Abingdon-Cokesbury, 1946. 256 pp. \$2.00.
- Christ and Man's Dilemma.* George A. Buttrick. Abingdon-Cokesbury, 1946. 224 pp. \$2.00.
- The Emerging Revival.* G. Ray Jordan. Abingdon-Cokesbury, 1946. 186 pp. \$1.75.
- Whose Leaf Shall Not Wither.* James M. Lichliter. Abingdon-Cokesbury, 1946. 192 pp. \$1.50.
- Preaching Without Notes.* Clarence E. Macartney. Abingdon-Cokesbury, 1946. 186 pp. \$1.75.
- Discerning the Signs of the Times.* Reinhold Niebuhr. Charles Scribner's Sons, 1946. X, 194 pp. \$2.50.
- The Devil and God.* William Robinson. Abingdon-Cokesbury, 1945. 125 pp. \$1.00.
- Now to Live.* Ralph W. Sockman. Abingdon-Cokesbury, 1946. 214 pp. \$2.00.

Of publishing many sermons there is no end; and much study of them is a temptation to plagiarism. Here are eight volumes handed me by the book-editor, and the comments must be pressed into a single paragraph; this is a tabloid approach to homiletics, but orders are orders. Comment will be made alphabetically by authors.

Andrew W. Blackwood of Princeton Seminary in his previous volumes has advised ministers to preach sermon-series on the books of the Bible. Now he offers a specific example in *Preaching from Samuel*. While the thought is sometimes labored, especially in its present-day application, it is a valuable guide to the achievements and failures of such a homiletical plan.

*Christ and Man's Dilemma* by George A. Buttrick, minister of Madison Avenue Presbyterian Church in New York, pours out an impassioned and Christian reaction to the news of the atom bomb. He brings to his plea for Jesus Christ, lifted up in the midst of our puzzled and angry world, wide reading, a rich heritage and a pacifistic spirit. This deserves a longer review.

The Professor of Homiletics at Emory, G. Ray Jordan, has produced yet another volume, *The Emerging Revival*. It either prophesies a coming revival or demands it (p. 7), and it certainly shows what would be the effect of such a regeneration. Two criticisms of its style seem to me relevant; there are too many illustrations and they are not always apposite. Sometimes they even pose a more important problem than the one they solve. It is a patch-work quilt approach to preaching by a master of this art.

James M. Lichliter's *Whose Leaf Shall Not Wither* is a thoughtful volume of essays, connected by the central theme of rooting man in the soil of God, which should furnish valuable material for sermons. It is the work of an active Episcopal rector and speaks the language of the parish-minister.

The title of the next volume is a misnomer: *Preaching Without Notes*, by Clarence E. Macartney, minister of the First Presbyterian Church of Pittsburgh, Pa. That is the designation of but one of the six chapters; the others offer valuable material which may become the substance of such preaching. If you have read some of the better Yale lectures on preaching you do not need to buy this volume.

*Discerning the Signs of the Times* is yet another Reinhold Niebuhr production. However, it is in a more easily digested and more palatable form. These are sermonic essays, geared to the college congregation. They can hardly be preached to local flocks as they stand, but they will do much for us in our studies. How he makes the Bible live intelligently for contemporary man! This, too, merits a longer review.

An English theologian, William Robinson, has written a serious little study not only of the problem of evil but of the question of the reality of a personal devil, which is answered in the affirmative—*The Devil and God*. This should prove a stimulating book for use in adult classes; furious discussion will be the order of the day.

Ralph W. Sockman of Christ Church, New York, has compiled twenty-five of his radio sermons into *Now to Live*. It is sound, helpful, indigenous preaching, eternal and contemporary, Biblical and American. This is what most of us would like to be able to do Sunday by Sunday. Sockman's reputation both in his own denomination and as preacher of the National Radio Pulpit is still well deserved.

Read Niebuhr and Sockman, then Robinson and Buttrick. The others will have their day, but it will be a short one.

JAMES T. CLELAND.

*Theological Education in the Northern Baptist Convention*. A Survey prepared by Hugh Hartshorne and Milton C. Froyd. Philadelphia: The Judson Press, 1945. 238 pp.

This survey sponsored by the Board of Education of the Northern Baptist Convention is a study of the problems confronting the Northern Baptist Seminaries in the training of their ministers. The study is divided into four parts, each dealing with a major question. These are: Part I, What Is the Job of the Minister? Part II, Who Are the Candidates for the Ministry? Part III, How Are Candidates Being Trained? Part IV, Possible Development of Theological Education. The survey is a scholarly effort documented by facts and figures and characterized by intelligent appraisal.

Since much of the study deals with problems pertinent to all ministers, regardless of denominations, it will prove valuable to non-Baptist individuals and institutions. It is to be valued chiefly, however, as a definite effort on the part of the Baptists to advance toward a better understanding of a problem which so far has not been solved by the Protestant Church: the development of a philosophy of theological education.

FRANKLIN W. YOUNG.

*Worship Services for Youth*. Alice Anderson Bays. Nashville, Tenn.: The Abingdon-Cokesbury Press, 1946. 272 pp. \$2.00.

Another good Bays book. With remarkable insight into the needs and interests of youth this indefatigable author has turned out another book which meets a great need in our church. It is the fourth

in a series of planned worship services and attempts to bring young people into a conscious relation with God, to help them discover his will and the part he wants them to play in his world, as well as to give them strength for effective abundant living. These are the author's own suggestions as to the purpose of the book. A careful examination of its contents reveals the fact that the book is all that she hoped it would be.

The book consists of five series of programs as follows: Friends of God, Companions with God, Credo, Friendship with All Races, and Around the Year with God. The first and third series consist of programs built around the lives of men and women who have been a success in their fields and an inspiration to mankind. Included in the list are Mme. Curie, Helen Keller, Huss, Tyndale, Charles Jones Soong, Bishop Lambuth and Marie Anderson. In every case, as well as in the other programs in the book, Mrs. Bays has arranged properly balanced programs of worship. Musical preludes are well selected. Inspiring calls to worship are given. Appropriate hymns are chosen. Interesting responsive readings are arranged. The book contains helpful and inspiring litanies, helpful meditations and appropriate prayers.

Series five, Around the Year with God, consists of a number of well-arranged programs dealing with special occasions such as Christmas, Easter, Mother's Day and others.

The book is valuable both for the actual use which may be made of the programs contained therein and also for the help it gives in suggesting ideas and furnishing models for the working out of programs on the part of the reader. All in all it would be hard to find a more useful book in the field of specific programs of worship.

H. E. SPENCE.







The Duke Divinity School

BULLETIN

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"Information Please"

The Direction of Theology Today

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Book Reviews

## ‘Information Please’

It is characteristic of humanity that when a man is placed in a new position or has a new office thrust upon him, he immediately begins to cast around for improvements which he may make, that will cause him to appear superior to his predecessor. The new Editor of the BULLETIN was no exception to the rule. When he assumed the editorship, it immediately occurred to him that it would be nice to have a section of the BULLETIN assigned to the alumni where they might learn of each other's promotions, achievements, good fortunes, and the like. He asked the former editor about the value of such a department to be met with the laconic reply: "Tried it. Wouldn't let me." Wouldn't let *you*, thought the new Editor, but watch me. A request was made of the proper authorities. The results were the same. "Wouldn't let me."

However, there was one concession made which seems fair enough. The Editor of the *Alumni Register* has agreed to give a section to the alumni of the Divinity School provided enough material can be secured to justify the setting aside of a special section. If we care to do so, we may have a complete page with the proper heading. Otherwise we may have a section of a page with the notation that the information concerns our own alumni.

Now gentle readers, as the old time editors would say, if you would like to hear from your fellow alumni and would be willing to let them hear from you, send the information along. Let us know if you were moved at last conference. Where did you go? What sort of a place is it? What are you doing in the way of some special project? Have you published a book? Have you built a church? Or got married? Or become a fond papa? Or been made district superintendent? Or what have you?

If you will file any bits of information with us we will arrange it in proper form and see to it that the *Register* gets it for publication. Especially if you have pictures of the "Young Hopefuls" which have not appeared in the *Register*, send them along with the necessary data: age, sex, papa and mama, etc. We will see to it that the photographs get in the *Register* sooner or later.

If you are really interested and willing to help, send your material along and the BULLETIN will see that it is published in the *Register*.

# THE DUKE DIVINITY SCHOOL BULLETIN

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## The Direction of Theology Today

A lecture presented before the faculty and students of the Divinity School, Duke University, Durham, North Carolina, Thursday, December 5, 1946, by Dr. Paul Lehman, Associate Book Editor, the Westminster Press. (This lecture is published at the urgent request of both students and Faculty.—Ed.)

Last August, there was held in Cambridge, England, under the auspices of the Provisional Committee of the World Council of Churches, a Conference on International Affairs. We all know that the formal achievement of that Conference was the creation of a *Commission* on International Affairs whose task it will be to relate, by study and by advisory counsel, the mind and the conscience of non-Roman Christendom to the critical issues and policies of the society of nations in its struggle to achieve unity and peace. But those who were present at that gathering have returned with oral reports of an *informal* achievement of the Conference which is certainly not less, and very likely even more, important and far-reaching than the resolution creating the new Commission. The word is that contrary to expectation, and quite without advance preparation, the Cambridge meeting was marked by a unanimity of mind and a unity of spirit with respect to the message and function of the Church in the present cultural and social situation that were overwhelming and unique. Theological and ecclesiastical extremes were neither compromised nor repressed. To the astonishment of every one, disruptive divisions were not at hand.

Now, of course, this does not mean that there are no theological issues and that the day of theological controversy is gone forever. Certainly it does not mean that Methodists have become Greek Orthodox and Greek Orthodox, Unitarian. Bishops have not resigned and Presbyteries are not governing the Churches. Indeed, the motives and expectations that have surrounded the appointment of the new

Commission on International Affairs may be, and doubtless are and have been, ambiguous. But I should like to suggest that, whatever may be the ultimate significance of the Cambridge Conference of August, 1946, there is an immediate significance which a responsible Church and responsible Christians cannot ignore.

The Cambridge meeting may be regarded as a sign that a frontier has been crossed in the ongoing story of the Christian movement. Theologically that frontier can be said to have been crossed in the sense that the direction of theology today is toward constructive rather than polemical thinking. This does not mean that polemics have no constructive significance. Without polemics, there would have been no Christian movement, as the Corinthian letters and the Fourth Gospel sufficiently attest. Without polemics, there would have been no Protestant Reformation. Indeed, it was Erasmus' unwillingness to assume the responsibility of polemics that not only deprived the Reformation of his leadership but deprived him of more far-reaching historical significance. And we shall not rightly understand the direction of theology today unless we take proper account of the polemical phase through which we have passed. But the peril of polemics is that the controversies aroused by disputation outlast their true occasion. The ground thus cleared is, then, apt to be reduced to shambles and new growth be stifled in the growing. It is this peril which requires us to refresh our minds about the principal theological controversy of our time so that we may rightly assess the constructive issues now beginning to emerge from that debate.

We have all heard tell of "liberalism" and of "neo-orthodoxy." But we have not always remembered that liberalism was itself a polemical theological movement and that neo-orthodoxy includes more than the dialectical theology of Barth and Brunner. It has, therefore, not infrequently turned out that both liberalism and neo-orthodoxy have been attacked where they ought to have been defended and defended where they ought to have been attacked. These errors are, of course, easier to recognize in retrospect. But they are not always easier to correct. Correction requires not only perspective, but the crossing of a theological frontier.

Theological liberalism is essentially the position that the world and man have an independent and positive relation to the redemptive self-disclosure and activity of God in Jesus Christ. It is both recognized and emphasized that Christianity is a religion of redemption, uniquely centered in the person and work of Jesus of Nazareth and uniquely expressed in the faith and life of the community of believers, howsoever diverse its institutional forms. Liberalism never denied that the world and everything in it was the work of God the

Creator, and that man and all his works were deficient both in goodness and in power. But liberalism insisted that precisely because the world has been created and man was a creature, the purpose and the will of God continued to be operative in both, despite defection and distortion.

In this insistence, liberalism was incontestably right. It was right for at least two reasons: one, constructive, the other, polemical. The constructive reason was that the doctrine of creation was an essential part of biblical and historic Christian faith. But the polemical reason was equally important. It was the responsibility for preserving the biblical and historic Christian faith from arbitrariness. Liberalism had to contend against arbitrariness, owing to pressure from two directions. On the one hand, there was the pressure from inside the Church; on the other, there was the pressure from outside the Church, exerted by an irreversible shift in cultural and social patterns. Actually it was a matter of two sides of the same coin. For what was at stake was the nature of religious authority and the validity of religious judgments. Inside the Church, the claim was tenaciously, and not a little belligerently, made that religious authority was biblical authority and that an inerrant text not only defined the validity of religious judgments but also established religious judgments as the criteria for all other judgments as well. Nothing could be true religiously, unless there was a corroborative biblical text. But neither could anything be true geologically, geographically, biologically, or any other way, if it contradicted the biblical text.

Outside the Church, it was contended that religious authority could not possibly be biblical authority, partly because religion was regarded as more inward and more universal than a written text, and partly because the increase of knowledge about the world and man and society was too impressive to be devoured by the omnivorous claims that were being made in the name of the Bible.

Thus a theological movement which was endeavoring to relate the vast range of new knowledge about created things to the long-acknowledged activity and purpose of God the Creator had to take the form of a "liberal" movement if Christianity was to be preserved from the stagnation of pursuing "the letter which killeth," while "the Spirit which giveth life" passed to other auspices than those of the Christian heritage and the Christian Church. If the Christian God is a God who "made his ways known unto Moses, his acts unto the children of men" (Ps. 103:7), and if history means anything at all, this was an inescapable responsibility. But it *was* polemical. Liberalism was and is, characteristically the protest against the arbitrariness of biblical authority and the isolation of Christianity from historical and cultural meaning.

Liberalism rescued the Bible from idolatry and irrelevance. But its polemics overshot the mark. Polemics always do. This is alike their strength and weakness. And what it means is that polemics are neither to be avoided for the sake of tranquility, nor pursued for the sake of consistency. In exchange for textual literalism, liberalism offered textual criticism; and instead of isolating the Bible from significant cultural and social changes, liberalism underlined the continuity of human experience in the *Bible* with human experience *generally*. These exchanges saved the Bible from discard; but they did not allow the Bible to speak sufficiently of and for itself. A new polemic was called for if the Bible which had been delivered from arbitrariness were not to be rendered impotent. The cultural and social patterns of a world in which all authority was being radically re-examined and re-orientated could not be allowed to ignore the influence and wisdom of the Bible. But neither could such a world be allowed to mistake the wisdom and influence of the Bible for its own. To prevent this confusion and to make room for the Bible to speak its own word to a completely altered world, was the true occasion and the true significance of the theological movement which we know as neo-orthodoxy.

This term was first applied to the "dialectical" or "crisis" theology, associated with the names of Karl Barth and Emil Brunner. Such terms as "dialectical" and "crisis" are certainly not obviously "biblical." And certainly, since the Reformation, people had not been used to reading the Bible in a dialectical way. But as Barth and Brunner tried to preach the gospel and to think about what it meant, it became more and more clear to them that the Bible could *only* be read in a dialectical way.

Your dictionaries will tell you that "dialectic" has to do with "speaking between." That is to say, affirmations are made which, as *statements*, are in opposition to each other; but which, nevertheless, do not cancel each other out. Not all statements, of course, are dialectical statements. I cannot say, for example, about this paper from which I am reading, both that "it is white"; *and* that "it is black." The situation, or object to which those statements refer, requires that they cannot both apply. They cancel each other out. But if I say, "Mr. X is a good man"; "Mr. X is a bad man"—both those statements *do*—in *fact*—apply to the situation or object to which they refer. We may soften the opposition between them by noting that Mr. X is more good than he is bad, or more bad than he is good. We may say that Mr. X is better today than he was yesterday; and suspect that tomorrow he will behave worse than he has behaved today. But when all is said, the fact remains that Mr. X is both good and bad.

Thus, a dialectical situation is one about which one must say both "yes" and "no," a situation which requires both positive and negative affirmations if one is rightly to describe and understand it. "I believe in God," say you; say I. But if, in making that affirmation, we really give attention to what is going on, it is plain, is it not, that we always, at the same time, do *not* believe in Him? And this also is plain, is it not, that we believe in God most surely when we ask most intensely concerning Him? In other words, when the question *about* God becomes the question *of* God, when our asking for God becomes God's asking for us, then we know surely that what we believe is the truth, for both faith and life have lost all illusion and pretense.

The dialectical theology tries in this way to face the actual human situation in the midst of which the question of faith arises. It calls this situation a crisis situation. "The word crisis," according to Brunner, "has two meanings: first, it signifies the climax of an illness; second, it denotes a turning point in the progress of an enterprise or movement."<sup>1</sup> And while the accent falls upon the "turning point," the suggestion of "climax" is somehow always also kept in view. The point is that the course of events in an individual human life or in a cultural epoch ever and again moves toward a climax at which point a radical turn about must come if the life of that individual or culture are to have meaning. A decision must be made between the shadow of death which hovers over the old way and the promise of life which lies at the turn of the road.

Such decisions are familiar to us all, I am sure. They inspire the "creative minority," without which, as Professor Toynbee's monumental *Study of History* has shown, no civilization or culture can endure. They inform the skepticism of the youth who goes to college and finds that the religion of his childhood simply will not reach, so that as an honest human being he simply must repudiate that faith for the sake of the truth and the life. They attended that night in Aldersgate without which the heritage of this institution would certainly be other than it is, if indeed, this institution would be at all. Such a decision, such a crisis situation confronted Barth as he stood in his little parish church in Safenwil, Switzerland, with the rather terrifying responsibility of saying something about the God of the Bible to a congregation shattered by the first world war. It was plain that somehow the pulpit, on which there was an open Bible from which preaching was done, must either become a relic of a bygone age or be the outpost of a new and living connection between the ways of the God about whom the Bible spoke and the confused, broken, despairing ways of men.

<sup>1</sup> Emil Brunner, *Theology of Crisis*, pp. 1f.

In the theological seminary, Barth had been taught the liberal understanding of these things. But there seemed, in 1919, no way of moving from men to God, for the ways of men, if not paralyzed, were badly marred. And if the important thing about the Bible was the continuity of deepening moral and religious sensitivity between the people of the Bible and the people to whom Barth had to preach, the Bible could only be as badly discredited as the people knew their own experience to be. Here was no abstract situation, compounded of a hundred and one possibilities to be weighed and sorted in reflective detachment. This was a very concrete situation, circumscribed as every concrete situation is. The demand is to act within the limits of the situation or to abandon it. The limits were imposed upon Barth. He did not make them. The Reformation had put the Bible open on the pulpit. And the urgency of the times, as it always does, had made the choice as simple as it was critical. One could only take up the Bible *again* and *afresh*, or take up some other responsibility outside the Protestant Church. It is not strange that Barth should have described himself as being like a man ascending the dark and winding staircase of a Church tower, and, reaching for the bannister to steady himself, got hold of the bell rope instead.

Barth's re-reading of the Bible led essentially to the discovery that the crisis of the war was at bottom the crisis of man and that the crisis of man was the crisis of his separation from a God whom he could not escape. It is sin which separates man from God; and it is God who pursues man in his sin. That is why man is perennially restless; and why man sooner or later experiences this restlessness as a judgment upon him. It is exactly as Pascal's fragment puts it: "If man is not made for God, why is he only happy in God? If man is made for God, why is he so opposed to God?" (Fr. 438.)

But the Bible not only makes sin plain. It makes plain too that God forgives sin as well as judges it. Indeed, this judgment and forgiveness are, according to Barth, what the Bible is centrally about. This judgment and forgiveness are the central significance of the life and death and resurrection of Jesus of Nazareth. And this judgment and forgiveness, humanly and divinely brought to man in and through Jesus of Nazareth, enable man to understand and to live in the crisis of his situation. "I have often been asked," says Brunner, "what the 'Dialectical Theology' is really driving at. The question can be easily answered. It is seeking to declare the Word of the Bible to the world. . . . What the Word of God does is to expose the contradiction of human existence, then in grace to cover it. . . . It is only by means of the contradiction between two ideas—God and man, grace and responsibility, holiness and love—that we can



apprehend the contradictory truth that the eternal God enters time, or that the sinful man is declared just. Dialectical Theology is the mode of thinking which defends this paradoxical character, belonging to faith-knowledge, from the non-paradoxical speculation of reason, and vindicates it against the other."<sup>2</sup> Thus, we may say, in a word, that the dialectical theology is that theology which is concerned to interpret the contradictions of the Bible in their bearing upon the contradictions of human existence.

The dialectical theology is, in genesis and spirit, neo-orthodox rather than liberal. It began to read the Bible again from the standpoint of the insistence of the great Reformers that Scripture is the sole norm of Christian faith and life and it has sought to state in a new way not only the great ideas of the Bible but the great doctrines of the heritage of Christian faith. Liberalism also insisted emphatically upon the re-reading of the Bible in the light of the teaching of the Reformers. Indeed, it is not too much to say that liberalism did as much to restore and retain the significance of the Bible for the cultural and religious situation of the nineteenth century as the dialectical theology has done for the twentieth century. Yet if one considers more specifically the way in which the Bible and the Reformers were appealed to by each of these two movements, one comes in sight of the true relation between them and of certain emerging issues which require a constructive rather than a polemical theology.

So far as the Bible is concerned, the stress of liberalism lies upon the religion of Jesus and upon the long history of its emergence as the complete and perfect expression of the moral and religious quest. The Bible was studied with phenomenal zeal and prodigious knowledge in terms of the historical, cultural, and religious context of its *own* time. And though its distinctiveness was always kept in view, it was a superiority of degree rather than of kind. As for Jesus himself, it was the exemplary character of his life and death and teaching that commended him to the loyalty and emulation of men rather than the substitutionary character of his death and resurrection. The latter was looked upon as an overstatement of the apostle Paul rather than as the key to the real significance of Jesus.

The dialectical theology, on the other hand, lays stress upon the uniqueness of the biblical message of salvation, upon Jesus as the object of faith and the lord of life rather than the supreme Example and Teacher, and finds the Pauline forms of thought a help rather than a hindrance in the understanding of the gospel. So far as the Reformation is concerned, liberalism was inclined to emphasize the religious and moral attitudes of the individual and the community of

<sup>2</sup> Emil Brunner, *The Word and the World*, pp. 6, 7.

the Kingdom of God as operative everywhere where men of good will were broadening and deepening spiritual life and fellowship. The dialectical theology, on the other hand, finds the Reformation significant not because of its individualism but because of its understanding of the Bible, and the community of the Kingdom of God becomes the community of believers in the forgiving grace of God mediated by Word and sacrament.

How then, are these contrasts to be appraised? I venture to think that from the standpoint of the contribution of each to the meaning and the survival of the heritage of Christian faith both movements must be regarded as positive and indispensable. But the polemical relation of these two movements has been sufficiently intense as to suggest that the issue which divides them is very fundamental indeed. *This issue is the issue of the nature of the authority by which Christians think and live as believers in the world, and the relation of that authority to whatever else Christians think and do in the world.* Liberalism is "liberal" because its conception of this authority is broader than that of the dialectical theology. It finds the insights of the Bible and of the great doctrines of the Church an indispensable guide to Christian thinking and living. But the validity of these insights is derived in the last analysis from their correspondence with the general moral and spiritual aspirations and achievements of men. The superlative excellence of Jesus, for instance, is established not so much because he is the revelation of the nature and the will of God but because the highest aspirations and deepest intuitions of men respond to and confirm this excellence. Indeed, liberalism insists that precisely in the assent of human life at its best to the excellence of Jesus, the God of Jesus is not less but more truly and more surely known.

Dialectical theology, on the other hand, is orthodox because its conception of the authority by which Christians think and live as believers in the world is at once narrower and more traditional than is the case with liberalism. The insights of the Bible and of the great doctrines of the Church are indispensable to Christian thinking and living not because they are the superlative but because they are the sole guide to such thinking and living. The validity of these insights is derived in the last analysis from what is believed to be the self-authenticating character of the revelation of God in Jesus Christ. This revelation is given content and meaning by the inner logic of biblical ideas and it is assented to because of the activity of God, the Holy Spirit, rather than because of the highest aspirations and the deepest intuitions of men. These aspirations and intuitions cannot

authenticate revelation because of the contradictions of human nature and the paradoxical message of the Bible.

How can this understanding of Christianity be related in a positive way to human history and human culture? This is the point at which the polemics of the dialectical theology seems to have over-shot *their* mark. If liberalism, in rescuing the Bible from arbitrariness, gave too much away in failing to distinguish properly between what was "Christian" and what was "religious" and just plain "human-at-its-best," the dialectical theology, in restoring the integrity and independence of the Bible, seems to have taken too much back, so that it is not clear that Christianity has any positive relation to human creativity at all. In its zeal to correct and preserve us from the errors of liberalism, neo-orthodoxy has encountered the peril of a new cultural isolation, which it was the great achievement of liberalism to have overcome. The remarkable aspect of the meeting at Cambridge last August was that this division over the *nature of the authority* by which Christians think and live as believers in the world and the *responsibility* of Christianity for the ongoing cultural and historical life of man was lifted above the level of polemics and accepted as the common task of a common mind of the Christian movement. Theology has crossed a frontier. It is the line at which the issue of the authority and independence of the gospel has become the issue of the responsibility of believers in the gospel for the world.

As I survey the field of theological discussion today, and try to reflect upon the constructive task of theology in the light of the polemical history through which we have passed, there are at least three pressing problems which will shape the direction of theological thinking. The first of these problems concerns the interpretation of the Bible. It may be identified by the contrast between biblical criticism and biblical theology. The issue is this: how shall what we know *now* about the inner logic or biblical faith be related to what we know *now* about the actual historical and cultural situation out of which the biblical record came? If we ignore, for example, the time, and place, and situation in which *Genesis* was written, we shall be in danger of imposing upon *Genesis* theological ideas which are actually not in *Genesis* but in ourselves. If, on the other hand, we localize *Genesis* too completely, we are in danger of missing its significance as revelation.

The second problem concerns the interpretation of revelation. It may be identified by the contrast between revelation as creation and revelation as saving knowledge. The issue is this: how shall what we know *now* about the depth and destructiveness of sin and the desperate urgency of the saving initiative of the grace of God in

Christ be related to what we know *now* about the sustaining structures of nature and society within which both sin and grace are operative and apart from which sin and grace have no meaning at all? If God, for example, can be said to act in history, history and nature must, in some sense be revelatory. If they are not, the redemptive act of God in Jesus Christ would seem not to be historical. But if history and nature are revelatory, how shall we understand the special significance of what happened in the life, death, and resurrection of Jesus of Nazareth? In short, what is the relation of act to knowledge in revelation?

And finally, the third problem concerns the interpretation of the Christian life. It may be identified by the contrast between believing and doing. The issue is this: if the inner logic of biblical ideas focusses upon the redemptive significance of Jesus Christ, and if this significance is apprehended by faith, what difference does this faith make in the way in which we live in this kind of world? To put together something old with something new: what is the relation of justification to sanctification in a world of moral anarchy, psychoses, economic and political revolution? What seems to be called for here, is a constructive re-statement of the doctrine of the Holy Spirit.

Even if these questions could be answered simply, it cannot lie within the scope of this discussion to answer them. If, however, the consideration of the polemical character of the theology of our time has prepared us with a sense *both* of the complexity and seriousness of our theological responsibility *and* of the resources of insight and faithfulness in our heritage of faith, we may look out with clearer eye upon the direction of theology today and seek with patience to pursue it.

# The Kingdom of God Is within You

## Chapel Meditation

By ROBERT E. CUSHMAN

Perhaps, like myself, you were impressed the other day by a student's word uttered in this place. It was suggested that we people of the Church are too frequently discovered *pursuing Spiritual things in unspiritual ways*. The point struck home, and I found myself impaled upon it. Here, it seemed, is another evil to which professionals are liable—those who take up a cause rather than being taken up by it.

Think of the official board meetings you have attended with the stewards and the deacons, the executive committee meetings of the Ladies Aid. The air was electric, was it not, but hardly with Christian charity and resignation? Rather it was electric with the anxiety of people to have their way. Is this the "anxiety" which our Lord said withers away the gospel? Must we not penitently confess that, even in the Church, we are bent more upon our own will than God's—with satanic consistency reversing the prayer of Jesus—not Thy will, but mine be done! So the devil takes his place among us doing yeoman service for the Lord!

It is not our finitude that is the trouble. It is not that in this world of space-time the laudable ends which we espouse require the instrumentation of means and intermediate steps. It is not that everywhere calculation and foresight are required to select and dispose those means toward the end which seems to justify them. To be sure, fallibility of judgment enters here and sometimes contention, and our hands are soiled and our spirits grow rancorous. Even St. Paul was familiar with the corruption that seems to accompany work in institutions, even in the Church. Yet who does not realize that ideal causes are necessarily nourished, advanced, and actualized, insofar as they are given social embodiment, by institutions?

To refer to institutions is perhaps a way to describe the unspiritual pursuit of spiritual things, but it does not probe the mystery of iniquity. We go deeper when we perceive that this evil comes of pursuing the Kingdom of God while *not possessing* the Kingdom. It comes of building the Kingdom rather than being built by it. It is producing the Kingdom out of *our* means; but, because we are not

in the Kingdom, they are not God's means. In this way, through those who profess the Kingdom but who are not in it, the devil works for God. Idealism is the devil's last and most effective defense. Idealism is man's working without God's helping.

What is the antidote to this? It is in the word of Augustine: To love God above all and to derive all else from that love. Or it is, as Wesley said of the Christian: He is one who loves God with all his heart and soul and mind, and such a one can be trusted to love his neighbor.

But the world is too much with us and *in* us, or, better, *we* are too much with ourselves. The I, the love of it, is in all we do. Because we are not in the Kingdom, we must needs pursue it. We identify ourselves with all the means which we suppose will educe it. When our means are opposed, *we* are opposed. Thus, we prove to ourselves that the Kingdom we pursue is *our* Kingdom, not God's Kingdom.

Have we not somewhere along the way missed the words of the Psalmist: "O my soul, thou hast said unto the Lord, thou art my God. I have no *good* beyond Thee" (Psa. 16:2). Has it not come to this: that we have no good beyond ourselves?

When a man can say: I have no good beyond Thee, he is in the Kingdom. He no longer pursues the Kingdom to take it by the violence of his own volition with which his own ambition is mixed. It is no longer an end toward which he constructs means. Rather, the Kingdom is a means *in him* through which God pursues His ends. There is no escape from "absolutizing the relative," of identifying our ends with God's ends and our means with God's means, unless God has provided a way whereby man's love for himself can be transmuted into the love of man for God. Apart from that, I think Christianity has no relevancy to the problem of human existence, and God is forever alienated from the processes of history. If this transformation is possible, we are not forever destined to pursue spiritual things in unspiritual ways. But a man must be born again.

## Trends toward Traditions

The Editor sat in what used to be called his "Easy Chair," but could more appropriately be called "uneasy," and mused about the difficulty of getting help from his colleagues in the publication of the BULLETIN. Suddenly there was a light tap on the door and a timid student entered. He informed the Editor that he was a reporter from the *Chronicle* and wanted an interview on the traditions of Duke. He had been told that the Editor, and possibly Father Time, could give him the necessary information. "Duke has no traditions" or so say our enemies, he declared with the flat tone of despair which a Back Bay Bostonian would use if he announced that the family had lost the receipt for his remote ancestors' passage-money on the *Mayflower*. Other schools have such traditions, but not Duke.

It was very easy to explain to the young reporter that traditions grow up around walks, trees, wells, and other physical things. Since Duke has had three main campuses this makes the formation of traditions a bit difficult. Hence we have no "Horse Ponds," "Washington Elms," "Davie Poplars," "Flirtation Walks," "Town Pumps," and the like. By the time a tree gets old enough to have a tradition form around it, it is a bit too big for moving. And everyone knows how hard it is to move a walk, well, graveyard, or church. The young man was assured, however, that Duke was making traditions of a far greater sort.

The Editor began to muse about the traditions of the Divinity School as compared to those of schools of a longer existence. Does it have traditions? Are traditions in the process of being made? Certainly there are no old halls with ancient worthies looking down upon the students as if to say: "This is what Paul (pardon me), the Writer of the Hebrews, was talking about when he (or was it she?) wrote about the 'Cloud of Witnesses.'" But it is forming traditions of a different sort and it might be well to indicate a few of these.

Among the activities which bid fair to become traditional are the "Senior Breakfast" which is given Saturday morning of Commencement, and the Easter Cycle of services which take place Holy Week. A fuller account of these will appear in a subsequent issue. This article will deal with a group of activities which have become well established enough to claim that they are already traditions or at least may be classed as "Trends toward Traditions." The special group to be described is:

## THE CHRISTMAS CYCLE

The activities which comprise the Christmas Cycle are not strictly limited to the Divinity School. They were, however, either created or produced by teachers in the school and are participated in by the Divinity School students to a great extent.

The Christmas Cycle begins formally with the presentation of Handel's *Messiah*, directed by J. Foster Barnes, an Instructor in Music in the School. This has been given for many years, usually the next to the last Sunday before the beginning of the Christmas holidays. The following Sunday morning the regular Chapel Christmas service is held. That evening at eight o'clock the Christmas Pageant, written by Professor Spence of the Department of Religious Education, is produced with music by the Chapel Choir. This pageant incidentally is being produced by Duke alumni and others in different parts of the country. One of the most unique presentations yet made was by the colored people who are employees of the North Carolina Mutual Life Insurance Company. It was simply but very effectively done. The regular Student-Faculty Christmas party was an unusual success this year and at its conclusion the participants went over to York Chapel to take part in a service which may well become a tradition also. This was a candle-light service during which unusual Christmas carols were sung under the direction of Dr. Waldo Beach.

The Chapel services took on a Christmas aspect during the week before the holidays also. On Tuesday, Dr. Gilbert T. Rowe spoke on the subject: "The Higher Realism Implied in the Observance of Christmas." On Wednesday, Professor H. E. Spence read *Roark Bradford's* "How Come Christmas." Friday morning the Lord's Supper was observed with Dr. Frank S. Hickman as the Celebrant.

Other Christmas activities participated in by the School were the singing of carols and the presentation of a Christmas play, "The Trial of Father Christmas," written by Professor Spence and broadcast by the Class in Religious Drama. This was broadcast over station WDNC and announced by Al Wallace, a regular announcer over that station and a member of the Divinity School student body. The season closed with the presentation of Zona Gale's "Neighbors" by the Class in Religious Drama.

Many of these activities, especially the Pageant and the *Messiah*, have been produced long enough and often enough to claim that they are a part of the traditions of the University. The Pageant has been presented for fifteen years and grows rather than diminishes in popularity. A second showing of the tableaux was necessary this year for those who could not get in the Chapel but heard the program from Page Auditorium.

Doubtless many other activities will be added to these and eventually the "trends" will in reality become "traditions."



## With the Faculty

DR. KENNETH W. CLARK preached at Clinton (N. C.) in the interests of the Methodist College Advance, and at State Street Methodist Church in Bristol (Va.). He taught in the Bristol Training School, and represented the Divinity School at the Mississippi Conference. He participated in the annual Educational Conference of Methodist Theological Schools at Evanston, Ill., and led the devotional service on the second day of the conference.

He attended the annual sessions of the National Association of Biblical Instructors, and the Society of Biblical Literature, and was elected Secretary of the Society of Biblical Literature. He was a delegate at the Conference of Secretaries held in January by the American Council of Learned Societies at the Westchester Country Club, Rye, N. Y.

During the Christmas holidays, Dr. Clark collated the text of a twelfth-century manuscript of the Greek New Testament, in the Pierpont Morgan Library; and made a second trip to the Library late in January for further research. He initiated in December a Textual Criticism Seminar for American scholars, in conjunction with the Society of Biblical Literature, having proposed the plan originally at the 1945 session of the Society.

DR. JAMES T. CLELAND delivered the following sermons and addresses during the recent weeks:

On November 8 Dr. Cleland spoke at the Duke Banquet of the North Carolina Conference at Henderson, N. C. Beginning November 17, he delivered three addresses at Hollins College, Virginia, on the topic: "The Basis of Christian Faith." On December 5 he spoke to the Duke alumni at Greensboro, N. C., and delivered the graduating address at the Graduating Exercises of the Nursing School of Duke University on December 21, 1946.

Professor Cleland also preached at the following places: The Woman's College of the University of North Carolina, Greensboro, N. C., November 10; at Chatham Hall School, Virginia, at night the same date; at Sweet Briar College, Virginia, November 17; at the Hill School, Pottsville, Pa., and St. Timothy's, Catonville, Md., December 1; at Yale University and Connecticut College, December 15; and at Germantown Unitarian Church, Pa., on December 29.

DR. HORNELL HART gave a series of lectures on Courtship and Marriage at Roanoke College, Virginia, on November 6 and 7. He

spoke before the nurses at their Alumni Association banquet at Duke Hospital on December 17. On December 23 he addressed the Rotary Club at Greensboro, N. C. On February 25 he addressed the Health and Welfare Institute in Cleveland, Ohio, on Strengthening the Family Life.

His sermons included engagements at Sweet Briar College, Va., and Germantown Unitarian Church, Pa.

PROFESSOR RAY C. PETRY presented a paper entitled "Emphasis on the Gospel and Christian Reform," before the joint session of the American Society of Church History and the American Historical Association meeting on December 30, in New York. During the second semester he will utilize a Sabbatical leave to do research and writing on two projects in Christian social history. Grants from the Duke University Research Council and the Carnegie Foundation for the Advancement of Teaching have been made available to him during this period.

DR. H. SHELTON SMITH delivered a series of addresses before a group of Baptist ministers and laymen in Religious Emphasis Week, the week following November 25 at Raleigh, N. C., on the theme "Christian Response to the Kingdom of God." On December 11 he gave a radio talk over WDNC on the topic "The Influence of the Bible in the World of Today." Dr. Smith also delivered a series of lectures before the Prebyterian Theological Seminary at Austin, Texas, the first week in February.

PROFESSOR W. F. STINESPRING spent December 29, 30, and 31 in New York, where he attended meetings of the American Schools of Oriental Research, the National Association of Biblical Instructors, and the Society of Biblical Literature and Exegesis. Since the first of November he has delivered five addresses on the Palestine problem before various organizations in and around Durham. On December 5 he attended the annual meeting of the Archaeological Society of North Carolina and was made a member of the executive committee of that organization.

## Methodist Conferences on Ministerial Education

Dr. J. M. Ormond attended the twenty-seventh annual conference on ministerial training held at Garrett Biblical Institute November 25-28, 1946. This conference was participated in by eight or ten of our Bishops and by quite a number of teachers from our seminaries and colleges and by prominent preachers and others. Addresses were delivered and papers presented dealing with all aspects of ministerial education, both doctrinal and practical. Addresses and papers were followed by interesting and profitable discussions.

A conference of representatives of Methodist seminaries immediately followed the conference on ministerial training and on November 29-30, presidents, deans and professors from ten institutions educating Methodist ministers joined with members of the staff of the General Board of Education in discussing the work now being done in our seminaries and possibilities for improving their work.

At each session two papers were presented, the first dealing with questions of doctrine and the second with practical application. At the first session a paper on "The Christian Doctrine of God" was read by Dr. J. T. Carlyon of the Perkins School of Theology, and this paper was immediately followed by one on "The Relevance of the Christian Doctrine of the Kingdom of God in Life Today" by Dr. Albert E. Barnett of Garrett Biblical Institute. These papers provoked lively discussion.

On Saturday morning a paper on "The Christian Doctrine of Man" was read by Dean Walter G. Muelder of the Boston School of Theology. An address was then delivered by Mr. Lawrence A. Appley on "The Relevance of the Christian Doctrine of Man for Life Today." These papers were also followed by extended discussions. In the opinion of most, the layman delivered the most profitable address of the conference.

The theme running through the whole conference was "The Relevance of Certain Christian Doctrines for Life Today." The representatives from Duke were Professors Gilbert T. Rowe, Kenneth Clark, J. M. Ormond and H. E. Spence. These representatives participated in the discussions, and came away with the satisfaction of being assured that our Methodist seminaries are fully abreast of the times and thoroughly awake to all of the vital problems which concern the Church and its ministry. Altogether they regard it as one of the most valuable conferences of recent years.

Plans are already underway to call another similar conference to meet at about the same time and probably at the same place this year.

Dr. Ormond also attended the Annual Meeting of the Board of Missions and Church Extension at Buck Hill Falls, December 12-18.

### Dr. Clark Receives Recognition

At the annual meeting in December of the Society of Biblical Literature and Exegesis, Professor Kenneth W. Clark was elected secretary of the society. This national organization was founded in 1880, and now numbers about 700 members. It holds annual sessions each December, and publishes the *Journal of Biblical Literature*.

Dr. Clark has been a member of the society since 1930, and has frequently presented papers at its meetings and published in its journal. As secretary, he succeeds Professor John W. Flight of Haverford College who served for fourteen years. He has recently returned from the Conference of Secretaries held by the American Council of Learned Societies, at the Westchester Country Club in Rye, N. Y. In attendance there were the secretaries of a score of constituent learned societies in the United States, and all attended as well the regular sessions of the American Council of Learned Societies.

In recognition and acknowledgment of this distinctive honor the Faculty requested that the above note be spread on the minutes of the meeting and published in the BULLETIN.

### Dr. Petry on Leave of Absence

Dr. Ray C. Petry is on leave of absence for the second semester. He and Mrs. Petry will be located in or near Boston. Dr. Petry is doing research work in the Harvard Library.

## Gift of Altar Brasses

By K. W. CLARK

In the fall of 1945 the Chapel Committee of the Divinity Faculty, under the Chairmanship of Professor Clark, devised a simple rearrangement of the York Chapel furnishings in order to secure a divided chancel effect. The pulpit was moved from its original position in the center over to one side, and the altar table was placed against the burgundy hangings over the north window. During an experimental period, altar ornaments were borrowed consisting of unmatched cross and candelabra.

In December, 1945, Rev. George B. Ehlhardt, librarian of the Divinity School, expressed to the chairman of the committee his desire to present to York Chapel a permanent set of altar brasses, as a memorial to his grandmother who had been one of the first contributors to our Divinity School Loan Library in 1943. It required about a year to design and execute the brasses.

On November 18, 1946, the brasses were formally presented at a service of dedication in York Chapel. Professor Clark presided and read the scripture, after which Professor Cushman offered the prayer. Bishop Clare Purcell delivered the sermon, on the subject, "The Cross." The dedication followed the sermon, as the brasses were presented for the donor by Dr. Clark as follows: "In memory of Emma Hahn Brinkmann, who through this School has shared in its service to the Church and to its ministry, this memorial is presented to York Chapel, to be dedicated to the glory and praise of God." The gift was formally accepted for the University by President Flowers, who responded: "We accept this gift, and pledge to use it reverently, to the honor of the faithful and devoted life in whose memory it is here placed, and for the inspiration of all who worship here."

The brasses consist of a cross and matching candlesticks, designed by T. G. Neiland, cast in England, and imported by Black, Starr and Gorham. The gift also included a white linen cloth for the altar table. The engraving on the cross reads: In Memoriam. Emma Hahn Brinkmann. "Eternal rest grant unto her, O Lord, and may light perpetual shine upon her."

## Student Activities

By JOHN W. CARTER  
Secretary of Student Body

An extraordinary and unusually rich and varied series of events has characterized the Divinity School program of activities for the Fall Semester under the leadership of Wayne Coffin, our president, and the cooperation of the various committee chairmen.

Student initiative has been most dependable and the hearty cooperation of the faculty with the student council has been the secret of making our past semester the best yet. The monthly council meetings, composed of the student body officers, committee chairmen, and Dr. Franklin W. Young, Dean of Students, has been most successfully attended and helpful in planning and carrying out the various activities of the Divinity School program.

The Spiritual Life Committee, with J. Walton Spitzkeit as chairman, in cooperation with the faculty committee, has given "spiritual food" for our daily living as well as served to eliminate something of the classroom air that tends to perpetuate itself in the chapel services, it is, at the same time, retaining its intellectual respectability and aesthetic and devotional significance.

Special notice should be given to E. H. Nease, Jr., and his Divinity School Choir who give so much of their time to making the musical part of the York Chapel services of such a high standard both musically and devotionally.

The Social Committee, under the Chairmanship of E. H. Nease, Jr., has sold us on the idea that we should include a course in "the lighter moments" as well as one on "the sources." The first in the series of social events was the party held at the beginning of the semester in the Divinity School Social Room honoring the new students. A joint social was held with the School of Nursing, from which better relations have definitely been established between the Divinity Students and "The Angels of Mercy." The Social Committee provided the students, their dates and wives, with a cabin party at Turner's Cabin about the middle of the semester. The climax of the social events for the semester was the Student-Faculty Christmas party which was held in the Union Ballroom which was covered by *Life Magazine* photographer, Mr. Hoffmann, and feature writer, Miss Beck. The Christmas party ended with that rich quality of devotion in the Candlelight Service of Worship in York Chapel under the direction of Dr. Waldo Beach.

The Publicity Committee, led by William P. Combs, has rendered

a great service to the student body by publishing the *Divinity School Weekly News Bulletin*, which has been published each Monday, giving the events of the coming week and any important information concerning general student activities.

The Christian Social Action Committee under the leadership of George Rumbley, has given the various public institutions in and about Durham worship programs each Sunday morning. Those who have given so willingly of their time and talent are: Anna Ruth Scott, Robert Howard, Ray Hook, and Carlton Hirschi.

The Church Relations Committee, with Stacy L. Groscup as Chairman, is laying plans to include in its activities a project out at Camp Butner for a Sunday School and Church Service. This offers a challenge for service to the Divinity students.

As usual, the youth of Durham has received special attention by the Committee on Boy's Club Work, with I. Grant Dunlap as Chairman. The boy's clubs were guests at one of the football games in the fall. During the basketball season between the halves, the boy's clubs have played basketball which has brought many thrills to the spectators. The clubs with such active programs not only furnish recreation and inter-club sports competition but regular weekly meetings for worship and instruction.

The Athletic Committee with Henry F. Buckingham as Chairman ended the season by taking fourth place in the intramural league of touch football. There has been keen competition among the four teams in bowling.

The Christian World Mission Committee, led by Troy J. Barrett, has kept the students informed concerning the missionary activities. The committee arranged for a number of student interviews with Mr. M. O. Williams, personnel secretary of the Board of Missions of the Methodist Church during his visit to the campus. Troy's committee has made plans for the Divinity School to participate in the annual World Student Service Fund Drive in order that we may have the privilege of supporting the seminary at the University of Prague.

The Communion Committee with the cooperation of the student ministers has served in the two communion services held in the Duke University Church. Dr. Kenneth W. Clark, Chairman of the Communion Committee of the University Church and the Communion Committee chairman of the student body, John Carter, have worked out a plan of serving communion which is much more effective than the old plan in that it requires only 36 instead of 52 junior ministers and less time in serving.

The students have enjoyed a semester well balanced with spiritual, social, physical, educational, and recreational emphases; and they have been of service in many fields.

## The Phillips Brooks Club

Some seventeen years ago, a small group of ministers in Durham, under the leadership of Professor Frank S. Hickman, formed themselves into a little study group whose purpose was simply that of broadening the margin of their cultural interests. In the course of time this little group extended in numbers and influence to the point where from forty to sixty ministers were meeting regularly once a month, and their number included many who lived far beyond the boundaries of the City of Durham. Out of this movement grew what is now known as the Phillips Brooks Club.

During the recent war it became impossible for the out-of-town men to attend due to the impossibility of automobile travel. When this condition became apparent the Ministerial Association of Durham undertook to keep the Club alive. The result was that for a considerable time the Club functioned virtually as the program side of the Durham Ministerial Association. But with the close of the war and the resumption of automobile travel efforts were at once made to bring the Club back to its old standing. At the beginning of the present school year meetings were resumed on the Duke University Campus, following the practice of prewar years.

At present the program for our monthly meeting includes an informal luncheon group at noon in the Oak Room of the Duke University dining hall system. As many as care to come to the luncheon do so, and then remain for two hours of lectures beginning at 1:30 p.m. The lectures are held in York Chapel, which is the Chapel of Duke University Divinity School. The lectures are of wide range and the lecturers come not only from Duke University faculty, but also from many other sources. The Phillips Brooks Club is broadly interdenominational, with no set requirements for membership. Sometimes the lectures deal with theological problems, but often with subjects considerably removed from the theological field. The only criterion observed is that of broadening the cultural margin of the preacher's mind. All clergymen and church staff people are not only welcomed but urgently invited to identify themselves with the Phillips Brooks Club. This Club is Duke University's friendly bond of contact with those whose professional interests are bound up with the Christian ministry.



# Loan Library to Issue Catalogue

By GEO. B. EHLHARDT

Within the next few weeks the Divinity School Loan Library will issue a complete catalogue of the books which are available to ministers and religious workers. The publication of the catalogue has been made possible through the generous support of Mr. and Mrs. James Paton, Jr., of Milwaukee, Wisconsin.

The circulation of the Loan Library has grown to nearly 20,000 within the past year and has made it necessary for provision to be made for the registration of prospective borrowers. A registration form will be sent with each copy of the catalogue. As soon as the catalogue is off the press copies will be sent to all our Divinity School alumni and any minister who has requested a copy. Requests should be addressed to Rev. George B. Ehlhardt, Librarian of Duke Divinity School, Durham, North Carolina.

## Book Reviews

*Man and Society in the New Testament.* Ernest F. Scott. New York: Charles Scribner's Sons, 1946. Pp. viii, 299. \$2.75.

In the manner so characteristic of all his writing Dr. Scott has blended erudition with simplicity to produce this most recent book in a long series of works on the New Testament. The title by no means suggests the wide scope of New Testament concepts considered.

Dr. Scott, convinced that the individual is threatened by current tendencies toward collectivism, writes to show that the individual soul is the one reality in life and the supreme source of value. For the knowledge of this fact we are indebted to Jesus: "It was Jesus who first discovered that every man is a person, with a value and destiny of his own." Dr. Scott does not overlook the social aspects of the Christian message; however, his extreme emphasis on individualism leaves the impression that the social implications of Christianity are only secondary. He contends that the Christian religion is primarily personal. Jesus' teaching "is determined by his individualism" (p. 102); in a sense the social teaching of the New Testament is incidental (p. 198); the one reality is the individual soul (p. 295). The result is an unbalanced approach to the problem of man and society from the standpoint of New Testament thought.

The neglect of two concepts helps to explain this lack of balance: Christian love and the Kingdom of God. Jesus did not conceive of personality in the abstract; he thought of individuals in terms of the Kingdom as well as of the Kingdom in terms of individuals; each individual was potentially a member of the family of God and it was in this community relationship, established in love, that Jesus saw the value of individual souls and individual ethics. Dr. Scott fails to give sufficient attention to the inevitable polarity which exists between the individual soul and the community of God. In his treatment of Jesus he seems to overlook the fact that he is not dealing with a Greek from Athens but with a Jew from the "seed of David."

With a warning to the reader to beware Dr. Scott's surprising use of the term "individualism" in his exposition of the New Testament the reviewer recommends this book to ministers and teachers. It is stimulating and suggestive.

FRANKLIN W. YOUNG.

*The Distinctive Ideas of the Old Testament.* Norman H. Snaith. Philadelphia: The Westminster Press, 1946. 251 pp. \$2.75.

We have here a book by an English Methodist theologian published in America by a Presbyterian publishing house. It is really a work in the field of Biblical theology as a whole, since the author concludes with a lengthy study of "The Distinctive Ideas of the Old Testament as they appear in the New Testament."

A word-study method is used. First, the root meanings in Hebrew of such attributes of God as Holiness, Righteousness, Salvation, Covenant-Love, Election-Love and Spirit are investigated. Then follows a study of the development of these terms and ideas in the course of the religious history of Israel. Holiness at first, thinks the author, denoted the separateness from the merely human of any deity. Then it came to denote something unique to Yahweh. The prophets made this uniqueness of Yahweh consist largely in righteousness. This righteousness is something more than mere ethics or justice. Yahweh went beyond ethics and justice to vouchsafe Salvation to his people. He continued his steadfast Covenant-Love, even though the people had broken the covenant. Moreover, he manifested an Election-Love that went beyond any covenant obligation. He infused man with the Spirit of the Lord, enabling man to do what man was unable to do otherwise.

In the section on the New Testament, our author makes a strong plea for the unity of the Testaments. He believes that New Testament words such as *Dikaiousune* (righteousness) should be interpreted according to Hebrew and not Greek modes of thought. Man is not righteous, nor made righteous even by God, but man is saved by the "over-plus" of God's Election-Love. Greek thought starts with the good in man. Real Hebraic-Christian religion starts with the redeeming love of God. There has been too much humanistic Greek philosophy in Christian theology. We must get back to the whole Bible. That means interpreting the New Testament against the background of the Old, not against the background of pagan thought and culture.

Mr. Snaith undoubtedly has given us a challenging and stimulating little book. The reviewer believes that he is on the right road, but may have gone a little too far. The Hebraic background of Christianity is surely more important than the Greek; and yet the Greek element cannot be altogether denied. Perhaps the author did not mean to go so far, but his conclusion sounds a bit as though he did.

W. F. STINESPRING.

*Successful Letters for Churches.* Stewart Harral. New York: Abingdon-Cokesbury Press. 247 pp. \$2.00.

In this book alert ministers will find valuable suggestions for expanding their own personal influence in the parish and for strengthening weak spots in church administration. The author makes it clear that letters are never to be regarded as substitutes for the personal ministry of the pastor. The value of a letter will depend upon both how and why it is written. If written without justifiable reason and in improper form it may become harmful rather than helpful. But one which is thoughtfully planned and written for a specific, worthy purpose, and carefully worded to convey accurate meaning, is an able and favorable representative of the entire organization.

Although Dr. Harral's book should be of interest to all ministers who have pastoral and parish administrative responsibilities, it has especial significance for the minister who serves a city church with a large membership even though he may have a selected and efficient staff of workers to assist him. It will have similar significance for the rural minister whose several local churches are situated some distance from each other, whose pastoral duties are numerous, and his responsibilities of supervision of the organizations are heavy.

J. M. O.

A GUIDE FOR BIBLE READERS. Edited by Harris Franklin Rall. New York-Nashville: Abingdon-Cokesbury Press. 60c each.

*The Books of the Law* (Pentateuch). Walter G. Williams, 1945.

*The Prophets* (Isa. to Mal., excluding Dan.). William G. Chanter, 1946.

*Poetry and Wisdom* (Job to Eccl.). Elmer A. Leslie, 1945.

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*The Synoptic Gospels.* Montgomery J. Shroyer, 1945.

*The Fourth Gospel and the Later Epistles.* John Knox, 1945.

*The Acts and Apocalyptic Literature* (Acts, Rev., Dan.). Edward P. Blair, 1946.

This is a series of simple and popular commentaries to cover the more important parts of the Old and New Testaments. They will be useful to training schools, Bible classes, and Conference courses of study for ministers. Each Volume contains about one hundred reading assignments in the Bible itself, followed by appropriate comments, simple exegesis and sometimes stimulating questions. There are also assignments of written work. These Guides are primarily

intended for ministers, but they will be useful to laymen also. A thoroughly modern point of view is taken, although hairsplitting critical problems are avoided. At the price they are a good buy for Bible readers who do not wish to enter into the more complex problems. Two more volumes will appear to complete the set: *The Books of History* (Josh. to Esth.) by John H. Hicks and *The Letters of Paul* by Albert E. Barnett.

W. F. STINESPRING.

F. W. YOUNG.

*Christian Ethics and Social Policy.* John C. Bennett. New York: Scribner's, 1946. 124 pp. \$2.00.

This is a good book, and an important one in the development of contemporary Christian ethics. Professor Bennett of Union is one of the most thoughtful of those in the liberal tradition who have been taking sober account of the strictures liberalism has been lately undergoing. This book, showing even more than his earlier ones the influence of Reinhold Niebuhr, presents the point-of-view of a reconstructed liberalism. This is much more than merely the older liberalism uttered in a lowered tone of voice, or a self-defensive liberalism covering a retreat. Rather it is a positive liberalism corrected, though not converted by, neo-orthodoxy. It addresses itself significantly to Item No. 1 on the present addenda of Christian theology and ethics: the rapprochement between the deepest theological insights of the Barth-Brunner school with the social passion and the yearning for concrete application of the liberal school. The book is drawn up in broad strokes, and at many points only suggestive of new leads to follow, but the leads are enticing ones.

Bennett examines, with commendably little partisan bias, the varieties of Christian social strategies: (1) that of Catholicism, with its "two-story" and natural law philosophy, (2) withdrawal, represented by sectarianism of Quakers and Mennonites, (3) that of identification of Christianity with particular social programs, "the constant temptation of liberal Protestantism," and (4) the "double standard" strategy, sometimes typical of Lutheranism, which draws the line between private and public morality.

Out of his criticism of the ethical weakness of these various strategies, Bennett suggests the axioms of a fifth Christian social strategy which he espouses. This would be a view "which emphasizes the relevance together with the transcendence of Christian ethic and which takes account of the universality and persistence of sin and the elements of technical autonomy in social policies" (p. 59). By this the pitfalls of irresponsibility, sentimentality, and moral

provincialism are voided. Living by this strategy, "The Christian should be controlled by Christian faith and ethics in the motives that prompt him to make his decision." Self-Criticism would be the ethical product of Christian humility, and Christian love the guide as well as the critic of his policies. The Christian ethic provides "the goals which represent the purpose of God in our times," as the "middle axioms" between abstract norms and specific immediate policy. And in personal love the Christian can redeem and transcend all the impersonal relationships to which modern flesh is heir. The book concludes with a chapter on the ethical role of the church, and a note on Christian ethics and natural law, wherein Bennett expresses a careful disavowal of Barth.

The argument of the book, thus given in skeleton form, cannot do justice to the apt illustrations from modern problems of economics, race, and politics with which Bennett convincingly supports his contentions. There are gaps and thin points in the book, to be sure: Bennett avoids a question very germane to this whole problem of reconstructing liberalism, namely, the Christian philosophy of history and the motivation for social strategy and change. The older liberalism had its hearty answer to that question: the Kingdom of God on earth. One wonders what philosophy of the Kingdom Bennett's social strategy is posited on. One wonders too how successfully certain dialectical axioms ("the transcendence as well as the relevance" of Christian ethics) would work out at the hands of an undialectical thinker like Bennett, if further explicated.

These reservations do not detract from the worth of a book important in its timeliness, sobriety, ethical acumen, and penetrating judgments on the contemporary scene.

WALDO BEACH.

*The Re-Discovery of the Old Testament.* H. H. Rowley. Philadelphia: The Westminster Press, 1946. Pp. 320. \$3.00.

Professor Rowley defines the re-discovery of which he writes as "a return to religious values, but without depreciation of all the literary, historical and archeological work of the past century and more. It is rather to values which have become clearer in the light of all that study." With this plan in mind he endeavors to indicate what religious meaning the Old Testament has for us today. One of his most valuable chapters is "Archeology and the Bible," a remarkably complete summary of recent important archeological discoveries. The significant Ras Shamara literature is suggestive of the material considered.

With an approach that refreshes, Professor Rowley reconsiders

many of the ideas of the Old Testament such as monotheism, election, covenant, revelation, the law and worship. All of these he endeavors to understand in the light of both the Old and New Testament which for him are "parts of a single whole, as the several acts of a drama belong together." This book will assist the reader in the reorientation of his mind to Biblical ideas made necessary by the increasing knowledge of recent centuries. It is the work of a man whose critical faculties of scholarship have served to deepen both his understanding of, and faith in, the basic religious insights of the Bible.

FRANKLIN W. YOUNG.

*Problems in Religion and Life.* Anton J. Boisen. New York-Nashville: Abingdon-Cokesbury Press, 1946. 159 pp. \$1.50.

This book is written specifically as a manual for the use of pastors, and it must be judged as such. It has three general divisions, each with several chapters.

The first division, called "Preliminary Studies" is concerned with the orientation of the individual to his home and to his community. The second, "Types of Maladjustment," ranges over a wide field of physical, social, and mental abnormalities. The third, "General Problems," mixes studies of general principles with varieties of personal religious development. It could well be divided into two general sections along these lines.

This manual is certainly comprehensive—much too comprehensive. It would do very well for a general reference guide to the minister who wishes to go to it for direction in reading on this or that particular problem. But it would be a difficult book to use as a class guide. It covers enough problems and reading references for a series of groupings of studies in the field of pastoral care and counseling.

The book has real value as a reference guide. But it lacks a good deal as a unified approach to pastoral problems.

FRANK S. HICKMAN.

