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THE DUKE
DIVINITY SCHOOL
BULLETIN

COURSES IN RELIGION

DUKE UNIVERSITY SUMMER SESSION

1947

DURHAM, NORTH CAROLINA

First Term: June 12 to July 24

Second Term: July 24 to August 28

VOLUME XII

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THE DUKE DIVINITY SCHOOL BULLETIN

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CALENDAR OF THE SUMMER SESSION

1947

- June 12 Thursday, 9:00 A.M.-5:00 P.M.—Registration of students for first term.
- June 13 Friday, 8:00 A.M.—Instruction begins for first term.
- July 4 Friday—Independence Day: a holiday.
- July 24 Thursday—First term ends.
- July 24 Thursday, 2:00-5:00 P.M.—Registration of students for second term.
- July 25 Friday, 8:00 A.M.—Instruction begins for second term.
- August 28 Thursday—Second term ends.

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Professor of Religious Education

DUKE UNIVERSITY SUMMER SESSION

COURSES IN RELIGION

There will be two terms of the Duke University Summer Session of 1947 extending over a period of eleven weeks. The first term of six weeks will begin on June 12 and end on July 24. The second term of five weeks will begin on July 24 and end on August 28.

Courses in religion and related fields will be offered in the Duke University Summer Session. 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 A.M. 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 twenty dollars for the six weeks term and those registered for the term of five weeks pay a fee of \$17.50. Tuition is eight 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 \$21.00 per occupant for six weeks in the men's dormitories with two in a room and \$30.00 for a single room. For the term of five weeks the rent is \$17.50 and \$25.00 respectively. The Divinity School and Summer Session will be glad to assist married students in locating accommodations for themselves and their families off the campus. Occupants of the University rooms furnish their own bed linen, blankets, pillows, and towels.

Board will be provided in the University cafeteria at about \$50.00 for six weeks, but \$10.00 per week should be allowed for this.

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 the term of six weeks is six semester hours; for the five weeks of the second term, five semester hours.

RELIGIOUS SERVICES

University religious services, provided for by the management of the Summer Session, are held each Sunday morning at 11:00 o'clock in the University Chapel. A visiting minister invited by the Director preaches and a voluntary student choir furnishes the music. All students are cordially invited to attend.

COURSES OF INSTRUCTION*

(NOTE: In the description of courses the following abbreviations occur: *A* means that the course comes the first eighty-five minutes daily, beginning at 8:00; *B* means that the course comes at the eighty-five minute period beginning at 9:40; *C* means that the course comes at the eighty-five minute period beginning at 11:20.)

First Term (6 weeks) June 12-July 24

S285. RELIGIONS OF THE FAR EAST.—A study of the religious systems of China and Japan. *B*. June 13-July 24. 3 s.h. MR. CANNON

S296. MOVEMENTS IN AMERICAN RELIGIOUS THOUGHT.—Historical survey of the major movements in American religious thought. *A*. June 13-July 24. 3 s.h. MR. SMITH

S316. HELLENISTIC RELIGIONS.—A study of the religions of the Mediterranean world at the beginning of the Christian era. *B*. June 13-July 24. 3 s.h. MR. CLARK

S320. APOCALYPTIC LITERATURE.—A study of apocalyptic ideas in Jewish and gentile literature, which influenced early Christian thought. *A*. June 13-July 24. 3 s.h. MR. CLARK

S397. RELIGIOUS THOUGHT IN AMERICA TODAY.—A critical analysis of the leading tendencies in American religious thought since 1900. *C*. June 13-July 24. 3 s.h. MR. SMITH

Second Term (5 weeks) July 24-August 28

S265. RELIGIOUS DRAMA.—A study of the uses and underlying principles of religious drama, followed by a critical examination of selected dramatic productions. *A*. July 24-August 28. 2½ s.h. MR. SPENCE

S268. DRAMA CONSTRUCTION AND PRODUCTION.—The course will deal with the use of drama in religious education with special reference to the church and church school. It is contemplated that there will be practice in teaching through dramatics, in actually creating dramatic programs of worship, and in the writing and producing of drama. *C*. July 24-August 28. 2½ s.h. MR. SPENCE

S365. HISTORY OF RELIGIOUS EDUCATION.—A critical study of the historical movements in religious education since the Reformation with special consideration of the American development. *C*. July 24-August 28. 2½ s.h. (Not offered if there is greater demand July 15 for S268.) MR. SPENCE

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

RELATED COURSES

Sociology S205. SOCIAL PATHOLOGY.—A. 3 s.h. (Offered during term June 13-July 24.) MR. JENSEN

Sociology S206. SOCIAL PSYCHOLOGY.—B. 3 s.h. (Offered during the term June 13-July 24.) MR. KOCH

Sociology S212. CHILD WELFARE.—B. 3 s.h. (Offered during the term June 13-July 24.) MR. JENSEN

Sociology S236. SOCIAL ETHICS.—C. 3 s.h. (Offered during term June 13-July 24.) MR. HART

S281. SOCIAL ATTITUDES AND COLLECTIVE BEHAVIOR.—A. 3 s.h. (Offered during term June 13-July 24.) MR. SCHESSLER

S282. PUBLIC OPINION.—C. 3 s.h. (Offered during term June 13-July 24.) MR. SCHESSLER

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

Newly Elected Dean Dies Suddenly

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Book Reviews

AVE ATQUE VALE

(Hail and farewell)

When the DIVINITY SCHOOL BULLETIN went to press, this page was devoted to an announcement made by President R. L. Flowers of the appointment of Dr. Paul Root as Dean of the Divinity School to succeed Dr. Harvie Branscomb. Dr. Root was Professor of Sociology at Perkins School of Theology, Dallas, Texas. He received his B.D. and Ph.D. degrees at Duke and his return as Dean of the Divinity School was looked forward to with pleasure by his many friends.

President Flowers, in announcing the election of Dr. Root, expressed his great satisfaction at being able to secure him for the Deanship and wished him Godspeed in his new work. The BULLETIN added its official welcome to that of President Flowers.

Just as the proof had been read and the copy was about to be returned to the printer, the shocking report was received of Dr. Root's sudden death. This page is therefore sadly dedicated to his memory. Our disappointment at having him taken away just as he was about to enter upon his new field of activities is inexpressible.

Our deepest sympathies go out to his wife and other members of his family.

Ave Atque Vale

THE DUKE DIVINITY SCHOOL BULLETIN

VOLUME XII

MAY, 1947

NUMBER 2

The Seminary and Methodist Leadership

By W. W. PEELE

Bishop Methodist Church

[A paper prepared for the BULLETIN at the request of the Editor. Bishop Peele is an alumnus of Trinity College (now Duke University), a member of the Board of Trustees, and the Chairman of the Committee of Trustees having specific charge of the Divinity School. He was for years a successful teacher and educational administrator, a prominent churchman and popular pastor, and from both experience and observation is qualified to give advice to the ministry of the church and those aiding in their preparation.—*Ed.*]

The Methodist Church is today the largest Protestant Denomination in America. According to the last figures available, the membership of the Methodist Church in the United States is 8,430,146 which is an increase of 346,369 during the past year. There are 18,261 effective ministers who together with some 6,450 supply pastors fill, by Episcopal appointment, 21,463 pastoral charges and a large number of "special" appointments. These ministers are held together in a compact, united organization by a Methodism which is connectional and by an exchange of ministers from one Area to another under a transfer system which is becoming more liberal. Methodism is a fellowship and as this fellowship is made strong the unity of Methodism is made more secure. Because of the "four-year limit," as practiced in certain sections of the church during long years in the past, the length of the pastorate is distressingly short. One of the great needs, as I see it today, is for a longer pastorate both in city and in rural appointments. A minister must be more than a preacher appointed to a certain church or to certain churches. He must be a potent and leading force in the community and this can be possible only if he remains at a place long enough to become a recognized leader in all good causes affecting the life of the people of the

community. An attempt should be made in every way, that will not do hurt to the younger ministers of the conferences, to lengthen the time of the pastorate in Methodism and in this way reduce the turnover in the leadership.

This leads to the question as to the present condition of the leadership in the Methodist Church. To no small degree the kind and quality of leadership will determine the future of the denomination. In the number of ministers needed we are distressingly lacking. There are in the denomination at present, 21,463 pastoral charges, and the church has only 18,261 ministers with which to man these charges. There are also hundreds of "special" appointments which demand the services of ministerial leadership. The bishops are using 6,455 supply pastors to reduce this wide gap and without the services of these supply ministers many Methodists would be without the ministry of a pastor. We are greatly indebted to these faithful supply pastors and to ministers who have been "retired" but who are willing to carry on through the heat of the day so that our people may have the Gospel preached to them. But what of the future? Shall we lower the standards to increase our procurement of ministers? Nothing would be more fatal to the future of Methodism. The shortage of ministers cannot be charged to the educational requirements. The real cause is a far more serious one. Because of the lowering of the standards of spiritual living we are reaping the results here as in other realms. We believe the explanation for the shortage is found at this point and not in the educational requirements. A materialistic atmosphere has been noted for years and this is destructive to a spiritual atmosphere. We must change the situation.

The best of training and a glorified devotion to the cause are essential to a satisfactory ministerial leadership. Young ministers should be encouraged to take the courses offered by our Divinity Schools in addition to the minimum requirements for admission into the conferences. We must not allow an emergency to change our long-time planning. Fortunately financial aid is available to make preparation possible. All Divinity Schools of the Methodist Church should accept it as their main responsibility to recruit and train ministers to meet the ever-increasing demands of an ever-enlarging Methodism. There is no greater need today than that of ministers—ministers who can preach and who have the supreme desire to serve people at whatever place and in whatever fields this ministry is needed. Problems of all kind vanish with the coming of proper persons. The supreme objective of the minister is to be of real service, not primarily in developing the program of the church, but in the salvation

of the people of his charge. Our Divinity Schools can render a much needed service if they can keep ever in the fore the dominant motive of service in dealing with the young ministers. It is fatal to the success of any minister when this motive is supplanted by any other. Any Divinity School that considers the making of preachers as of secondary importance is failing in the accomplishment of the purpose for which it was established. If Methodism does not expand it will shrink and if it shrinks it will be largely due to the lack of the right kind of leadership both in the pulpit and in the pew.

What about ministerial recruitment? We cannot call people to preach. Only God can do that, but we can be the instruments in the hands of God in this call and also in giving to those who are called a chance. This applies both to the procurement and to the follow-up. More and more young men of ability and of gifts should be faced with the Christian Ministry as affording one of the best opportunities for a successful career. Not simply more ministers, but a better quality of minister is needed. No one will challenge this statement. Only the best can expound the best to needy and hungry men and women. In paragraph 301 in the Discipline is the heading "The Call to Preach." The answers to the questions here asked might be very differently appraised by different examiners. For example, "Have they the gifts, as well as the graces, for the work?" What are the required gifts and graces? We would all agree that a sound faith, a strong character, a good education, a pleasing personality and ability to express thought convincingly are all essential; and yet that a man might have all of these and not meet the demands and requirements of our churches. I am convinced that whatever other qualifications an applicant might have he will never make a great preacher if he lacks sincerity, buoyancy, tact and sympathy. In the main, these things are initial gifts of God without which no one will ever make a great teacher or a great preacher. Greater pains should be taken to make sure that men who are encouraged to preach are the kind of men who ought to continue in the conference. In some instances it has been too easy to get into the ministry in the past; but there is a tightening up in this respect and I think we are headed for an improvement rather than a letting down under the great need of more ministers. The Methodist Church in North Carolina as well as elsewhere is greatly in the debt of the Duke Divinity School for the high type of men furnished the conferences.

While we are concentrating on the new inductees to the ministry, we must not overlook the needs of those who are already in the service. Here we have that large number of supply pastors who for various reasons have not found it possible to join the conference and

also the whole range of our ministry which stands in constant need of intellectual and spiritual sharpening. While the need is different with these two classes the need is not more acute with one than with the other. To render this service our seminaries and colleges must take the lead. To an ever greater extent they should reach beyond the campuses and by extension courses and institutes provide this intellectual and spiritual sharpening to the preachers already in the service. Here may I quote from a Report of the Commission on Survey of Theological Education of the Board of Education of the Northern Baptist Convention. "While it is true that the seminaries are at the mercy of the kind of students the churches send to them, the obverse side of this is that the churches are at the mercy of the seminaries for the kind of training these students get. All too frequently that training, rather than fitting a youth to minister to the real needs of people, abstracts him from those needs. If the church is to be the bearer of a redemptive message, and the minister is to function as a priest and prophet of God to real people who sin, suffer, strive and find themselves constantly embattled by forces over which individually they have no control, then the obligation rests upon the seminary to provide a leadership with the insight, skill, and zeal demanded." This may mean that our seminaries must face up more realistically to the needs of the churches and of the world and if a change of objectives and policies are needed to meet the demands, this will be brought about. In the Bible we are told that the eye cannot do without the hand, neither can the head do without the feet. In like manner neither can the pastorate do without the seminaries nor the seminaries without the pastorates. They have a common goal. All our tasks can be accomplished and problems solved by accepting them as common to both and in a united, cooperative effort move forward to the desired results.

A Layman Discusses Worship

By DR. A. C. REID

Professor of Philosophy, Wake Forest College

[A lecture delivered before the Phillips Brooks Club. It is published at the request of many of those who were fortunate enough to hear the lecture.—*Ed.*]

The primary need of the present time is intelligent recognition of the Eternal God and sane worship of him. I therefore, somewhat arbitrarily, discuss worship from three points of view: the need for worship, prerequisites to worship, and some results of worship.

THE NEED FOR WORSHIP

The world now experiences widespread tragedy and confusion. The recent war probably cost almost a hundred million human lives; and it brought poverty, crippled minds, and spiritual frustration to countless millions of people. Moreover, every important institution—secular and religious—has been shaken to its foundation. Elemental human rights, including freedom of thought, freedom of speech, and the privilege of worshipping God according to the dictates of conscience, are in grave danger; and, withal, we are much nearer the condition of losing these hard-wrought fruits of civilization than we care to believe. In my opinion, no great achievement is safe and no real security can be had except through sound convictions of the reality of God, the sacredness of man, and the fact of moral law.

Symptoms of the present malady in the body of civilization are numerous. For example, even the casual observer can detect strife, suspicion, intemperance, and attitudes that foster forms of totalitarianism. One hears arguments for socialized medicine, bureaucratic control of industry, and federal control of public schools and institutions of higher learning. One writer boldly advocates the substitution in education of the concept of the State for the idea of God. It is trite to mention disintegration of the home, tension and collapse in individual human lives, inglorious indifference and agnosticism in religion, and national ambition now implemented with devices capable of effecting the suicide of civilization.

We must not mistake symptoms for the seat of the trouble. One major cause of the present confusion is the prevalent idea of the competency of man and the adequacy of things, with the consequent disregard of spiritual truth. For example, since the opening of the seventeenth century, man has increasingly gained effective mastery

of nature, and, consequently, in view of amazing progress in science and technology, he has developed a dangerous form of pride. For, having made such stupendous progress, he has focused admiring attention upon himself and has come to feel that he himself is the master of his fate, and that he no longer needs to believe in or rely upon God.

Sound human progress must rest upon the conviction of the reality and the supremacy of God, the infinite spiritual worth of the individual human life, and the immanence of spiritual principles. But we have adopted a pragmatic ideology that holds that truth is reducible to human concepts, that only particular things and standards are real, and that man is, morally, a law unto himself. Many people, therefore, feel that reality is only a flux of appearances, that values are humanly derived, that quantitative results are the best criteria of human action, that might makes right, that justice is on the side of the stronger, and that no such thing as good or bad exists except as opinion makes it so. God, soul, immortality, truth, right and temperance become, therefore, mere figments of the imagination. The *Wall Street Journal* properly describes this condition, by and large, as an attempt to deify man by the dethronement of God, and an effort to "write God out of the universe, the intellect out of man, and the law of right and wrong out of man's conscience." Robert Maynard Hutchins says that even the nominal followers of theology, "frightened out of their wits by the scientific spirit, have thrown theology overboard and have transferred their affections to those overdressed hoydens, the modern versions of the natural and social sciences.

As a result of the rise of the feeling of self-sufficiency and the attendant disregard of spiritual verities, numerous people think of man as only a rationalizing brute. And this low conception of man not only effects a condition of ethical anemia, it also arouses grave fear that civilization may destroy itself, and produces the morbid suspicion that the ultimate sum of human life is oblivion.

PREREQUISITES TO WORSHIP

Worship is essentially an experience with God. It is a mystical relation of the transcendent soul of man with the transcendent-immanent God. A person who worships becomes aware of this divine union through the medium of mind. Thus, Dean Sperry says that "worship is the adoration of God, the ascription of supreme worth to God, and the manifestation of reverence in the presence of God." Now, such an experience may be aided by and may be attended by ritualistic practices and emotional upheavals, but worship does not consist essentially of such matters. Moreover, the high privilege of worship cannot be exercised in violation of principles of human life

and in defiance of the laws of God. I therefore mention three prerequisites to worship.

First, one must have a genuine sense of need. This awareness of need may manifest itself in various ways. It may take the form of dissatisfaction with any achievement less than one's best. It may be the conviction that one should do an honorable type of work that promotes human welfare. Certainly, no lazy, limp-minded human parasite worships, however much he professes to do so. Carelessness does not encourage one to worship; for the fruit of indifference is ignorance and inaction, and a result of ignorance and inaction is darkness and disintegration. The layman who refuses to work does not worship, for he violates a first principle of human respectability. The preacher who deliberately evades the grave obligations of the ministry does not worship, and it is unlikely that he leads others to worship. No church that is satisfied with the *status quo* is a place of worship; for divine insight is as inconsistent with complacency as life is contrary to death. Worship presupposes superior interests, respect for excellence, and devotion to the objects of personal integrity.

One who would feel the presence of God must, therefore, feel the need of and actively seek the good, the true, the beautiful, the just, the honorable. He must actually desire that his life conform to the will of God. A person is therefore prepared to worship when he yearns for and strives to do his best. He is in the spirit of worship, for example, when his attitude enables him to realize the truth embraced in the words, "In the beginning God. . . ." One is ready to worship, when, like the centurion, he loves people, ministers to them, is humble, and graciously makes a good request. One is able to worship, when, like Mary of Bethany, he expresses profound gratitude; or, when, like David Livingstone and Jane Addams and Dorothea Dix, he loves unfortunate people and labors with them for their own sake.

Worship, moreover, requires purity of motive. Motives exist in the mind; they are evidence of the quality of character. Mental imperfections—such as selfishness, deception, and intolerance—poison and weaken the mind, and are inconsistent with the spirit of worship. For example, the Prodigal Son did not worship while he squandered his time and money; and his selfish brother was worse than the wastrel himself. The Pharisees were so jealous and so intolerant in their support of tradition and ritual that they were blind to the living truth. The Gadarenes were more interested in the price of swine than in the worth of a human life. Likewise, any person who places financial reward, personal reputation, or any other condition that is permeated with selfishness in the foremost area of his life is unpre-

pared to worship; for divine truth does not condone selfishness, provincialism, deceit, bigotry, or hypocrisy.

Jesus spoke plainly about one's motives and loyalties. He would have no divided loyalty; nor would he condone the retention of an evil attitude. For example, he stated the matter of one's attitude in an apparently extreme form when he said: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar; and go thy way; first be reconciled to thy brother, and then come and offer thy gift." According to our Master, one who worships God must do so in spirit and in truth.

Worship, furthermore, requires a contrite heart. Jesus himself could not penetrate a heart congealed by dogmatism, intolerance, or vainglory. He knew, for example, that it is easier for harlots and sinners to become able to worship than it is for some professedly very religious people to do so, for the plain reason that such wayward people do not have arrogant, closed minds. In this relation, Jesus knew the dogmatic leaders who deliberately wore long faces, appointed themselves members of an ecclesiastical gestapo, strutted about in religious assemblies, and paraded their piety. It was in this connection that our Lord gave the vivid story of the Pharisee and the publican at prayer.

There are people like that self-righteous Pharisee. Hear them boast: "Observe what a great revivalist I am; see how many souls I have garnered for the Lord; listen to my superb eloquence; note my marvelous scholarship; hear how I infallibly expound the will of God." There are churches like that Pharisee. There are schools like that Pharisee. It would be well for some preachers, as well as a host of us laymen, to feel the deep humility of the publican, and say: "God be merciful unto me a sinner."

Boast of our accomplishments in face of this chaotic world! Speak of great religious progress, when the earth reeks with human carnage and groans in confusion! Express satisfaction at this time when the voice of the church is so feeble! Parade our puny opinions in view of vast human perplexity! Proclaim our righteousness in the light of the goodness of Jesus of Nazareth! Vastly better that we humbly pray for mercy and wisdom.

SOME RESULTS OF WORSHIP

The worship of God effects transformation of human lives. What, therefore, are some results of worship?

First, worship enables one to acquire deeper awareness of truth, clearer views of human situations, and superior conceptions of values. Too often we live in the twilight, become fascinated by the

tawdry, accept appearance as reality, and regard opinion as the truth. We often take the microscopic view, and frequently place undue emphasis upon minor affairs. As Jesus said, with our poor sense of values, we expertly observe trivial matters while we disregard major situations. Worship enables a person to judge wisely the mediocre and the transient, and to see in correct perspective the primary and the permanent.

For example, worship empowers a person to acquire a better conception of God, and of man's relation to God. For instance, when Ezekiel saw "the appearance of the likeness of the glory of the Lord," he did not gloat over Hebrew accomplishments; he fell upon his face and waited for God to speak to him. When Job heard the Eternal God say, "Where wast thou when I laid the foundations of the earth?" he realized something of the majesty of the Eternal Father, and he discovered his own place as well. When Saul of Tarsus met the Christ, he then realized the relative insignificance of his Jewish ancestry, his Roman citizenship, his fine scholarship, and his high religious position; and only one consideration was primary, the Lord Christ and his gospel.

Worship also initiates a process of cleansing. We sometimes feel so important and self-confident, that we suspect that, with us, wisdom will perish from the earth. But discovery of the supreme effects a wholesome change. It is said that Plato, when he discovered Socrates, went home and burned everything that he himself had written. A friend of mine took a champion fiddler to hear Fritz Kreisler. The fiddler knew that he was a champion; but, as he heard Kreisler play the violin, he turned to my friend and exclaimed: "What I have been doing is trash."

Wisdom abhors conceit. A wise man is a humble person. When Moses realized the presence of God, he felt that he was standing on holy ground, and he experienced a sense of humility. When Isaiah saw the Lord, he cried out, "Woe is me! . . . I am a man of unclean lips." When Saul of Tarsus became aware of Christ, he was purged of clogging impurities of pride, arrogance, provincialism, bigotry, and vindictiveness, and he gladly became a bond-slave of his Lord.

And suppose Christian people actually became clearly aware of the glory of the Lord? What a process of cleansing would occur! For example, they would then design and preserve church buildings for the worship of God. Their careless attitude toward services of worship would be greatly changed; for religious services would then have as their central purpose the worship of God. Services of worship would also be cleansed of absurd songs, ill-considered prayers, and carelessly prepared discourses called sermons; for Christians

would not dare approach the Divine Father with that which is cheap and tawdry. Moreover, religion would not be regarded either as a formality, be restricted to convenient times and places, nor used as an escapism. Furthermore, religious bodies would substitute statesmanship for selfish prejudices, and inaugurate great and vital programs in the interest of the earthly Kingdom of our Lord.

Finally, worship gives a superior conception of personal worth and responsibility. An experience which does not lead to the recognition of the sacredness of human lives and a person's imperative responsibilities should not be called an experience of worship; for genuine worship awakens a sense of personal dignity, arouses a desire for increased knowledge of the truth, and stirs one to action in the interest of righteousness. Worship is no vacuous ecstasy, no sedative, no satisfying entertainment, no mere pleasant emotionalism, no autohypnosis. Worship awakens the urge to devote oneself to intelligent effort and worthy enterprise; it reveals the imperative obligation to gird up one's loins like a man in a needy world; it brings the challenge to fight in the name of right, justice, and honor; for one who regards himself as a son of God can do no less.

For example, Moses worshiped, and felt called to lead his people out of bondage. Ezekiel worshiped, and, despite inevitable obstacles and suffering, became a prophet. When Isaiah worshiped, he said, "Here am I; send me." One day Zacchaeus met Jesus. He then stood up and manfully declared: "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."

Preaching and the Ministry to the Common Life

By RAY C. PETRY

“. . . and people came to him from every quarter.”

MARK 1:45

Preaching is the ministry to the common life. This proposition, however, counsels no supercilious uplifting of tolerated inferiors. It is, in fact, the credo of the Lord's spokesmen who are sent in service to that community of mingled despair and ecstasy which, with all of its shared mortality, comprises the human race.

Preaching means nothing if it does not bring "word and worship" into the lives of people; if it does not summon them to hear the Gospel and to bow before the Eternal. Jesus prayed frequently—often alone—but he heard the people's cry and responded to it. "That is why I came out (here)," he said. He preached throughout Galilee, healing minds, souls, and bodies. Lepers came to him. People sensed in him a companion's regard, a more than "manly" concern. He left town for country, and "people came to him from every quarter." He went to the synagogue; he read and spoke there of his kinship with the disinherited and oppressed. He yearned to join his people in temple service, but he bridled at the way in which sinning, savable humanity was being defrauded and victimized.

The apostles in Acts 6:1-5 were right in putting common prayers and shared word before social service, as such. But they were impelled by this very experience to a course of action inescapable for worshipping, witnessing Christians: they began providing for widows, orphans, and others in need.

In all Christian history nothing has been more spiritually destructive than keeping the people and God apart. This dire separation has often been accentuated, if not initiated, by preaching that is alien in thought or language, lazy in preparation or delivery, undisciplined in content or form, puerile in conception or expression, and feeble in down-sweep or up-thrust. One may survey historically the ancient church, medieval Christendom, the Protestant era, and our own modern, sophisticated age. Throughout these successive periods nothing has proved so disappointing on many occasions, and so explosive on others, as preaching to the people; preaching to them God's stern, loving, numbing, exhilarating, and reconciling word.

The preaching function and community activities have their dif-

ferentiating as well as their affiliating experiences. People have a right to congregate on occasions supposedly immune to ministerial infiltration. The retreat of a little girl, aged three and three-quarters, who failed at the last moment to attend a long anticipated missionary meeting at her mother's house, underlines this reminder. Having repelled sadly, but firmly, her mother's every effort to lure her downstairs where she was accustomed to assist in serving tea, she confided to her grandmother the cause of her perturbation. She had just learned that the minister was to be in attendance. "And you know," she said with a sigh, "I just can't take a chance on going down there and getting baptized."

But if the people have to guard against pastoral ubiquity, the preacher, for his part, has to defend places and seasons of prophetic privacy against the extroversions of the populace. He has to beware of becoming merely a community man; of constituting in himself the people's vibrating harp; of being the flattering mirror of their gregarious selves. Preachers are not the Lord's ministers plenipotentiary, his jovial greeters, to each elite human gathering that holds the "keys to the city" for the day. As a sixteenth-century preacher brusquely observed, there is a vast difference between the shepherd's piping to frisky goats, and the prophet's thundering with awesome, tuba voice. Social joys are the people's right. But the preacher who feels no responsibility to declare God's plan of eternal beatitude, and how it affects our corporate existence, today, is a hater of man's delight.

Preaching is for the people. They need it as bewildered, benighted, travelers need a way, a light, and a voice. It is the people that the Lord wants saved. It is to them that prophets are sent. They are the ones that God's voice must reach, his truth enlighten, his terms set free.

And these same people must be confronted in their collective existence, not only in their solitary musings. They must be shocked into life and deprived of their self-styled right of defeating the Lord's love, each in his own way. Furthermore, this life of the people is the life of us all. None has any priority of righteousness, in himself, over those to whom he preaches. But the blood of every one to whom he speaks not, or to whom he rumbles on in soothing platitudes, is already on his own head.

Naturally, when the people receive the Gospel they make of the preacher's life a thing of misery and—paradoxically but no less truly—a joy forever. People, and that includes the preaching-teaching profession, attack the preacher who speaks boldly, and the one who does not. They refuse, scorn, deride, willfully misinterpret, villify—and finally capitulate to the good news and its announcers. Those

who preach to the common life must speak plainly, out of depths not always left uncovered. They must use language as bruising as the prophets', and as gentle as parenthood's dream for its young. They must suit message to hearer; and discipline according to God's, not their own, wisdom.

It was in this way that Augustine preached visiting prelates from behind convenient posts. As they peeked out to get a look at him, he transfixed them with gospel words. Thus Bernard of Clairvaux blazed through popular gatherings and concourses of truculent princes, not to mention assemblages of newly elevated churchlings, and convocations of sleepy monastics. Similarly, Jacques de Vitry riveted the interest of farm laborers with an unforgettably illustrated message before they had time to turn their backs upon him. So, too, Meister Eckhart dropped people's jaws and dried up their tongues so that they forgot to misunderstand what he meant. These preachers, like Gregory Nazianzen, spurned ecclesiastical ventriloquism and visceral bombast as they charged their voices with God's own power. They sat in no ecclesiastical laps and they scorned being artful, wooden scavengers from other men's lips. Actually, they put into lively homiletic play a vocabulary often reminiscent of the Master's own.

Now, in Divinity School, is the time to learn and to practice preaching as the ministry to the common life. This we do by recognizing prayerfully our own sure identification with the community of human frailty; by drawing, from above, upon a resource that is versatile and redemptive; by distributing to others the amplitude of God's free grace and undefeatable love. Jesus showed how, as always. He spoke clearly, simply, and seriously. He galvanized the attention of his hearers by means of word-pictures, in humorous asides, and with relentless query. He preached from among the people, to the people, in God's name. So he preached as he taught; he preached as he worshipped; preaching always in ministry to the common life.

At Eventide

By M. T. PLYLER

[This article was written by Dr. M. T. Plyler, a superannuate of the North Carolina Methodist Conference. Dr. Plyler is in many respects one of the most remarkable men of modern Methodism. A famous athlete in his day, a great thinker, a church statesman, a prominent editor, a writer of noteworthy books, Dr. Plyler comes to what might seem the end of the road with an outlook as enthusiastic as if he were just beginning. He is the living example of Browning's Rabbi Ben Ezra. "Grow old along with me, the best is yet to be."—*Ed.*]

Dr. Hersey E. Spence for the Divinity School BULLETIN requests "a word of retrospect" from this itinerant Methodist preacher now moving towards the sunset. This is rather much personal; but I dare not refuse such a dear friend of many years.

Fifty-five years ago, as one of the graduating class of '92 at "Old Trinity" in Randolph County—the last class before the removal of the college to Durham—I left July 1st of 1892 to supply the Carteret Circuit—the pastor there having died. This assignment held until the meeting of the North Carolina Conference at Goldsboro in December. Here I joined the Conference and for fifty-four years, without a break, I have received appointments from this Conference. These first five months, free from academic routine, were spent by day and by night in revival meetings on this seven point Carteret Circuit. A fine opportunity was this to try out the effectiveness of my own personal gospel. As a college youth my first sermon was from the text, "God forbid that I should glory save in the Cross of our Lord Jesus Christ." Later, the theme of my graduating thesis was "Conservative Progress." So I left college with the conviction that the Cross is central and all life should be progressive. This doctrine of mine seemed to work in the woods and the pocosins of Carteret, since during these months more than forty joined the churches on profession of faith.

True, my knowledge of Christian theology was seriously limited and my college degrees did not tempt me to rely on these, but my loyal devotion to the Methodist tradition and to the Wesleyan theology was most pronounced. Briefly stated it was that all men may be saved, that when a man is saved he will know it, and then be enabled to go on to a more perfect life, in full assurance that he will come out more than a conqueror. This simple gospel could be preached in

schoolhouses, log huts, and under the trees to all kinds and conditions of men. It certainly met the situation found in Carteret County.

During my first seven years in the Conference my salary was less than \$500 a year, and for the next seven less than \$1,000 a year. But what of that? Money through all the years has been with me entirely secondary. In these small churches I came to know even the inner life of the people. Visiting in their homes, I was able to save and build up some. I was also able to give myself to serious study and prayer and preaching, instead of attending functions and clubs and meeting the demands made of a "good mixer." Furthermore, my reliance on the "One mighty to save" and the stress on a spiritual renewal of all men saved me the snare of the overrated Social Gospel which too often becomes a weak substitute for the gospel of a new Creature in Christ Jesus, sufficient to change the entire life of an individual and the nation.

Our final year at "Old Trinity" was one of unusual inspiration and enlargement. The stir and enthusiasm under the fine leadership of President John F. Crowell, incident to moving Trinity College to Durham, told mightily upon the entire student body. To me personally Dr. H. Austin Aiken, fresh from the Universities of Toronto and Yale, with his university outlook, introduced me to the realm of philosophy and speculative thought. Along with all the rest, came the honor of being a member of Trinity's first championship football team.

In this retrospect of the years, college life and the high days of academic rounds assumed new proportions. Life lived in the home, the school, the church, the fields, the woods, with the many and varied fellowships of boyhood days, counted for more than the hours in classroom at college. It may be more accurate to say that those experiences made possible the later achievements of the years. Most certainly my years have been full of struggles, misgivings and the infirmities that flesh is heir to, but in all these journeys One has held fellowship by the way.

My sense of insufficiency through the past half-century has constrained me to make the most of the passing years by reading the best books, by taking courses offered in such institutions as the University of Chicago, the University of North Carolina and in my own Alma Mater. Had I been loaded down with academic degrees in the beginning, an undue sense of sufficiency might have been mine. But the consuming desire to be a useful Methodist preacher, able to care for the pastorates assigned me in a proper way, has constrained me to strive from year to year so as to leave every charge better than I found it. Furthermore, that beautiful soul with a passionate love of

music and flowers and little children, embodying the truest and the best and the noblest, did much through the years in a close walk by my side. She, with a devotion to family and church and community life, has been my inspiration and guide to the nobler and more beautiful attainments of my own soul. She opened her soul to me in a most marvelous way.

Somehow in the early period of my ministry it seems never to have occurred to this young "itinerant" that he might one day become a presiding elder or a member of the General Conference. Losing sleep over appointments and scheming for lofty places were not any of my worries. Still, I count it an honor and the joy of my life to have been a member of the Uniting Conference in Kansas City when American Methodism became one. For such a consummation I had longed and labored and prayed through the years.

Those who have gone into the prophet's office for a piece of bread usually fail to speak with the authority of a messenger from high heaven. Soft words and vapid religious homilies can never deal effectively with the present world situation. Preachers who bemoan their lot, especially their desperate worldly estate, are unable to brace the occupants of a faltering pew or to lead crusades for God.

Our churches have not been entirely remiss in meeting the world situation during the past three decades. The Methodist Missionary Centenary did much in a needy day for Methodist missions. The Crusade for Christ, in which we are still engaged, strives to help the nations beyond every sea. The Aldersgate Celebration—this Bi-Centenary Celebration of Wesley's heart-warming experience just prior to the union of American Methodism—has done no little to save us from the spiritual inertia of a growing ecclesiasticism. Indeed, all these church-wide efforts have been put to the test to save the nations from the ravages of war and from that other sore hurt, beverage alcohol, now so fully enthroned in our nation's life.

My faith in the saving power of a spiritual church and my reliance on the United Nations for securing the peace of the world, brighten the horizon for the future. Certainly never before has there been anything comparable to the Charter of the United Nations with its home in New York City where the Council of fifty-five nations are to work for the peace and welfare of the world. This seems to be a practical application of the New Testament to the need of the nations. Notwithstanding the faltering and the failures of the churches during the past half-century, the dawn of the better day is on the horizon.

Fifty years ago the North Carolina Conference had eight members with honorary degrees, and perhaps that many of the younger

men had spent a year at a theological seminary. Though many of the preachers had gone to college, the big majority of them had not graduated. Then the tendency was for the leaders of the Conference to induce the young men to go into the "active work" of the pastorate. At present, all this has changed with the growth of colleges in the state and the coming of the Duke Divinity School, aided by the Duke Foundation. So, for a young man of the North Carolina Conference not to have college and seminary training is an exception and not the rule.

These exceptional opportunities are not free from the perils attendant upon a church that relies on training in the schools to furnish the leaders. John Wesley remains a warning and also an inspiration for the Methodists. He refused to take his father's parish of Epworth, electing to remain in the shades of Oxford, striving to save his own soul. This, however, was before his failure as a missionary to Georgia, and that revolutionary heartwarming experience in London at the Aldersgate prayer meeting. Certainly without this wonderful new sense of God, this Oxford Don bade fair to remain one of the unknown clerics of that ancient university in the worldly seventeenth-century England.

It has been said that Oxford University has been the home of lost causes. May we see to it that this shall never be said of Duke University. Moved by his experience of the warm heart, John Wesley emerged from Oxford able to change the course of history—yes, to proclaim to all the world: "*The best of all God is with us.*"

Through the financial depression of the nineties and the later depression of the twenties of this present century, also through two world wars, with the moral degradation and the spiritual decay incident to the backwash of war, this later Son of the Wesleyan movement now moving to the sunset, still faces the morning. The light on the Damascus road, the voices in the upper reaches of the skies, the Presence in the storm on the Mediterranean and the Resurrected Lord that walked with the dispirited disciples on the dusty road outside Jerusalem, lead me to say with every assurance that "the best is yet to be."

Dr. Ormond Retires

[The BULLETIN notes with deepest regret the fact that, on account of ill-health, Dr. J. M. Ormond has been compelled to retire from his teaching duties. His work has been taken over temporarily by the Reverend D. D. Holt, Dr. Harry C. Smith and Mr. E. F. Smith. The tribute paid him in the following statement was written at the request of the Faculty of the Divinity School and adopted by that body in regular session.—*Ed.*]

The Faculty of the Duke Divinity School wishes to record its deep regret that Dr. Jesse Marvin Ormond has been compelled to retire from active relationship with that group. The School, the entire University, and many other groups will feel keenly the loss involved in his retirement.

Professor Ormond came to Duke University in the fall of 1923 and has been actively engaged in teaching here since that time. For years he has been at the head of the Department of Practical Theology and has taught courses dealing with Rural Sociology and Church Management. In addition to his teaching duties, he has also directed the Duke Endowment activities in the matter of placing divinity students and assisting in the building program of many churches. He has served as Dean of the North Carolina Pastors' School and the Rural Church Institute for many years.

Dr. Ormond's work has not been limited by state boundaries. He is one of the best known men in Methodism, having been a member of the General Conference for a score of years. He has also been a member of many important committees both in the local and general conference. Some years ago he made a thorough survey of the rural church situation in North Carolina, the results of which he incorporated in his book, *The Rural Church in North Carolina*. He has also written a book for mission study entitled *By the Waters of Bethesda*. He was a popular pastor for a number of years and has dedicated more churches in North Carolina than perhaps any other minister who was not a bishop.

It is not merely for the distinctive work which he has done as pastor, preacher and teacher that Mr. Ormond is appreciated and esteemed. The greatest influence which he has exerted lies in "those little unremembered acts of kindness and of love" which go "to make up the best part of a good man's life." His affable nature, his genial disposition, his kindly smile, his courteous conduct, all these endeared him to hearts of thousands of students and many thousands more of his fellow-citizens. Always alert to every good cause, he showed

enthusiastic interest without objectionable intrusiveness. He could fight hard but he fought fairly and without giving offense. Affable without affectation, courteous without condescension, fair but yet firm, kindly and yet courageous, tactful but tenacious, he made a place with us which will be long remembered with kindness and deep appreciation. Our work is the sufferer for his enforced retirement.

The interest and best wishes of the Divinity School will go with him in his retirement and its gratitude for the service which he has rendered the School will be long lasting.

More Trends Toward Traditions

In the January edition of the BULLETIN, the Editor published an article entitled "Trends Toward Traditions." Attention was called to the fact that the Divinity School has for years engaged in practices which were fast becoming traditional, if indeed they could not already lay legitimate claim to being considered as such. The especial emphasis at that time was upon the Christmas Cycle. Promise was made that the activities of the spring would receive notice in due season. This article will attempt to describe the special group which might be included under the classification:

THE EASTER CYCLE

As in the case of the Christmas Cycle, the activities comprising the Easter Cycle are not strictly limited to the Divinity School. But also as in the case of the former, the activities were either produced by members of the faculty or participated in by both them and the students.

The Chapel Exercises of Holy Week were largely in commemoration of the last week in the Life of Christ. On Tuesday and Wednesday mornings, Professor James T. Cleland discussed and described the events in the career of Jesus leading from Palm Sunday until the night of the Last Supper. On Thursday morning the Lord's Supper was celebrated in York Chapel. On Friday Mr. Charles A. Francis of the Divinity School student body led Chapel.

On Thursday evening at 8:00 o'clock the Choral Communion service took place in the University Chapel. The program for the occasion was written by Professor Spence. Former students will recall that in this service there is an attempt through song, reading, prayer, special ritual and lighting effects to represent the evolution of religion from its earliest crude stages to the full development of Christianity. This special service has been carried out for the past ten or more years and is a regular feature of Holy Week celebration.

Dr. Frank S. Hickman, Dean of the Chapel was the Celebrant, assisted by the Faculty and students of the Divinity School and others. The University Choir, led by Mr. Barnes with Mrs. Hendrix at the organ, furnished the music for the occasion.

A most impressive and inspiring series of services were conducted in the University Chapel on Good Friday, beginning at 11:30 a.m. and running continuously until 2:30 p.m. The great Easter hymns and other special Easter music were sung. Meditations based upon the Seven Last Words of Christ were given. Members of the Divinity School Faculty participating were Drs. Robert E. Cushman, Kenneth W. Clark and Waldo Beach. Each of the seven last words was the topic of a separate meditation. Each of the seven meditations was the nucleus of a separate worship service which was complete within itself, yet furnished a link in a chain of connected services. Members of the community attended such sections of the service as was convenient, coming and going quietly as interest and ability directed or permitted.

Many of the students participated in the sunrise services on Easter morning and attended the breakfast given in the University Chapel basement. At eleven o'clock the regular Chapel service was held with Dean Hickman preaching the sermon. On Sunday afternoon Gaul's Holy City was presented in the University Chapel.

The Easter Cycle bids fair to become as prominent and well established as the Christmas Cycle.

Student Activities

By NELLE BELLAMY

Secretary of the Student Body

The spring semester in any school is always the busiest time of the year and this semester in the Divinity School has been no exception. As we have finished the year's work, handed in last minute term papers, attended final social functions, and enjoyed the beauties of spring, we have had every minute filled.

The most inspirational experience of the semester was the Spiritual Life Retreat on April 8, 9, 10. Special emphasis was placed on the morning Chapel services that week, a student-faculty colloquium and tea was well attended, and the climax came with "all-day preaching and dinner on the ground" at Duke's Chapel. J. Walton Spitzkiet and the Spiritual Life Committee planned a program of worship and fellowship in which both faculty and students participated. The most frequent comment from the students was, "We need something like this more often."

Students began to make plans for the coming year as election time "rolled around" again. After days of vigorous campaigning, the new officers were elected. They are: Gilreath G. Adams, Charlotte, North Carolina, president; Milton H. Robinson, El Paso, Texas, vice-president; Virginia Nelle Bellamy, Roda, Virginia, secretary; and Raymond P. Hook, Lexington, South Carolina, treasurer. This group has been making plans for next year.

The Duke Endowment Association has also elected officers for next year. They are: Jarvis P. Brown, Portland, Oregon, president; Ralph I. Epps, Sumter, South Carolina, vice-president; Calton F. Hirschi, Woodhaven, New York, secretary-treasurer. This summer about fifty men will go into churches on the Endowment and Jurisdictional Scholarships.

Nine members of the student body will represent the School at the North American Interseminary Conference to be held at Oxford, Ohio, in June. The delegation, composed of Milton H. Robinson, William Bull, Rowland Pruett, Edward Draper, Jarvis Brown, Melton Harbin, Jerry Murray, Johnny Dinas, and Nelle Bellamy, has been meeting with Dr. Beach and discussing the *Interseminary Series*.

Wayne Coffin and E. H. Nease represented the School at the General Board of Education meeting in Nashville, Tennessee.

E. H. Nease and the Social Committee deserve a vote of thanks for the good times that they have made possible for us this year. The

Indoor Sports Party, at the beginning of the semester, gave us a chance to meet the new students. The outstanding social event was the banquet in the Union Ballroom on April 25, honoring the graduating men. Never before have we had as much fun! The formal dresses of the girls, the meal by candlelight, and the very interesting program all contributed to the evening of fun and fellowship. Our new dean, Dr. Paul Root, was present and was formally introduced to the group.

Members of the student body have cooperated in the general activities of the University. Students acted as solicitors in the World Student Service Fund and also gave generously themselves. An active part was taken in the Holy Week services in Duke Chapel.

Graduation in a few weeks will mark the close of the year's activities. Forty-eight men will receive B.D. degrees and three women will receive M.R.E. degrees.

We have had "a good year" together, and, now, look forward to an equally successful coming year.

The Spiritual Life Retreat

The annual Spiritual Life Retreat of the Divinity School was held April 8, 9, and 10. The principal day of the Retreat came on the 10th. Some earlier traditions were re-established by returning to Duke's Chapel for that day, a custom which lapsed during the war years. The Retreat was so planned as to utilize the spiritual experience of faculty and students as well as a representative of the Church at large. The Retreat began on Tuesday morning with the regular morning chapel at which Dr. Cleland directed our thought to the meaning of the Retreat and its place in the life of the School. Dr. Harry C. Smith, Superintendent of the Durham District, brought the chapel meditation for Wednesday morning and again on Thursday inspired the students with a rich interpretation of the task of the Christian minister as prophet, priest and physician of souls. Dr. Rowe, with salty spirituality, spoke to us from his long experience on "Indispensables in the Spiritual Life of the Christian Pastor." In the afternoon of Thursday, Dr. Stinespring, Dr. Young, and Mr. Wallace participated in an informal testimonial symposium—each of them speaking on the subject "Aids Toward the Deepening of Our Life with God." The day of Retreat was concluded with Holy Communion as a time of renewed consecration of each man to his spiritual calling and ministerial vocation. By general consent, the Retreat was a high moment in the lives of us all. There was a sense of being one body in Christ and severally members one of another.

With the Faculty

Dr. WALDO BEACH had an article entitled "Basis of Tolerance in Democratic Society" appearing in *Ethics*, published by the University of Chicago Press. A series of four articles on "The Certainties of Life" appear in the spring and summer issues of *The Woman's Press*, the national magazine of Y.W.C.A. Dr. Beach also preached in the Duke Chapel, Sunday, April 27.

Dr. JAMES CANNON, III, attended the meeting of the Fellowship of Professors of Missions at Hartford, Conn., on May 9, 10.

Dr. KENNETH W. CLARK taught in the Chattanooga School for Christian Workers in March. While in Chattanooga he preached at the First Methodist and Centenary churches. He addressed the Phillips Brooks Club in February, and the Lutheran Men's Fellowship in March, on the recent Revised Standard Version of the New Testament. He led in a Good Friday meditation in the University Chapel, and preached on Easter at the Mt. Sylvan Methodist Church. He attended the opening of the Byzantine Art Exhibit in Baltimore, presented by the Walters Art Gallery, where Greek New Testament manuscripts from the Duke Divinity School are now on display.

Dr. JAMES T. CLELAND lectured at Bryn Mawr College on March 15 and at Davidson College on March 25.

In addition to his regular ministry at Duke University Chapel he has preached at the following schools and universities during the spring and winter: Harvard University, Princeton University, Smith College, Wesleyan University, Mt. Holyoke College, Bryn Mawr College, North Carolina College for Negroes, Abbot Academy, Asheville School for Boys, Phillips Exeter Academy, Bradford Junior College, Taft School, the Masters School at Dobbs Ferry, and Chatham Hall, Virginia.

Dr. Cleland has preached sermons to several church congregations also during that time. Among the churches included were the Presbyterian churches of Asheville and Durham; Myers Park Baptist Church, Charlotte; the Germantown Unitarian and others.

Dr. ROBERT E. CUSHMAN was the principal lecturer in March at the Conference on Religion at Washington and Lee University, giving three lectures on the general theme "The Crisis in Our Time."

Professor H. E. MYERS was recently elected president of the College Teachers of Religion in North Carolina. The annual session was held at Greensboro College. The association is planning to in-

vite to its next meeting teachers from the states of Virginia, South Carolina and Georgia, in order to form a regional group in the southeastern area. It is also possible that this regional association may affiliate itself with the National Association of Biblical Instructors. Professor Myers has been a teacher of college students in the field of religion for some twenty years, and is thoroughly conversant with the trends in this field of learning.

Professor Myers is the preacher at Louisburg College Commencement this year.

Dr. GILBERT T. ROWE taught in training schools at Lincolnton, Albemarle, and Raleigh; addressed a gathering of pastors and prospective students for the ministry at Salisbury; preached for Rev. J. A. Russell in Grace Church in Wilmington, from Palm Sunday through Easter; and delivered the District Conference sermon at High Point College on the evening of May 4.

Mr. J. J. RUDIN, II, spoke to the Durham Baptist Ministers' Association at their February and March meetings on "Oral Reading and Public Worship."

From February 4th through the 7th, Professor H. SHELTON SMITH delivered a series of four lectures at Austin Presbyterian Theological Seminary under the general theme, *Faith and Nurture in Contemporary Protestant Thought*. On April 11th, he read a paper before the American Theological Society, which met at New York, on the subject, *Christology and the Kingdom of God*. He presented a paper on the subject, *Resurgent Fundamentalism*, before the Baptist Book Club, Chapel Hill, on April 21. The spring number of *Christendom* carries an article by Professor Smith under the title, *Conflicting Interchurch Movements in American Protestantism*.

Professor H. E. SPENCE attended a meeting of Professors of Religious Education and selected seminary students at Nashville, Tennessee, recently. Dr. Spence has been elected to serve as Dean of the Pastors' School to succeed Dr. J. M. Ormond. He was the dean of that institution for ten years during its earlier years. He wrote the Church School Rally Day program, entitled "Stalwarts of the Faith," for the Methodist Church Schools of North Carolina.

Professor W. F. STINESPRING delivered the principal address at a dinner at the Faculty Club of New York University on March 3 in honor of Professor Henri C. Olinger, head of the Department of Romance Languages of New York University. Dr. Stinespring attended the meetings of the North Carolina College Teachers of Religion on March 14 and 15 in Greensboro, North Carolina, and of the American Oriental Society on April 15 and 16 in Washington, D. C.

He has given talks on the Palestine question to the following organizations: Polity Club of Duke University, February 18; Lutheran

Brotherhood of Durham, March 12; Rotary Club of Siler City, N. C., April 21 (luncheon meeting); Baptist Book Club, Chapel Hill, N. C., April 27 (evening); Youth Fellowship of First Presbyterian Church, Durham, May 7.

Dr. FRANKLIN W. YOUNG taught a course in the Bible for laymen of the Franklinton Baptist Church, Franklinton, N. C., for five nights from Monday, April 28 through Friday, May 2. He also spoke at the fifty-seventh anniversary service of the Orange Grove Baptist Church, Durham, N. C., on Sunday, May 18.

The Pastors' School and Rural Institute

Owing to the demand made upon Duke University by the United States Government in the matter of training members of the armed forces, the institutes for the training of ministers and other church workers could not be held at Duke during the years of the war, and the summer immediately succeeding the cessation of hostilities. These institutes, through the gracious hospitality of President L. L. Gobbel, were held at Greensboro College during that period, with the exception of one year when it was deemed inadvisable to undertake to hold them at all. The one drawback to the success of the institutes at Greensboro was the lack of space for entertaining those who wanted to attend.

It was, therefore, a matter of rejoicing when the Boards of Managers of the Pastors' School and the Rural Church Institute, learned that the Duke campus would again be available for the entertainment of this school. So back to Duke come these delightful sessions for the days including June 2 and 6. An interesting program consisting of lectures, class sessions, play and recreation has been provided.

Information is being sent to all interested parties with bulletins setting forth in detail the program for each day. The instructors with their subjects are: Dr. E. S. Brightman, "Philosophy of Religion"; Reverend Leon Couch, "Alcoholism"; Dr. Ollie E. Fink, "Friends of the Land"; Dr. Elliott Fisher, "Rural Church"; Dr. C. W. Iglehart, "Missions"; Dr. John Knox, "The Meaning of Christ"; Dr. Edwin Mims, "Spiritual Values in Victorian Literature"; Mrs. W. R. Reed, "Vacation Church Schools"; Reverend J. J. Rudin, "Speech and Scripture Interpretation"; and Miss Ethelene Sampley, "Visual Aids in the Work of the Church." Other lecturers, including Dr. Russell Lord, will appear as platform speakers, in addition to one platform appearance each of the above named instructors.

It is expected that the largest crowd in the history of the school will attend these sessions.

Book Reviews

Finding God Through Christ. Charles Edward Forlines. New York-Nashville: Abington-Cokesbury Press, 1947. 207 pp. \$2.00.

Has the Abington-Cokesbury Press a penchant for publishing volumes under misleading titles? Or, have I just been unfortunate in the two which most recently passed through my hands, in which the purchaser would have been deceived by the titles? This book is neither a meditation on nor a discussion of "Finding God Through Christ"; no single chapter bears that name. It was chosen by the author's widow and while it may be, and probably is, a valid description of the author's spiritual life, it is a misnomer when applied to a volume, which contains historical essays such as "Higher Criticism" and "The Messages of Amos and Hosea." The friends of Charles Edward Forlines, of Westminster Theological Seminary, contributed a sum of money to have some of his sermons and addresses published; the book comprises fifteen of these, some of them being baccalaureate utterances to theological graduates. As an introduction there is a gracious and enlightening appreciation. Friends of Dr. Forlines will wish to own the volume.

JAMES T. CLELAND.

The Making of a Preacher by W. M. Macgregor, which was favorably reviewed in the BULLETIN, November, 1945, has now been published in this country by the Westminster Press for \$1.00.

The United States and the Near East. E. A. Speiser. Cambridge, Mass.: The Harvard University Press, 1947. xvi + 263 pp. \$2.50.

It is seldom indeed that a book on any subject is as good as this one. And when one considers that the author discusses the Palestine problem at some length and manages to present a well rounded and fair picture, one's admiration increases. How did he do it? In the first place, Speiser knows the Near East as do few Americans. He knows the ancient times because he is such a good archaeologist. He knows the modern times because he is such an intelligent and fairminded observer. While he was digging in the earth and studying archaeology, he was also looking around him and studying living history and living human beings.

A few words about plan and content are in order. Part I portrays "The Background," making use of the author's unrivalled knowledge of the past. Part II, "The Recent Near East," brings the history down to the present, country by country. Part III, "Problems of the Present and the Future," is the longest and best part; for it is here that the author shows his great fairness and his deep understanding of the human problem. A brief appendix of well chosen "Suggested Reading" concludes the book.

When students and friends ask me for the best book on the Palestine problem I shall now recommend this one. The fact that it surveys the entire Near East is an advantage, for Palestine is best understood as a part of a whole. Incidentally, I am delighted that Speiser stuck to the term "Near East" instead of succumbing to the current usage of the very questionable "Middle East." Speiser's only foible, so far as I can see, consists of a few curiously pedantic transliterations. But even the great must have their weak moments.

W. F. STINESPRING.

Revelation in Jewish Wisdom Literature. J. Coert Rylaarsdam. Chicago: The University of Chicago Press, 1946. xi + 128 pp. \$3.00.

This little book is an expression of the theological wave in Biblical study so evident at the present time. In it there is much more concern for "interpretation" than for critical questions. One takes it up expecting a certain timeliness. But the reviewer, perhaps through some fault of his own, could not find timeliness or any special claim to distinction.

Chapter I introduces us to "The Context of Hebrew Wisdom," i.e., the older Wisdom Literature of Egypt and Babylonia. It is shown that "Hebrew wisdom fits into its context." Chapter II, "The Nationalization of Wisdom," shows the development of a specifically Hebraic wisdom bound up with the Law. Chapter III, "The Hope of Wisdom," treats of the "optimistic" or orthodox books such as Proverbs, Ben Sira, Wisdom of Solomon and IV Maccabees, the last two, of course, being able to bolster their optimism by reference to a post-mortem existence. Chapter IV, "The Transcendence of Wisdom" treats of the "pessimistic" or unorthodox books like Job and Ecclesiastes. The function of clearing away rubbish to make way for later developments is stressed. Chapter V, "Wisdom and Spirit," paves the way for the author's "Conclusion" (Chapter VI) that "the Spirit," which gives "a living Word, a Divine Wisdom," rather than a book or an institution, should be the basis of authority in religion.

The work seems to the reviewer brief, dry, immature and replete with ostentatious quotations from French and German like a thesis or dissertation. It is also badly proofread and considerably overpriced.

W. F. STINESPRING.

White Man—Yellow Man. Arva C. Floyd. New York and Nashville: Abingdon-Cokesbury Press, 1946. 207 pp. \$1.75.

The author of this compact and useful little book is professor of Missions and Oriental History in Candler School of Theology of Emory University. He states his purpose is "to sketch in a few bold strokes and in outline fashion the picture of the Yellow Man of history, mainly the Chinese and the Japanese, to recount some of the more important features of the impact which the West has made upon him, and to see how he has reacted to the stimulus."

The book closes with a challenge: "Need the story of *White Man—*

Yellow Man always be burdened with prejudice and blotched by war? With understanding and tolerance can they not work out their separate destinies in peace?"

There seems to be some needless repetition of material in the first half of the book and the general impression is scrappy, but on the whole the author has done a good job.

JAMES CANNON, III.

Methodist Union in the Courts. Walter McElreath. New York and Nashville: Abingdon-Cokesbury Press, 1946. 318 pp. \$3.00.

The author of this valuable collection of Methodist historico-legal material was retained by the Methodist Church in the litigation over the union of American Methodism. The book should become a standard reference in the field of church union. The more important testimony and arguments are given, together with the pertinent documents and decisions of the courts. An intelligible and readable description of the case makes it clear to the layman, as well as to the historian and lawyer. It is fortunate that this authentic compilation has been made so close to the time of the events and by one of the participants best qualified to render this particular service. There is an introduction by Bishop Clare Purcell. Judge McElreath and the publisher are to be congratulated on this volume.

JAMES CANNON, III.

Toward a United Church. William Adams Brown. New York: Charles Scribner's Sons, 1946. Pp. 264. \$2.50.

The author of this book will probably go down in history as America's greatest theological exponent of the Ecumenical Movement prior to 1940. This was undoubtedly the culminating interest of his career. At the time of his death, in 1943, the present work was only partially finished, and his friend, Samuel McCrea Cavert, completed the manuscript for publication.

In no other single volume will one find the complete story of Ecumenical Christianity for the past three decades. Beginning with the World Missionary Conference at Edinburgh (1910), Dr. Brown unfolds the many-sided course of events which, in 1939, culminated in the provisional organization of the World Council of Churches. Contributing to this ultimate result was a long series of world conferences, including those meeting at Jerusalem (1928), Stockholm (1925), Lausanne (1927), Oxford (1937), Edinburgh (1937), Madras (1928), and Amsterdam (1939).

Owing to the coming of World War II, the World Council has been forced to remain on a provisional basis. Nevertheless, it has meanwhile grown in strength and influence. By May 15, 1946, ninety-three churches in thirty-three countries had signified their wish to unite with the Council. A World Assembly of these churches will meet at Amsterdam in the summer of 1948, the general theme of which will be *Man's Disorder and God's Design*. At that time the Council expects to assume permanent form.

Two features greatly enrich the book: a series of historical documents marking the growth of the Ecumenical Movement, and a carefully chosen bibliography.

H. SHELTON SMITH.

Conscience on Stage. Harold Ehrensperger. New York-Nashville: Abingdon-Cokesbury Press, 1947. 238 pp. \$2.00.

A splendid book in that ever-growing field of church interest and activity, religious drama. Mr. Ehrensperger writes out of years of experience, backed by success. There may be much of theory in his book, but it is a theory which he has put into practice. He knows that the theories will work—he has tried them.

The one objection offered to the book is trivial. The author is rather inept in the selection of his topics. His chapter headings are apparently studied and smack of smartness. They would have been much more effective and intelligent if they had been couched in conventional terms.

With this slight criticism, one hastens to state that the book is one of the most complete and interesting treatises yet published in this field. It is not only well-written, it is complete in all significant details. Definite directions are given without a sense of being weighted down with details. The writer or director of amateur dramatics will find the book of invaluable service. The appendices contain several items of unusual worth. A model constitution for a drama group in a local church is given. A list of dealers and manufacturers of stage materials and equipment is furnished. But the thing of most value is one of the best selected lists of books in the various phases of the work yet compiled. The reviewer has seen no such complete bibliography in any other book.

The author is slightly unfortunate in the selection of his model plays and worship programs. They are not on a par with the remainder of the book.

H. E. SPENCE.

Religion on the American Frontier, 1783-1840. Vol. IV: *The Methodists.* William Warren Sweet. Chicago: The University of Chicago Press, 1946. Pp. ix, 800. \$10.00.

Dr. Sweet's last twenty years of research and writing have done much to advance the study of American church history from a relatively minor rank to an enviable place in the world of scholarship. His zestful search for neglected documents and his impetus to a source-based interpretation of ecclesiastical-cultural movements have served the church and her graduate trainees well. A number of these are justly and graciously recognized, in the editor's preface, for their scholarly assistance to this and other like projects.

The current volume is the fourth in a series that puts in documentary perspective the frontier role of Baptists, Presbyterians, Congregationalists, and Methodists. With a procedure similar to that of the previous

studies, Part I gives a concise, carefully grounded resume of Methodist transplantation to America, post-Revolutionary organization, church polity, and growth to 1850.

The second part, pp. 73-730, illustrates from representative documents, official and personal, the workings of frontier Methodism. Perhaps no two people would agree on the materials that should go into such a source-book. Professor Sweet has edited, with illuminating notes, a varied sampling within a limited range of major categories. The resulting continuity and coherence are manifestly superior to the more dazzling "fragmentation" method of selection.

Journals, Conference Records, and Letters predominate. There is instructiveness in the very diversity of interest and significance found in such journals as those of Bishop Whatcoat, Benjamin Lakin, and James Gilruth. Even the prosaic sections—and they are plentifully in evidence—have their surprises, whether for the pastor and his family, or for the student of church history. The Edward Dromgoole letters, 1778-1812, edited from the University of North Carolina Historical Manuscript Collection, are fascinating doorways to a better appreciation of circuit riders and expanding Methodism—particularly in the South and Mid-West. For these hardy wrestlers with Satan, spreading the Gospel becomes engrossingly interspersed with confronting "many Baptists, & Presbyterians, who have fill'd the Peoples heads with Predestination." They also have some difficulties in securing warm clothes for fractious climates, financing children in college, and warding off attacks of "Ohio fever."

Other records show the Methodist transcendence of regional salvation; the implacable evidence that even Conference Records can serve the Lord's will; and the certain, if not equal, claims on a Christian's attention of Church Trials and Publishing House activities. Frontier Deeds, Circuit Plans, and Camp Meeting Rules could hardly have been left out of such a book. Too many sermons and exhortations have been. But the brief ones included are rich in frontier atmosphere.

The Bibliography is meticulous to an almost unprecedented degree in its arrangement of categories such as Manuscripts (theses included), Official Documents, Periodicals, Autobiographies, and Secondary Books; most of these with an invaluable organization of library holdings by states and institutions comprised within them.

The price of the book is high. Or is it? For here are over 700 pages of evidence that the truth—historical truth at least—is stranger than fiction, and much more interesting! Perhaps not purchasing several volumes of "current sermons" and preaching one's own, refreshed at times with memories from this rich heritage, may help to finance this acquisition. If early Methodists could make such history, later ones ought at least to read it. I have a feeling that the Baptists, Congregationalists, and Presbyterians should, also—and I think they will.

RAY C. PETRY.

The Duke Divinity School

BULLETIN

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O Lord, our God, who hast vouchsafed to gather us from our several places, and restore us once again to the goodly fellowship of this school, enable us all this year through, so to bear ourselves among our brethren as that Thy name may be honored and Thy will be done. Awake in us such a love to Christ as that, seeking first his kingdom, we shall be confident of his goodness to supply all else that is needful. So do Thou preserve us, O Lord, from all vainglory and self-seeking and thine shall be the praise, world without end. Amen.

ROBERT E. CUSHMAN

THE DUKE DIVINITY SCHOOL BULLETIN

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Bulletin Briefs

The BULLETIN welcomes Dr. Harold Augustus Bosley as the new Dean of the Divinity School. Dean Bosley comes to Duke from Mt. Vernon Place Methodist Church, Baltimore, Maryland, where he has been pastor since 1938. The following facts concerning him and his family are condensed from *Prominent Personalities in American Methodism*: Born in Burchard, Nebraska, the son of Augustus Merrill and Etta Sinclair Bosley. Married to Margaret M. Dahlstrom, July 21, 1928. There are four children, three boys and one girl.

Dean Bosley was graduated from Nebraska Wesleyan College in 1930 with the A.B. degree. He received his B.D. degree from Chicago University in 1932, followed by the Ph.D. degree in 1933. He was given the honorary degree of D.D. by Nebraska Wesleyan College in 1942. He belongs to the following honorary fraternities: Pi Kappa Delta and Pi Kappa Phi. He was Professor of Philosophy and Religion at Iowa State Teachers College for three years. His publications include: *The Quest for Religious Certainty*, *The Philosophical Heritage of the Christian Faith*, and *On Final Ground*.

The BULLETIN congratulates the Divinity School and its friends upon the securing of Dr. Bosley as Dean. He brings something to the office which hitherto it has not had, viz. experience in the pastorate. The former deans of the School were eminent scholars and writers, but not one of them had experience to any great degree in the actual workings of the ministry. Dean Bosley is not only a recognized scholar, a noted preacher, and a writer of significant books, but he has held one of the great pastorates of the church. Thus he brings a well-rounded experience which none of his predecessors had. The BULLETIN bespeaks for him hearty co-operation and predicts for him notable success.

In lighter vein, the BULLETIN calls attention to the fact that the date of Dr. Bosley's birth was omitted from the vital statistics given in *Prominent Personalities in American Methodism*. He is just forty years of age; height, six foot three inches; weight, 215 pounds. A few weeks ago he flew from Baltimore to Chapel Hill by private plane. Someone gave him a ride to Durham. His benefactor kept eyeing the splendid physique of the Dean and finally blurted out: "Excuse my curiosity, but are you one of Coach Wade's football players." He looks every inch the part. In fact he played tackle three years in college.

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Readers of the BULLETIN and especially alumni of the Divinity School will be interested in the following statement concerning Bishop Paul N. Garber, former Professor of Church History in the Divinity School and later Dean. On Tuesday, June 17, the Republic of Poland conferred the decoration *Polonia Restituta* upon Bishop Paul Neff Garber of the Geneva Area of the Methodist Church. The ceremony of decoration was held at Belvedere, the White House of Poland.

In giving the decoration, *Polonia Restituta*, the highest given by Poland, President Bierut spoke of the contributions made toward Polish-American friendship by Bishop Garber, of his relief activities, and his moral and spiritual leadership in the rebuilding of modern democratic Poland out of the ruins of the war and Nazi occupation of Poland.

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The Editorial Board of the Union Seminary *Quarterly Review*, New York, has asked the BULLETIN for permission to print Dr. Paul Lehman's article, "The Direction of Theology Today" in its November issue. Dr. Lehman delivered that lecture to the Duke Divinity School on December 5, 1946, and the BULLETIN published it in the January, 1947, issue. Request granted.

* * *

The Very Reverend J. Hutchison Cockburn, D.D., Chief Director of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches, Ex-Moderator of the General Assembly of the Church of Scotland, addressed the Divinity School on Thursday, May 1, 1947, in York Chapel. His subject was, "The Prospects of the Churches in Europe." He had lunch with the faculty and afterwards answered the informal questions of a group of students for over an hour. Dr. Cockburn is Bishop Garber's next-door neighbor in Geneva, Switzerland.

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The BULLETIN gladly makes note of the promotion of two of its faculty to the rank of Assistant Professor. They are John J. Rudin,

II, of the Department of Homiletics and Franklin W. Young of the Department of New Testament.

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A recent letter from Dr. Charles T. Thrift, Professor of Church History and Vice-President of Florida Southern College, gives an interesting account of an alumni meeting which was addressed by Dr. Elbert Russell, Dean Emeritus of the Duke Divinity School. In closing his interesting letter, Dr. Thrift asks as to the identity of the persons in charge of the BULLETIN. He says: "We would at least like to know if we are to address the editor, 'My dear Madam.'"

For Dr. Thrift's information, and for all who are interested, the BULLETIN is edited by a committee composed of Prof. H. E. Spence, Chairman, Profs. J. T. Cleland, Robert E. Cushman, and Ray C. Petry. The first named is largely responsible for collecting the material, but the work is divided among the various members of the committee who gladly assist him. With this information in hand, Dr. Thrift may use his own judgment as to how to address the BULLETIN management.

* * *

Reverend E. Benson Perkins, a distinguished British minister and delegate to the Ecumenical Methodist Conference held at Springfield, Massachusetts, made a recent visit to North Carolina and Duke University.

In addition to being chosen as one of the representatives of the British Methodist Church to the Springfield Conference, Mr. Perkins holds at least two positions of heavy responsibility in the Church. He has the high honor of being elected President of the British Methodist Conference for the next year. He is also Minister of Chapel Affairs for the British Methodist Church. With offices and a large staff of assistants at Manchester, England, his major responsibility at present is to rebuild church houses which were destroyed during the war. There are thousands of them in cities and villages.

Wishing to see some of the best churches in the United States while in this country he asked Bishop Ivan Lee Holt, Chairman of Arrangements for the Ecumenical Conference, to direct him to the area where within a few days he might see some of the best rural and town churches. Bishop Holt told him he should come to North Carolina to see the churches that have been built in the country by aid of the Duke Endowment funds.

As a guest of the University, Mr. Perkins spent four days here. While in North Carolina he visited quite a number of the Duke Endowment country churches of various types and seemed to be most favorably impressed by them. A letter from him since leaving

the University includes the following sentences: "The visit to North Carolina was interesting and illuminating. I shall always be thankful for all that you made possible. Please accept this as a poor expression of my thanks to be extended when I am able after getting back to England."

* * *

The BULLETIN notes with great regret the passing of Dr. Holland Holton, Head of the Department of Education of Duke University and Director of the Summer School. Dr. Holton was especially interested in the Divinity School and was largely instrumental in launching and promoting the College Crusade Drive in which the Divinity School is to share. Dr. Holton died in August. His funeral was held in Duke Chapel and Professor H. E. Myers of the Divinity School Faculty was in charge. Another Divinity School professor and long-time friend of Dr. Holton, Professor H. E. Spence, delivered the funeral eulogy. The Divinity School, as well as the entire University, greatly deploras Dr. Holton's untimely death.

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The BULLETIN also notes with regret the death of Professor A. T. West of the English Department. Professor West was once connected with the work of the Divinity School in the capacity of instructor of speech. He was also well-known by his connection with the Christmas pageant which has been given for many years in the University Chapel. His funeral was conducted by Prof. J. T. Cleland of the Divinity School, assisted by Prof. H. E. Spence.

* * *

The Rev. George B. Ehlhardt, librarian of the Duke University Divinity School Library, has recently been appointed Chairman of the Committee on Theological Bibliography under the American Library Association. The Rev. Mr. Ehlhardt was asked to serve as chairman of the group by Dr. Dorothy Vetter, Chairman of the Religious Book Section of the American Association.

"The principal function of the group will be to advise colleges, universities and public libraries of the best religious literature," the Rev. Mr. Ehlhardt stated recently. They will also build bibliographies for the guidance of libraries and institutions which do not have religious subject specialists, and will work in close cooperation with the Religious Publishers Group in New York.

Other members of the committee include Miss Constance Ewing, Library Association of Portland, Oregon, and Dr. Robert F. Beach, librarian of the Garrett Biblical Institute of Evanston, Illinois.

During the past summer the Rev. Mr. Ehlhardt spoke before the American Theological Library Association at Louisville, Kentucky,

on the subject "The Extension Services of Theological Libraries" and before the American Library Association at San Francisco on "Theological Bibliography."

* * *

Attention is called to the statement of the establishment of the H. H. Jordan Foundation on behalf of the Duke University Loan Library. Mr. Jordan, one of the outstanding ministers of North Carolina Methodism, was a staunch supporter of Trinity College and Duke University. Four of his children were graduated from Trinity. One, the Reverend Frank Jordan, is a graduate of the Duke Divinity School. Another, Dr. C. E. Jordan, is Vice-President of the University. The BULLETIN takes pleasure in publishing this welcome announcement.

The Church as Shepherd*

By DEAN H. A. BOSLEY

I

Most citizens of the twentieth century are so far away from the pastoral life in which the shepherd was a vital figure that it is easily misunderstood when applied to the Christian Church. We do not, thereby, mean to imply that people are sheep. Most emphatically, we are not urging them to have sheepish reactions in these dangerous days. A quick glance at the actual life and work of the shepherd will explain why it is neither quietistic nor inappropriate to use it as a symbol of the work of the church today.

The job of the shepherd was a most necessary, exacting and dangerous undertaking in ancient Israel. As outlined in Ezekiel, his work includes such strenuous undertakings as searching for lost sheep, driving off dangerous animals, and coping with thieves. In John, the same strenuous life is portrayed. The shepherd was to protect his fold from robbers, lead the sheep to proper pasture, and defend them against dangers. It is understandable that the job of shepherd should rank high among difficult and honorable tasks. It called for understanding, shrewd, skillful, self-reliant, courageous men. You may be sure, no Hebrew thought of looking down on the profession after David, the shepherd boy, became the great King of Israel!

It was inevitable, therefore, that the word shepherd should be used freely in a metaphorical sense. When Ezekiel wanted to denounce the priests who deserted their people, he called them "false shepherds." When he wanted to interpret the work of God in a warm, moving symbol, he called Him "the Good Shepherd" who gathers His scattered, lost and starving sheep to a place of safety. The one psalm everybody knows, begins, "The Lord is my Shepherd I shall not want. . . ." When Jesus describes his relationship to his disciples he says, "I am the good Shepherd and know my sheep and am known of mine." And when he anticipates the glorious victory of his cause, he likens the triumphant Kingdom to one flock under one shepherd.

So, when we liken the church to the shepherd, we are not mapping out a serene and easy task! We are laying out a three-fold responsibility: (1) The church has the tremendously important re-

* Address delivered at opening of Duke Divinity School, September 23, 1947.

sponsibility of understanding and promoting the general welfare of all men; (2) the church has the inescapably dangerous responsibility of leading, protecting, combating evils of every sort that threaten the general welfare of men; (3) the church must lead its tired, torn, and quarreling peoples toward the fold of the spiritual unification of the world.

II

As the church desires to be a good shepherd, it will seek the general welfare of all men. The world is its field, its charge, its responsibility. Nothing human is alien to it. Every common task is "afire with God." It will regard all men—not just professing Christians—as belonging to the fold because they are God's people, "The Sheep of His pasture."

So far from being outmoded, the Christian faith is probably better prepared than any other part of our civilization for this new age of internationalism into which we have been thrust by the relentless forces of history. The clear intent of its message and the equally clear unfolding of its mission in history stamp it as internationally minded, in the highest and best sense of that term.

One of the longest steps toward internationalism or universalism was taken by the prophets of ancient Israel in their belief that one God, a God of justice and righteousness for all men, controlled the destinies of all people. That vision of God, insisted upon seven hundred years before Christ, has been one of the touchstones of Jewish-Christian ethics from that date to this. It visualizes a universal God, one God whose will is seen in nature, history, and in human destiny. He is not the peculiar possession of any one people. He is the creator and preserver of all peoples everywhere who turn to Him. Would God that even now the Christian Churches dared to draw the proper ethical implications from this idea of God!

Another step is the insistence that the ideal of the brotherhood of man must be treated not as a fancy but as fact. It is reality-thinking, not fantasy-thinking, to adopt Freud's terminology. Fortunately, the scientists are helping us make this point now. No biologist denies the basic physiological likeness of all men. No psychologist seeks to deny that men have potentially the same equipment, the same needs, the same desires. We ask of life the same general reward, regardless of who or where we are. There is a basic oneness among all men. Those of us who believe in the brotherhood of man raise this question: Are we going to be able to bring to birth in the thought and the plans of men the ethical and logical conclusion to this basic oneness we find in mind, body, and social relationships? Are we going to be able to bring into realization through the institutions and cre-

ative social planning this oneness, the foundation of which is so firmly laid in body, mind, and society? The ideal of the brotherhood of man is no beautiful day-dream projected on the rosy clouds of an intangible future. It confronts us and the world in which we live as the one great and good fact upon which we can proceed as we move into an otherwise ominous future. Like the pearl of great price, it is at hand; like the Kingdom of God, it is growing all around us, even within us! As one writer in the Old Testament has put it, "Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother . . . ?" There is the problem, and grapple with it we must if we would survive the age in which we live. "Why do we deal treacherously every man against his brother . . . ?" The answer we give to that question will determine in large measure the course taken by human history in the immediate future, and if we get the wrong answer, there will be no human history in the distant future!

A third great contribution of religion to internationalism is the world-mission of the Christian religion which as much as anything else has served to awaken us to the reality of the unity of the whole world. One glance at any map showing the extent of the missionary programs of the Christian Churches will reveal, not a parochial concern, but a world-wide undertaking. In simple truth, despite its deplorable concordats with nationalism, the Christian Church, as a whole, has a most impressive record for internationalism. Consider it in geographical terms if you want to get some nature of its sweep in human history. Palestine, Greece, Rome, North Africa, Europe, North America, South America, Asia, every continent and most of the islands of the Seven Seas—this is the home, the world-parish of the Christian Church. Consider it in human terms: every shade of color, every language and almost every dialect have known the name of Christ and heard the invitation to share in the creation of his Kingdom on earth. So far from being a paper-internationalism, you can feel it as a living reality in the corporate life of the church itself. At any general conference of the Methodist Church, for example, there will be representatives from every corner of the globe and from every race known to man. They will meet together to think, plan and act as a world Christian Church.

When the World Council of Churches holds its first meeting, every portion of the family of God will be represented. In fact, one of the most impressive things about the World Council of Churches which is taking form these days is that it will include at least two-thirds of all of the professing Christians of the world. Many decades will elapse before it becomes the powerful world voice it is destined to be, but a good start has been made and, with the continued support

of the great church bodies of this and other countries, it cannot fail. It is already grappling with problems of meeting human need on a world-wide scale, the spiritual reconstruction of Europe, training new Christian leadership for the evangelization of Europe, helping in many ways to make the church a more potent instrument for good in public affairs. It points to the day when the creedal and racial divisions in Christian Churches will belong to the past, when there will be no "national" churches, even in name, but all will be truly international in character and program.

The church, then, is the Good Shepherd when it tries to take care of all of its sheep, all of God's people. For it must never forget that it is the humble servant of God. This fact was driven home with the greatest possible eloquence by the stumbling words of a native chieftain by the name of Jason on an island in the South Seas. He and his tribe—all Christians—had built a chapel commemorating the sixteen hundred American men who had fallen in battle there. As Jason presented the chapel to the American chaplain he said, "We want tell you all people that we fella belong Solomon built this church because we want thank you. Now we give this church you. But this church no belong you and me. This church belong God!"

III

Who can doubt that, as the church seeks to be a Good Shepherd, it has a vitally dangerous responsibility? For, as champion of the welfare of all men, it has arrayed against it all the evil forces known to man and society. Few people question the worth and the need of the philanthropic and educational institution of the church now, though they were fought tooth and nail when they were inaugurated. Our hospitals and homes, our orphanages and schools, are inseparable parts of the church life now. But when the church throws its resources against the many enemies that either openly or secretly threaten the spiritual welfare of its people, it encounters all sorts of opposition and enmity. Like its Master, the church has found and will find itself despised and rejected by some men because of its very determination to be the spokesmen for all needy peoples.

We know who the open enemies of the human spirit are. We have been locked in mortal combat with them for a long time now—and the end is not yet.

Tyranny—that foe of the free mind, the inquiring spirit, the clear conscience, and the individual commitment—we have met incarnate in Neroes and Hitlers since the days of Peter and Paul. There can be no compromise with it whether it comes to us with clenched fists and bald threats or with outstretched hands and comfortable invitations to let it do our thinking for us. God-given abilities like reason

and conscience cannot and must not be surrendered to the management of anyone else no matter how wise or good he may seem to be.

Slavery is another open foe. When the ideal of brotherhood began to take form in Christian thought and life, the end of slavery was assured. Much has been accomplished by and through the church toward this end. But the work is far from finished. We are learning now that no man is really free until he can face the future with reasonable confidence in the welfare of himself and those dependent upon him. Although legal enslavement is a thing of the past everywhere, many of its most damaging aspects live on in institutions and conventions that are determined to preserve the fruits of discrimination without losing the appearance of equity.

As Bishop Shaw of the Central Jurisdiction of the Methodist Church told the Preachers' Meeting of Baltimore, "You have done the really big thing for my people when you set us free. Now all we want are some little things like a place to build our homes, and jobs, and schools, and a chance to live like other people." Thank God, he eased the burden that crushed upon his hearers by smiling as he spoke those words! Little things! A place to build their homes! (We white people of Baltimore have hounded a Negro housing project from one suburb to another, wanting the Negroes to have good homes all right, but not in any known place!)

Poverty is another open foe of the human spirit. It will gnaw away at a man's self-respect and self-confidence like the waves eat away rocks on a shore. It makes no difference whether it hits a family in the South, the North, the East, or the West. It is the same whether the man is a minister, or dentist, or a laboring man. During the depression of the early thirties, a play was presented on the New York stage which portrayed a dentist starving because all about him people who needed his services had no money with which to get them. One after another his clients—his livelihood—went into the soup-lines of the city. The dentist's pride would not let him do that. Finally in desperation, he turns his eyes to the heavens and prays, in effect, "Oh God, haven't you any use for me at all?" Poverty does that to men.

And it does even worse things to children! The YMCA of Baltimore started a day camp for underprivileged boys a few years ago. I recall taking some boys out to it one lovely morning in June. They were from the slums of the city and were fascinated at the prospect. They said little as the green and rolling countryside of our beautiful state sped by. When we got to the camp, we heard the shouts of other boys at play all over the place. Some of the boys from my car disappeared like a flash, but one hung back, just looking. Finally I said to him, "It's all yours for the day. Have a good time." He

asked with a voice of unbelief, "Can I run anywhere, Mister?" Then for the first time, I think I really saw and heard the slums of Baltimore! I got the "feel" of his daily life as never before: crowded home, streets for playgrounds, little gangs gathering here and there to be dispersed by the police. What a contrast it was to the broad vista of a countryside on which he could do what he pleased!

The Christian Church cannot and will not make peace with poverty. If the struggle against it must go on for ten thousand years, it will go on until victory is won, until the good earth becomes a place of plenty for all of the children of God. Even to think of stopping short of this is blasphemy against God and Man.

War is the fourth member of this quartet of open enemies of the human spirit. Involving as it does the conscription of body, mind and spirit for the purposes of destruction, it is evil. If it be not evil, then nothing is or can be evil. All our justifications of it, whether facile or just frenzied, get their answer in the simple unanswerable fact that all the goods of life are impoverished by it and all of the evils of life are multiplied by it. Though a church—even a great church—changes its verbal statements about war from condemnation to quasi-approval, it cannot change this fundamental human fact about the nature of war itself.

How long is it going to be before Christian Churches take seriously the condemnation of war which comes from the men who know it best? General Eisenhower speaking at Ottawa, Canada, in January, 1946, said, "War is always negative. The best we can do is get rid of it. . . . I hate war as only a soldier who has lived in it can, as one who has seen its brutality, its futility, its stupidity." When this great General was receiving an honorary degree at Boston University in February, 1946, he said, "I have been classed as a rather risky chance-taking person, and I venture to make a suggestion. Why doesn't Dr. Marsh (President of Boston University), and the president of every great university in the world, teach his people to put people in my profession permanently out of a job?"

Until today, only Christian pacifists dared call for the immediate and absolute abolition of war as an instrument of national policy. Now, all this has changed. General MacArthur stirs the conscience of the world with his impassioned plea for the abolition of war. President Robert Hutchins of the University of Chicago has stated our task with terrifying simplicity, "There is no defense against the atomic bomb . . . we shall have to beat war . . . we cannot beat the atomic bomb, therefore we must beat war." When Mr. Bernard Baruch presented the American plan to internationalize atomic power to the Atomic Energy Commission of the United Nations on June 14, 1946, he began with these ominous words, "In the elimination of war lies our solution. . . . Let this be anchored in our minds: Peace

is never long preserved by weight of metal or by an armament race. Peace can be made tranquil and secure only by understanding and agreement fortified by sanctions. We must embrace international cooperation or international disintegration."

Testimonies like these make us realize that the Paris Peace Pact to outlaw war may have been a faulty instrument but it was looking in the right direction. What it tried to do must finally be done or we perish at our own hand. Consequently, we are but stating a truism when we say that the Christian Church cannot rest until war is no more! Our testimony against it must be firm, unequivocal, and strong!

Unfortunately, not all of the enemies of the flock of the Good Shepherd are as easily spotted as tyranny, slavery, poverty, and war. There are others and they deserve to be called by name: materialism, or the view that life is essentially a matter of food and drink; special privilege, or the philosophy that one is entitled to all that he can get and keep by whatever means. Undoubtedly many others could be added to this list, but these suggest the nature of the enemies that sift their way silently and unseen into the lives and hearts of people and tear the flock asunder before they are controlled.

Take materialism as an example of how such enemies try to masquerade as friends of the flock, even as aids to the Good Shepherd. The Good Shepherd is interested in the physical welfare of his flock, their food and drink. He will labor endlessly to make these possible for them because life without the basic necessities is unthinkable. Materialism takes advantage of the fact that people must spend so much time providing for the physical basis of life and it begins to insinuate that the Kingdom of God is a matter of eating and drinking properly and regularly. To a hungry or a thirsty man this sounds plausible enough. But the church must remind him that "Man must not live by bread alone, but by every word that proceedeth out of the mouth of God." In the devastated areas of the world, food, clothing, shelter, and medicines are desperately needed. Thus far the materialist and the man of faith stand side by side. But other things are needed just as desperately: confidence, dignity, fellowship, honor, brotherhood. Whatever we take by way of material goods to the needy peoples of Europe or Asia (and we ought to take all we can) must be taken in the hand of fellowship. When the four churchmen went from America to Japan at the conclusion of the war, they asked a number of Japanese-Christians what was most needed in that country and one of the answers was, "Your prayers!" Let others go, if they must, as victors among vanquished, but let churchmen go either as brothers among brethren—or stay at home!

Special privilege speaks up on almost every occasion from within the fold asking for added consideration. Sometimes it is the self-

styled "advanced races" of the world saying with serious face and long-suffering demeanor that they have an "obligation" to continue to control dependent peoples until they are capable of acting independently. The Good Shepherd will rip open the sophistry of that claim and expose the corruption in motive and deed which underlies it. The Churches of Great Britain have done just that as regards the Tory claim that England must continue to rule India "for India's own good." They have been one of the staunchest supporters of the present labor government's effort to shift control from Whitehall to Delhi as soon as humanly possible. And the American Churches must do no less than our British brethren when our own industrial imperialists begin to tell us about the advantages that the Orient will reap if and when they begin to trade with us! They are but trying to add some more cows to their own herd!

Just now special privilege is being sought by the State in every area of life. The State says that it can determine what should and should not be taught in public schools. The proposal is frequently heard these days that we "ought to be more careful" about what is taught in our public institutions. It is easy to share that concern without sharing the prejudices which prompt it upon all too many occasions. It is the business of the Church to be our conscience in this matter and to remind us that Truth should be the determining factor of what is taught, not what a society may want taught at any given time. Recognizing the very great difficulty of determining precisely what the truth is in such disputed areas as history and economics, the plain fact remains that a social order must either pretend that it has the truth or give to the schools the right to investigate all possible avenues which might lead toward a greater truth than any now in existence. It will be a sorry day for public education if and when the public schools become simply centers of indoctrination, as many prominent people are beginning to say they should be. What is not clearly perceived is that where indoctrination flourishes, investigation languishes. Schools ought to be centers of investigation primarily and centers of indoctrination secondarily, if at all. Yet, to say this, is to run counter to the growing demand on the part of the State that it be permitted to determine what shall be taught in the public schools.

Then, too, the modern State reasons that because it grants the church freedom of worship, the church should stand squarely behind the State no matter what the State does. When I hear this idea advanced either directly or indirectly, whether in time of peace or in time of war, I am reminded of a conference a number of us had with an attache of the German Embassy in Washington in 1939. We were seeking first hand information about the relationship between the German churches and the Third Reich. The man to whom we

were speaking said, "The Churches are getting along all right. One or two of their leaders are in trouble but that is because they misunderstand the proper relationship between the Church and State in Germany." When we inquired what that was, he said, "So long as the Church is supported by the State, the State has a right to expect the support of the Church." During the recent war, the churches' great reluctance to support the war was an object of considerable criticism. I had it pointed out to me several times that we in churches ought to be grateful to the government for permitting freedom of worship here. How wide-spread this idea is in our secular and pagan society, I do not know. But, apparently, it is wide-spread enough for the church to point out that it won the right to freedom of worship long before the Constitution was ever thought of, and won it by right of immigration and settlement in America in the colonial days! Naturally, we want to be properly grateful for its inclusion in the basic laws of the land, but, know it for a fact, it would never have appeared there had it not first demonstrated its worth in life.

When the church fights these open and secret enemies of the general welfare, she will find arrayed against her, more often than not, many of the most powerful resources of a society: the great dailies of the cities, the radio, and the constant pressure of criticism of many influential people. But we must never forget that we are to care for the welfare of all people, not just our own people, or our nation. That is the task of the Good Shepherd. Here is what the Cleveland Conference of the Commission on World Order says about this matter, "The Christian Church can recognize no political nor racial limits to its responsibility for human welfare; there is no area from which its activity can be excluded on the ground that it is a domestic concern. By its primary authority, Jesus Christ, by its oldest directive, and by its uninterrupted and world-inclusive action, the Church has accepted and seeks to exercise its fullest moral responsibilities for man's welfare without distinction of nation or race." That is the voice of the Good Shepherd who knows his sheep and is known of them.

V

You have been asking how the church can hope to lead the tired, worn and quarreling peoples of the world toward one spiritual goal when it is so badly rent itself by dissension. That question ought to be uppermost in the minds of every Christian leader because it assuredly is uppermost in the minds of thoughtful people inside as well as outside the church. It is not difficult to find laymen and ministers alike who deplore "disunion." But it is hard to find a large number who will accept its conquest as one of the major tasks

of the contemporary church. Dr. Theodore Wedel in his fine book *The Coming Great Church* demands that we face this fact of disunion squarely as a major sin, "Familiarity has robbed the sin of disunion of its shame," he warns. Many years ago, Dr. E. Stanley Jones startled us by telling us that India wants our Christ but not our Christianity. I cannot think of a more damning indictment of our churchmanship than that. Certainly if there is something about the church that cannot be presented along with the Christ, we must of necessity recognize it as secondary and treat it accordingly. That, as I understand it, is precisely what the ecumenical movement is trying to do for the contemporary church.

One way of stating the magnitude of the task of the ecumenical movement is to say that it is an attempt to right the wrong, to bridge the chasms, that have been slowly widening among Christian sects over four centuries. The quarrelsome sins of our quarrelsome religious forefathers were at least three hundred years old before the church began seriously to move toward a new unity. The ecumenical movement is now about one-half a century old. It has been gaining great momentum since 1937. It stands before us today with concrete and rapidly expanding achievements to its credit. Its purpose is to make of all Christian sects integral members of the family of God. Its achievements to date are impressive enough to cause great hope for increasing communion where once there was only conflict among the various branches of Christendom. There is real encouragement in the fact that the great statesmen of the contemporary church have given and are giving liberally of their time for the furtherance of this work. But effort at the top of the ecclesiastical hierarchy is not enough of itself. The will and the move toward communion across the chasms between churches must grow in strength in local churches or the whole ecumenical movement will die a'borning. When, and only when, the men and women, lay and ministerial, in the Christian Churches of the world are willing to work for inter-church communion with as much vigor as they now work for their own denomination will the movement get the grass-root power and reality it hopes to have and must have if it is to succeed. The vast and effective promotional apparatus of the great churches should devote at least as much time to this work as to their own sectarian concern. Important as it is to maintain the Methodist or Baptist or Presbyterian Churches in strength in this country, it is not more important (I should say it is far less important) than that the ecumenical movement should grow in great strength—and rapidly! The great churches must take seriously their own responsibility in the achievement of "the Great Church." And if they must say, like John the Baptist, ". . . [it] must increase, I must decrease" so be it!

Common sense dictates that we will make every effort to

strengthen the churches now in existence. But let them be strengthened at those points and on those issues where they sustain and support each other. Dr. Theodore Wedel is hopeful that we are actually moving in this direction now, "A world-wide community is discovering its existence, and giving to that existence outward and visible signs. A people of God is forming once more, seeing itself as one in time with that people of God to which . . . God once made promise for all times."

The ecumenical movement will really get strength in the lives of ordinary people when individual ministers, local church boards, and church school teachers take some such stand as this: "I am a member of the Christian Church which is seeking to express itself here and now through the Methodist [read any other church] in which I work and serve. I shall do nothing in behalf of the Methodist Church which will weaken the Great Church but will do everything that will serve to make the Methodist Church a more fitting embodiment of the Christian Church!" This makes each Christian guardian of a sacred trust—the One Church. But it is a trust to be guarded as a thing apart from ordinary living, to be tended with all diligence and wisdom until "the family of God" becomes an apt symbol of mankind.

Thinking like this is going on all over Christendom now—and that is one of the most hopeful signs that the church will rise to her high calling as Shepherd of all His Sheep. To be sure, the power of inertia, of settling back into the rut from which we were rudely and tragically jarred a few years ago, must not be underestimated. There are those who want to get back to "normalcy" in churches as well as in other areas of life! But most of us know that the ways back are closed, closed forever and closed by the hand of God in human history. Henceforth we live—if we are to live at all—toward the future, or, more accurately, facing the future as it unfolds in and through the present. This does not mean that hard-won and time-tested tradition and illuminating insights are to be scrapped. No intelligent person thinks for a moment that this can safely be done. But it does and must mean that, in Ranke's words, we realize that we are living "directly to God." It means that there will be a winnowing of the wheat of tradition, even precious theological and ecclesiastical tradition. It means that religious faith will seek to impregnate the world with its vision and courage rather than cultivate this vision in isolation from the problems that men face.

Josiah Royce has a masterly condensation of the philosophy of Hegel which contains this description of Hegel's Absolute: "(He is) no God that hides himself behind clouds and darkness, nor yet a Supreme Being who keeps himself carefully clean and untroubled

in the recesses of an inaccessible divinity. No, Hegel's Absolute is a man of war. The dust and the blood of ages of humanity's spiritual life are upon him: he comes before us pierced and wounded, but triumphant—the God who has conquered contradictions and who is simply the total spiritual consciousness that expresses, embraces, unifies, and enjoys the whole wealth of our human loyalty, endurance, and passion."

This, better than anything outside the Bible, suggests the sheer realism of the actual work of the Christian Church. So far from finding its way around problems, it must find its way to their heart. Instead of skirting controversial issues, it must determine as best, as speedily and as humbly as it can where the will of God leads and then join the struggle. James Hayden Tufts once said, "There is no room for spectators in the arena of life." In its great days the church has known this to be true and has acted accordingly. With God's help this can be another in that glorious succession of "great days." Know it for a fact that if we should fail to do our part in this high endeavor, it will be the last day of our effort at the creation of a Christian civilization.

The New Students

With the opening of School this year a splendid class of forty-eight new students was admitted. These students come from sixteen different states and represent twenty-eight colleges. The number of veterans continues high with twenty-one enrolled in the new class. Single men number twenty-six and married men twenty-two. All of the new men are candidates for the B.D. degree. Six different denominations are represented by the student body: Methodist, thirty-five; Baptist, eight; Congregational, two; Disciple, one; Episcopal, one; Church of God, one.

The Student Government Association under the leadership of its new president, Gilreath Adams, once again administered the two-day orientation program for new men. Most of the entering students participated in this opportunity and became acquainted with each other and the School. Gil Adams and his associates deserve high commendation for their efficient and meaningful administration of this important activity.

This new class is one we have all been proud to welcome and meet. Already they have entered into our corporate life with enthusiasm and have made their contribution to the rising student morale.

The Simplicity of the Saint (Chapel Talk)

By WALDO BEACH

All of us have our private gallery of saints wherein are hung the mind's portraits of those great souls in Christian history who by the miracle of Divine Grace lived and died in glory. Some were renowned in their time, honored in their generation, the great saints. But some there be which have no shining memorial, the little saints whose portraits are small, hung in off-corners and unlighted stairways of the gallery of renown. I must confess that it's most often these obscure saints who lived in the back eddies of the stream of Christian history that impress me the most. For sustenance and consolation, for my own *sursum corda*, I like to stand before their portraits and take courage again for the living of my days in my own back eddy.

There is one little favorite saint of mine who illustrates one quality of saintliness, a quality scorned in the ways of the world, but, we may be sure, not scorned by God. He is Friar Juniper of the original circle of the Friars Minor of Saint Francis. Friar Juniper was a very simple soul. By no stretch of generosity could he be called an intellectual giant. Indeed, he was probably what we in our infinite wisdom would call "slow," "not all there." He would have been dropped from any self-respecting school, or college, or high school after the first week if he had been naïve enough to enroll. But his was a celestial simplicity, a divine daffiness, which made him highly beloved in the circle of Saint Francis. He took with unquestioning radical completeness the commands of Jesus to sell all and to give to the poor, to love neighbor and enemy, to hold himself in low esteem. He couldn't fathom how a follower of Christ could hedge and qualify these radical commands.

The Little Flowers tells rich stories about him. How on his sojourns in the community he gave his clothes to the poor, returning to the friary again and again absolutely naked to the embarrassment and chagrin of his fellow friars. Once the warden of the friary commanded him by holy obedience not to give away the whole of his tunic, or any essential part of his clothes. It happened in a few days that Friar Juniper came upon a poor creature well-nigh naked who asked alms for the love of God. Juniper said, "Naught have I save my tunic to give thee, and this my superior hath laid on me by holy obedience to give to no one, nor any part of my clothes. But if thou

wilt take it off my back, I will not say thee nay." Thus he fulfilled the law of charity and obedience to his superior.

How another time, among strange people of a rough and tumble sort, he became involved in a riot, and, unknown, was arrested and suspected as a Communist since there was found in his sleeve an awl with which he mended his sandals and a flint-and-steel that he used to light his fires for cooking when he was on his own. At the hands of the magistrate he might easily have identified himself and been released, but when asked who he was all he would say was, "I am the greatest of sinners." When asked if he were a traitor he said, "I am the greatest of traitors and am not worthy of any good thing." This uncommunistic response infuriated the authorities, and he was condemned to the gallows to which he was being dragged on the ground with a rope, when luckily some of the friars heard the uproar and with hasty explanations saved his life.

On another occasion on a pilgrimage to Rome, he was disturbed to discover that he was well-thought of and that his renown had spread so that people along the way were admiring him. So he stopped where some children were playing seesaw and very soberly seesawed up and down until the people who were standing about were much amused at this ridiculous performance and said in scorn, "What a blockhead." That scorn sent Juniper on his way comforted and happy.

The most delightful tale is about the time that he was so prodigal in his charity that the friars were careful to leave nothing around that he could give away. All he could find to give to a poor old woman in great need was the row of little silver bells hanging on the altar cloth, bells of great value. Saith Juniper, "These bells are a superfluity," and he cut them off and gave them to her. Of course it got him into trouble immediately when the infuriated warden was not impressed by Juniper's sweet explanation, "Be not troubled about those bells, for I have given them to a poor woman that had very great need of them, and here they were of no use save that they made a show of worldly power." The warden roundly berated Juniper for his foolishness, so furiously and so long that he grew hoarse and went to bed in rage. Juniper thereupon cooked up a bowl of porridge and brought it to him, knocked on his door, and explained that since the warden had so worn out his voice he thought the porridge would do him good. The warden was furious to be gotten out of bed and refused to eat it and bawled Juniper out again. Juniper responded, "My Father, since thou wilt not eat of this porridge that was made for thee, at least do me this favor, hold the candle for me; I will eat it." That won the warden over and they sat down and ate the

porridge together. The record says, "Much more were they refreshed by their devotion than by the food."

The simplicity of Friar Juniper is a simplicity that lies the hither side of sophistication and subtlety. No torturous problems of conscience for him, no careful consideration of the social consequences of his actions. Rather, the naïveté of whole-hearted obedience derived from the life of trust. But here *we* are in the thickets of sophisticated religion hedged in by the subtleties of Christian ethics and theology. We ask, "What is the right thing to do," and we get all snarled up in answers that speak of the empirical verification for a limited indeterminism (a phrase that would have completely floored Brother Juniper), the relationship of love and justice, law and grace, judgment and redemption. We pick our melancholy way through these terrifying problems and like as not cry, "All is vanity and a striving after wind. Give me the simple, starry-eyed religious conviction of my childhood when right was right and wrong was wrong. How can I sing the Lord's song in this strange land of cultural lags and categorical imperatives?" As our thinking becomes sophisticated, our action becomes sophisticated, cautious, calculating, paralyzed by "ifs" and "buts."

Much as we would like to, when we think about Brother Juniper, we can't go back to naïveté. One who has sung the songs of experience cannot again sing the songs of innocence. But there is hope for all muddled, intellectual Christians in the fact that there is a simplicity that lies the yonder side of sophistication. If one cannot go back to innocence, one can go on through to the other side of the brambles, where simple truths are again found. There is a stark simplicity to the most profound knowledge, such simplicity as is Einstein's atomic energy equation. Religious biography again and again points to the fact that education in the Christian life is the movement from naïve faith through complex dialectic and bewildering problems to simplicity again. In the evening of a man's life he comes again to the simple affirmations that he knew in the morning of his day.

The childlike simplicity of Friar Juniper is one of the marks of the authentic saint, whether he be on the hither or the yonder side of sophistication. "Except ye turn and become as little children, ye shall in no wise enter into the Kingdom of Heaven."

Some Impressions of the Ecumenical Conference

By H. E. MYERS

The first Ecumenical Methodist Conference was held in City Road Chapel, London, September 7th to 20th, 1881; the seventh was held in Springfield, Massachusetts, September 24th to October 2nd, of this year. There were four hundred and eighty registered delegates who attended, representing sixteen different Methodist branches of the church. In addition to these delegates, hundreds came for all or for several days of the Conference, taxing the facilities of Springfield beyond all anticipation of those who planned the sessions. The host church, Trinity, ably led by her minister, Dr. H. Hughes Wagner, with most hearty cooperation of the other Methodists and the citizens of the city met all demands for hospitality and even exceeded what should have been done in providing for the delegates and visitors.

The theme for the sessions, "The Witness of Methodism in This Era," was presented in a series of morning and evening addresses, with the delegates meeting in groups in the afternoons of four days of the session, discussing the themes treated in the morning meetings. This conference gave place in its program for a youth meeting, and in some delegations were found official representatives from the young adult membership of the church. For the first time in the history of these conferences, women were given a place on the program.

The treatment of the several divisions of the general theme began and continued upon a very high plane of excellence. The speakers who reside within the United States are known to wide circles of our population and delivered the kind of message typical of the spokesman; the speakers who reside outside the bounds of this nation should be reported not only because to some of us some of them were new, but because of the distinctive quality of their message and outlook. That there was such uniqueness in their contribution was the comment of many of the delegates from the United States. No doubt many factors combine to produce this quality; some of them may be discovered as involved in the situation in which Methodists in England have lived these later years, in their conception of the vital elements of religion, and the practical procedures used to nourish and implement true Christian faith.

In general one gained the impression that the faith of the Methodists as understood and lived in Britain had two dimensions which,

while verbally granted by all Methodists, lacked a real basis in individual and corporate life. For example, one of the delegates from the United States in the course of his remarks in the morning meditation, stated that Christianity had been regarded as a transportation system devised to get one from earth to heaven; but that when properly understood the mission of Christianity is to bring heaven to earth. The remarks of this delegate from the United States serve to indicate this dimension, that of the up-reach of faith, which seems to be lacking in our vital experience. My personal reaction to addresses made by delegates who live in our land was that there was a considerable amount of gloom without a great deal of light derived from faith and hope. Christianity as conceived by some of our delegates was not a transportation system; for there did not seem to be any heaven at the end of the line; it was a horizontal operation that concerned itself with the human and material on the earth. The other dimension that the delegates from Britain stressed was that of depth. While there was constant recognition of the need and propriety of consideration of the social and material aspects of our common life, there was a reiteration of the fact that, when all else had been attained, the primary demand was that work of God in the heart of the individual. The Reverend W. G. Slade reporting the "Resources for Living" as found in New Zealand stated that with the most advanced social legislation New Zealand was still faced with a most difficult situation because of a lack of a stable moral and spiritual life in her citizens. The sense of depth in religion was also evident in the recognition on the part of the British speakers of the contribution of Mr. Wesley made in his teaching concerning the witness of the Holy Spirit and "being made perfect in love." The enrichment of life flowing from this realized inner wealth of the Spirit was evident in all addresses and sermons. There was in address and sermon a note of expectancy, a call to the heart of the hearer, and a declaration of the essence of the Gospel.

The external conditions prevailing for some years in Britain are in the words of Dr. W. E. Sangster recognized as exerting a decided influence on the people: "We in England have looked death in the face, expecting to die. We have lived in the consciousness of eternity; and when a people do this, they are never quite the same." In his address on "The Faith in the Furnace of War," Dr. R. Newton Flew gave the major portion of his attention to personal faith, declaring that: "If one lives on the right side of Easter, it can never be night again. . . . The confusion is never serious when the Church is certain about God." The impression one gained, as he heard these and other spokesmen in their group, was that these who lived through

the war-years in England have attained a quality of mind and soul not found to be the possession of very many Christians. They are willing that the faith be restated; and yet, as demanded by Dr. Harold Roberts, it must be a restatement and not a re-writing that gives a new and different "faith." So telling have been these years in England and so sure are the Methodist leaders of the primary importance of "the catholic faith of the Creed" that Dr. Roberts claims: "Apart from a theology, one will not be able to develop a sociology."

Further light on the factors that may have a part in producing the spiritual quality noted in Methodism in Britain may be found in the fact that all of the preachers receive the same salary, the maximum now is approximately two thousand dollars. Gifts directly to the pastor by some appreciative church or layman are "frowned upon, and regarded as unethical." All of the appointments are to "circuits"; there are no "stations." The services of worship are "low church"; elaborate ritual, liturgy and ceremony are rare exceptions rather than the rule. The "short prayer" and the "long prayer" for which the minister is responsible are "extemporary" rather than chosen from the classic prayers of Christendom. The good Methodist gives Sunday to the expression and development of the Christian life in the home and in the Church. Golf, the movies, and similar activities simply do not have place in the Sunday program of the good Methodist.

One gathers also that in the mergers of religious groups and in all forms of inter-faith cooperation, the Methodists of Britain insist upon the preservation and expression of the distinctive witness of Methodism. Our British brethren are at some loss to understand the "tolerant" attitude of the Methodist institutions and leaders in this nation; and the lack of knowledge and appreciation of the unique message and heritage in Methodism.

Student Activities Planned for 1947-48

By GILREATH G. ADAMS, JR.
President Student Body

Continuing the plan of last year's Student Council, with its four elected officers and various appointed committee chairmen, the first regular session of the 1947-48 Council was held September 17 as a supper meeting in the Oak Room, West Campus Union. We met our new Dean and made plans for the coming year.

During the orientation period for the forty-eight incoming Juniors, our Council served a hamburger supper in the Divinity School Social Room. Several days later we cooperated with the faculty in giving a formal reception at the University House in honor of Dean and Mrs. Bosley and the new students. Recently, the Social Committee, under R. Harold Hipps, gave a stag party in the Social Hall of the West Campus Union, when the faculty and students learned to know each other more intimately during several very informal games. A varied and interesting social calendar is planned for the year. One item which will particularly interest the Alumni is a proposed buffet supper for Divinity Alumni and students in our Social Room after the Home-coming game November 8.

The Vice-President of our student body, Milton H. Robinson, is also chairman of the Spiritual Life Committee. His group is continuing to work with the faculty committee to present four early-morning chapel services each week. These services have proved to be the largest single factor in strengthening our spiritual life while in the Divinity School. In addition, the committee plans to conduct small fellowship prayer groups among the Divinity dormitory students. Because of the great success of last year's all-day Spiritual Life Retreat at Duke's Chapel, plans are being formulated for another such occasion.

Miss Nelle Bellamy, our Secretary and Parliamentarian, is the first woman to hold an office in the Divinity School student body. She continues to prove herself a highly capable student and campus leader and she hopes within the near future to become a teacher of religion.

Our Treasurer, Ray P. Hook, has drawn up a well-balanced budget. He is also chairman of the Communion Committee, which provides the Junior Ministers for the interdenominational communion services held in the University Chapel. The first service this year

was October 5, when the campus cooperated in observing World-Wide Communion Sunday.

A very worth-while work is being performed by the Christian Social Action Committee, under Carlton F. Hirschi. His group is presenting regular worship services at the Durham City and County Jails, the Durham County Home for the Aged, the King's Daughters Home, and the Methodist Orphanage in Raleigh. In perhaps no other way does the Divinity School aid so much in building up the spiritual life of the surrounding community.

Also helping in this field of service is Mirl W. Whitaker, who directs the activities of the Boys' Club Work. His helpers from the undergraduate Y.M.C.A. and the Divinity School work one afternoon each week with the clubs sponsored by the Durham Y.M.C.A. in the public schools.

The Athletic Committee, under John W. Chandler, expects a successful season in touch football, basketball, and softball in the University intra-mural athletics. It is hoped that another Divinity School bowling league will be organized soon, for it has proved to be very interesting.

Murrell K. Glover heads the Church Relations Committee, which secures divinity students to supply vacant pulpits in and around Durham and provides Sunday School workers when they are requested.

We have placed a new emphasis upon the Forum Committee which is under Van B. Dunn. His group plan to sponsor lectures and forums throughout the year which will bring religious leaders from varied organizations to present their activities and contributions. This committee is also sponsoring good literature in our Social Room for the reading pleasure of our students.

Bill Wells and the Christian World Mission Committee are laying plans to bring denominational personnel officers to our School and thus keep the missionary phase of the Church before our student body. This group also hopes to make it possible for returned missionaries coming to the General Conference of the Methodist Church in the Spring of 1948 to bring to the Divinity School fresh experiences from the mission fields.

One committee that has a vastly enlarged field of service this year is the Radio Committee, under Henry C. Duncan. Through the courtesy of radio station WDUK in Durham, a weekly seminar in the preparation and delivery of religious devotional broadcasts is being conducted. Around twenty-five of our students are availing themselves of the opportunity to learn how to be effective ministers over the air-waves. After adequate study, each of them will be allowed to conduct a fifteen-minute program so that he may get the experi-

ence of actually speaking into a microphone. Such a class does much to give us the practical training that we will need so very much after graduation.

All of these committee activities function properly because Calvin S. Knight and his Publicity Committee are continually on their job. They keep the faculty and student body informed about the various meetings in the School by means of attractive posters and eye-appealing notices. They hope to be able to obtain a wall bulletin board for student activities and news only and to place it in the main hallway near the Divinity School Library door. This will become a clearing-house for all student information and will avoid much of the present congestion around the overcrowded bulletin board belonging to the Dean's Office.

The entire Council is preparing to cooperate with a local Inter-Seminary Committee, who will be our guides in seminars and discussion groups about the Ecumenical Movement now a-foot in all leading Protestant seminaries in North America. Melton Harbin, one of our own students who is the North Carolina area representative of the Inter-Seminary Movement, will lead us in doing our part to develop a new spirit of unity in Protestant Christianity during the next decade.

Each member of the student body is asked to serve on at least one committee of our Council. Through enthusiastic support of our program each of us will develop a well-rounded life during our year together. We will not only enjoy our time here through the various activities, but we shall also be able to serve other people and thus grow in Christian living.

The Jordan Loan Library

By LUCILE K. BOYDEN

The Divinity School of Duke University is the recipient of a gift of money from the children of the late Reverend Henry Harrison Jordan, formerly a member of the Western North Carolina Conference, to be used to endow a fund for the benefit of the Loan Library, it has been announced by the Divinity School librarian, the Reverend George B. Ehlhardt.

The fund, in the amount of \$20,000, will be known as the Henry Harrison Jordan Foundation.

Tendering the gift are the six children of the late Mr. Jordan. They are Mrs. George Way of Camden, S. C., formerly Lucy Jordan; B. Everett Jordan of Saxapahaw, N. C.; Dr. Henry W. Jordan of Cedar Falls, N. C.; Charles E. Jordan of Durham, N. C., vice-president of Duke University; Mrs. H. C. Sprinkle, Jr., of Greensboro, N. C., formerly Margaret Jordan; and the Reverend Frank B. Jordan of Mount Airy, N. C.

The gift will be made to the Duke Divinity School as a part of the quota assigned to the Durham district by the Methodist College Advance, a movement instigated by the North Carolina Methodist Conferences for the purpose of strengthening church supported colleges and Christian education at large. It will be considered as a direct part of the \$200,000 officially apportioned to the Divinity School of Duke University, and will be used for publications of the library, purchasing of needed equipment, and purchase of books in the field of religion.

The Loan Library, which will now be known as the Henry Harrison Jordan Loan Library of Duke Divinity School, was established in January, 1944, one of the first of its kind in the South. It was set up for the specific purpose of supplying ministers throughout the entire nation with selected types of religious books. During the first years of its existence, ministers of all the forty-eight states, representing twenty-two different denominations, ordered books. The Loan Library at this time is said to contain the largest collection of such books and related materials in the South. Response has been so great that it has become necessary to set up a special department to handle the preparation of mailing.

Donors of the gift to Duke's Loan Library have requested that if for any reason the Foundation ceases to function in the manner decided upon for its establishment that the principal and accumulations accruing shall be transferred to another fund of the Divinity

School for the purpose of providing scholarship aid for Christian education trainees.

Financial support which has made the Loan Library possible has been received from friends who believe in the vast importance of providing the best in religious literature to the minister or his charge. The initial gifts were from the late Mrs. Emma Hahn Brinkmann and her daughter, Mrs. James Paton, Jr. Since the death of Mrs. Brinkmann, Mr. and Mrs. Paton have continued their gifts and have on several occasions given special sums for particular extension projects. In the field of rural sociology, the Ormond Memorial Fund, established by Dr. J. M. Ormond of Duke University in memory of his parents, has provided books.

The Reverend Henry Harrison Jordan, in whose memory this gift is made, was long a member of the North Carolina Western Conference. He was born in Iredell County in 1862, serving the ministry for a period of thirty-eight years.

"He grew to manhood during the period immediately following the Civil War, when the country schools were inadequate and general conditions so adverse that only a limited few were able to secure more than a common school education," a biographer states. "Despite his limitations he had such a thirst for knowledge that he made the most of the meagre school facilities of the countryside, read such books as he could secure and remembered what he read, so that by the time he reached his majority he was well informed and gifted in speech with an ambition to make the most of himself."

Following his early education, young Jordan took up the study of law under Major Harvey Bingham of Statesville, later taking up the practice in Mooresville. During this time he became a member of the Methodist Church, serving as superintendent of the Sunday School. Shortly thereafter he decided to go into the ministry, and from that time until his death in 1931, he served as a minister. His wife was the former Miss Annie Sellars of Burlington.

With the Faculty

Dr. WALDO BEACH attended the Inter-Seminary Conference in Oxford, Ohio, in mid June as the faculty representative of the Duke delegation, and led one of the seminars of the Conference. He preached in the First Methodist Church, Bridgeport, Connecticut, in August and in the Duke Chapel, September 14. The major portion of the summer was spent by Dr. Beach in research at the Sterling Library in New Haven.

Dr. JAMES CANNON, III, taught in the first term of the Summer Session of Duke University.

Dr. KENNETH W. CLARK taught in the first term of the Duke Summer Session. In June and July he preached in the Baptist Churches of Chapel Hill and Henderson. He served as guest minister during the month of August at the Broad Street Methodist Church in Statesville. While there he preached also in the Lutheran Church, and addressed the Lions and Kiawanis Clubs. He reports some progress in research on the text of an eighth-century manuscript of the Gospels, previously collated at Princeton University.

Dr. JAMES T. CLELAND made commencement addresses during the month of June at the following schools: Greenwood School, Baltimore; Tabor Academy, Massachusetts, The Taft School, Connecticut; Dana Hall School, Massachusetts; Bennett Junior College, New York; and Dwight School, New Jersey. He also preached the baccalaureate sermon at Cornell University on June 15.

Other preaching engagements of Dr. Cleland included sermons at Wellesley College, Massachusetts; Germantown Unitarian, Pennsylvania; the United Congregation, Philadelphia. He also preached the sermon at the installation of the Headmaster of the Choate School, Wallingford, Connecticut.

Dr. ROBERT E. CUSHMAN gave a series of five lectures at the Northeastern Jurisdictional Conference of religious workers at Allentown, Pennsylvania, August 14-21 on the subject, "The Purpose of Christian Education." This past April Dr. Cushman had an article in the *Christian Advocate* entitled, "The Responsibility for Good Government in Democracy," and an article entitled "Verum Aut Bonum" in the winter number of *Religion and Life*. In May he presented a paper at the Duodecim, younger theologians, entitled, "The Theory of Knowledge in the Thought of St. Augustine."

Dr. FRANK S. HICKMAN lectured in Pastors' Schools at Ocean Grove, New Jersey, and also at Dover, Delaware, early in the sum-

mer. The latter part of the summer he visited with kinfolk and friends in northern Indiana. Dr. Hickman prepared a booklet on "Spiritual Message of Romans" for the *Upper Room*. This follows a similar booklet on *First Corinthians* released in July.

Professor H. E. MYERS taught in the first term of the Summer Session of Duke University and served as presiding minister at the Sunday services in the Chapel. His preaching engagements during the summer included Asbury Methodist and Blackwell Memorial churches, Durham; and Edenton Street Methodist and the First Presbyterian churches, Raleigh. Professor Myers was a delegate to the Ecumenical Conference, Springfield, Massachusetts, September 24 to October 2.

Dr. RAY C. PETRY was one of a group of scholars invited to Buck Hill Falls, Pennsylvania, June 4 to 6, to make editorial plans for the projected twenty-five volume *Library of Christian Classics*. These translations are expected to be issued jointly under British-American editorship by the Westminster Press of the United States and the Student Christian Movement Press of Great Britain. Upon completion of his leave of absence at Harvard, Dr. Petry sent to the printers his *Anthology of Patristic and Medieval Preaching*. This book will be published in 1948 by the Westminster Press under the title, *No Uncertain Sound: Sermons That Shaped the Pulpit Tradition*. Further researches at Harvard, Episcopal Theological Seminary in Cambridge, Yale, Columbia, and Cornell made possible the writing of another work, *Eschatology and Christian Social Thought*. An article on the later middle ages appeared in the June issue of *Church History*. During the month of July, Prof. Petry taught two courses at Union Theological Seminary, New York, in the Summer Session of Columbia University. He spoke in James Chapel of the Seminary on July 24.

Dr. GILBERT T. ROWE spent a week in revival services with each of the following ministers at the places named: Derita, with Rev. W. O. Good; Summerfield, with Rev. J. A. Lowder; Mebane, with Rev. T. B. Hough; Olin, with Rev. D. T. Huss; and Salem, with Rev. M. C. Reese. Dr. Rowe taught in training schools at West Jefferson and High Point. He preached the sermon at the dedication of Bethel Church in Stanley County on August 10 and the sermon at the Kessler Reunion at his home church, Providence, in Rowan County, August 24. Dr. Rowe also had the interesting experience of preaching the sermon at the celebration of the fiftieth anniversary of Proximity Church, Greensboro, which he organized at its beginning.

Professor JOHN J. RUDIN, II, taught courses in Speech and Public Worship in the North Carolina Pastors' Schools and also in the

Pastors' School of the Alabama Conference. He was guest minister at Trinity Methodist Church in Durham during July and at the First Presbyterian Church, Chapel Hill, in August. The remainder of the summer he spent in research in homiletics and public worship.

Professor H. SHELTON SMITH taught in the first term of the Duke University Summer Session. On August 24 he preached a sermon at the First Presbyterian Church, Durham. Before the annual fall institute of the teachers of Bible in the Virginia Public Schools, held at Bridgewater, September 2-5, he gave four lectures in the field of Christian faith. At the recent annual meeting of the North Carolina Council of Churches, Professor Smith was elected Chairman of the Board of Christian Activities, which coordinates the educational program of the Council. During the first semester of the current academic year Professor Smith is on Sabbatical leave, and is engaged in writing a book in the field of American theology.

Dr. H. E. SPENCE served as Dean of the North Carolina Pastors' School in early June. The school was held on the Duke Campus for the first time since the beginning of the war and was well attended. He attended the Pastors' School at Union Theological Seminary, June 16-20. He also taught in the second term of the Summer Session of Duke University.

Dr. W. F. STINESPRING worked during the first part of the summer for the United Nations in the Trustee Division, Research and Analysis Section.

Dr. FRANKLIN W. YOUNG spent the summer in Durham assisting Dr. Rowe in carrying on the work of the Divinity School Office. During the summer he preached at the Blacknall Memorial Presbyterian Church, First Presbyterian Church, Swepsonville Baptist Church, Lakewood Baptist Church. He also spoke to the Wesley Foundation at the University of North Carolina.

Book Reviews

The Search for Happiness. William Peter King. Nashville: Abingdon-Cokesbury, 1946. 182 pp. \$1.75.

Observations on the strategies of securing personal happiness through attitudes derived from religion. "Homespun," practical, sentimental.

WALDO BEACH.

Render Unto the People. Umphrey Lee. Nashville: Abingdon-Cokesbury, 1947. 164 pp. \$1.50.

This book represents a significant excursion into a territory which will be of increasing importance in the future, and in which more bold explorers are needed: Christianity in a democratic state. President Lee, whose book embodies the Cole Lectures at Vanderbilt in 1946, addresses himself to the question of the changed relationship of church and state since the days of the Constitution, changes which have brought in their wake problems never envisioned by the Founding Fathers.

The fact that the "public welfare" form of the state has so largely supplanted the Jeffersonian laissez-faire view, and the fact that the Christian churches of America have been turning their attention increasingly to problems of public morality and legislation mean that the two provinces of church and state are by no means "separate" in their concerns and activities, but meet where vital issues are joined. The issues are made the more crucial because, as Lee rightly points out, there is manifest danger in an increasingly powerful secularized state, a danger not lessened by any glib trust in majority rule to bring health to the body politic. It is only a wise and responsible majority that can maintain the democratic fabric of community.

Perhaps the most important rubbing point of church-state relationship is on the question of religion and public education. Lee is well aware of the obstacles to be faced in reintroducing religion into the educational structure of American democracy, but his demand for its imperative necessity is well-made, and his estimates of the parochial school system, the "released time" plan, and improved church school methods are sound. Lee's discussion of religion in higher education, both private and public, seemed to this reader less clear-cut, though full of pertinent random observations. The two concluding chapters of the book, on "Religion and Politics," and "Conformity and Dissent" contain wise and practical suggestions for the church's effecting social change in needed areas, without losing its essential religious genius of worship. He marks out the way the church can be a valid conservative check on overly zealous radical changers, and yet remain the conscience of a nation and fulfill its disturbing prophetic role.

The merits of the book are its timeliness and its adroit use of striking quotation in making his arrows strike the target. The chief defect of the book is its discursiveness. Lee fails to prune off interesting shoots of thought. Partly as a result of this, and partly because the book opens up more problems than it can handle satisfactorily in such short scope, it lacks coherence, and it is difficult to discern the central ethical assumptions which should underlie and inform the whole.

WALDO BEACH.

The Mediator. Emil Brunner. Philadelphia: The Westminster Press, 1947. 623 pp. \$6.00.

This republication of Brunner's *The Mediator*, which first appeared in 1927, is part of the magnificent service of the Westminster Press in making again available Brunner's important works. Theological students are much beholden to the Westminster Press not only for reprinting these classics, but for the care and skill in which the job has been done.

The Mediator, which can be studied most comprehensively along with or subsequent to *Revelation and Reason* is certainly the definitive statement for modern theology of the Christology of the "neo-orthodox" school of thought. No need in this sort of review to attempt any synopsis of its six hundred pages of exhaustive and exhilarating treatment of the place of Christ in the Christian faith. The central thesis is clear-cut. It is the position of Fideism, which takes its frankly and consciously dogmatic stand on the affirmation of faith that "Through God alone can God be known." The theological assumptions are ones familiar to all students of Brunner: faith as prior to reason, if not indeed the judge of reason, rather than vice versa (the heresy of the Enlightenment and the Greek mind), the total "otherness" of God, requiring a "mediator" who bridges the awful abyss between God and man, and the Pauline-Augustinian-Calvinistic of man's nature, and the requirement that God be the agent for man's salvation. First comes a destruction, stone from stone, of the Christology of liberal Christianity, of the spokesmen of which Brunner singles out Kant, Ritschl, and Schliermacher for particular demolition, and a categorical disavowal of all schemes of Christology based on "speculation, mysticism, and moralism," on the ground that they all implicitly are forced to a view of Christ as *primus inter pares*, man reaching up to God, not God reaching down to man. Then Brunner sets forth, amid the debris of liberalism, what he claims as the classic Christian doctrine of Christ as God-man, genuinely God and genuinely man, the real incarnation from above, the unique and sole ground for the Christian's faith in salvation. While taking full account of the validity of historical criticism, Brunner vigorously defends the view that the status of the Christ of faith is not affected by inquiry into the Jesus of history, since the two approaches are on different planes of religious knowledge, one the existential, the other the scientific.

To ponder this book thoroughly would be to make any child of liberalism, content or disaffected, squirm. There is much in it that must be

frankly recognized as a stumbling-block. At many points Brunner skirts dangerously the obscurantism of one who would seem to make reason not only *sub rationem*, but *contra rationem*. Certainly the frank irrationalism of this fideism opens the door to concepts which can have no criterion of credibility except themselves. For another thing, there is the constant peril of a bifurcation between the Jesus of history and the Christ of faith, sharper even, I think, than the early church made and certainly uncomfortable for one to whom the object of faith appears in finite historical time. For another thing, there is a confusion in Brunner's use of the idea of faith: at some points it is *fiducia*, at others, an *assensus*, albeit a kind of existential *assensus*. Finally, Brunner's habit of setting forth a sharp either-or option to the Christian, whereby he demands that the Christian accept this high Christology, or claim no right to be a Christian at all, offers to the disquieted liberal no avenue of steps from his former Christology to the normative one, even where he may be convinced, as is this reader, of the essential validity of the thesis of the book.

Whatever may be the host of theological problems raised by this book, it certainly can rightly claim to stand as the most important work on Christology written thus far in the twentieth century.

WALDO BEACH.

The Spirit of Chinese Culture. Francis C. M. Wei. New York: Charles Scribner's Sons, 1947. 186 pp. \$2.75.

This is an excellent interpretation of the subject by one eminently qualified for this task. Perhaps to this reviewer the most interesting part of the book is not its survey of the older Chinese systems but its suggestions as to Christian plans for success in China. Dr. Wei suggests a plan in four parts: "Church cells"; "centers of Christian service"; "Christian seats of learning"; and "Christian centers of pilgrimage." Christian emphasis he thinks should be placed on social life. He feels that Christianity has insisted too much upon abstractions and has suffered from ritualism and over-denominationalism.

The book is thoroughly scholarly but is fully intelligible to the average lay reader. It is highly recommended for general reading.

JAMES CANNON, III.

The New Testament: Its Making and Meaning. Albert E. Barnett. New York-Nashville: Abingdon-Cokesbury, 1946. 304 pp. \$2.50.

This is another "introduction" to the New Testament books. It is a good manual, compact and methodical, prepared especially for college and seminary students. It includes, as a few recent introductions have done, an explanation of the "form-history" analysis of Gospel origins.

Special points of note: Galatians is considered the earliest book (49 A.D. at Antioch, end of Paul's first tour); following McNeile, Philippians is treated as composite preserving parts of two letters (3:2-4:23 at Ephesus in 55, 1'-3' at Rome in 60); following Goodspeed

Ephesians is attributed to Onesimus about 95 as introductory to the newly gathered Pauline Corpus; in the Gospel of John are seen evidences of the use of all three Synoptic Gospels; the Pastoral Epistles are considered to be the latest books (after 160 A.D.).

KENNETH W. CLARK.

An Approach to the Teaching of Jesus. Ernest Cadman Colwell. New York-Nashville: Abingdon-Cokesbury Press, 1947. 128 pp. \$1.25.

President Colwell, of the University of Chicago, delivered these Quilian Lectures at Emory University in 1946. They are a fresh, popular composite of the usual liberal and scholarly views, "designed primarily for Protestant religious workers—ministers and laymen."

The first two chapters are introductory, discussing the radical quality and the originality of Jesus' words, "closer to modern preaching than they are to modern teaching" (p. 31). "If there is an original element in the teaching of Jesus, it can be seen in the nature of the structure which Jesus built out of sayings old and new" (p. 53).

The next two chapters present the humility of Jesus, in the conduct of his life and in his teachings. "Pride is the vice and humility is the virtue throughout much of Jesus' teaching" (p. 56). "The distinctive source of this humility is God . . . a God of grace" (pp. 80, 81).

The last two chapters arouse special interest in their discussion of "The Coming Kingdom" and "The Present Kingdom." Final sentences indicate the nature of the author's conclusion: "In some way now lost to us Jesus saw his own work related to God's Kingdom . . . Faith in Jesus as a figure of epochal importance was born in his lifetime . . . Around that faith there grew a community . . . But it all began in the days of his flesh when he challenged men to believe in a God of grace and power."

Original poetry and personal reminiscence are interwoven into these lectures. Many important problems in the study of Jesus are touched cursorily, stimulating thought and discussion beyond the scope of this book.

KENNETH W. CLARK.

The Soul of Frederick W. Robertson. James R. Blackwood. New York: Harper and Brothers, 1947. Pp. XIII, 201. \$2.00.

The Lord Reigneth. Adam W. Burnet. New York: Charles Scribner's Sons, 1947. Pp. 134. \$2.00.

In the Secret Place of the Most High. Arthur John Gossip. New York: Charles Scribner's Sons, 1947. Pp. 210. \$2.75.

In the Light of the Cross. Harold Cooke Phillips. New York-Nashville: Abingdon-Cokesbury, 1947. Pp. 204. \$1.75.

The Old Testament in the New Testament. R. V. G. Tasker. Philadelphia: Westminster, 1947. Pp. 176. \$2.00.

What Is a Man. Robert Russell Wicks. New York: Charles Scribner's Sons, 1947. Pp. XXI, 224. \$2.75.

Here is almost a quiverful of homiletical studies which formed my desultory reading during the past summer.

The son of the Professor of Homiletics of Princeton Seminary has done what every minister ought to do: he has made a careful study of the life, letters, and sermons of England's prince of nineteenth-century preachers in *The Soul of Frederick W. Robertson*. It is not as good a book as his father thinks it is, but for those of us who do not know Robertson it is an excellent introduction, a "Reader's Digest" approach to the preachers' preacher. His life will inspire us, his sermon preparation will show us the blood, sweat, and tears that are prerequisite to good preaching, and a reading of this volume will drive us to our studies, to further reflection on and in Robertson, and to his God who is the Father of our Lord Jesus Christ.

Everyone preaches on the *Revelation of St. John the Divine* but me, and maybe you. Adam Burnet knows that, and he has written *The Lord Reigneth* for us two. It is an introduction to an Introduction. After we finish it, in conjunction with the *Revelation* itself, it would be wise for us to go on to the volume in the *Moffatt Commentary*. It is a "pump-primer" for an apocalyptic flow, and is a reasonable and preachable interpretation for men "living in all-but-apocalyptic days" (p. 31). I am not going to leave *Revelation* to the Adventists any more.

Arthur Gossip is always worth reading, and *In the Secret Place of the Most High* is no exception. Here are nine sermonic studies on prayer, rich in faith, abounding in illustration, pertinent for our day, simple in exposition, and a benediction to the reader. If we are planning a series on prayer (and if we are not, why are we not?), then we could do worse (and we could hardly do better) than use this little book for our personal devotion for two or three months before we prepare the actual material for our congregations. Gossip is over seventy, so he brings to his writing years of study and ministry, as a pastor and as a professor of preaching. But he is seventy years young; his grasp of eternity is elucidated for our times.

Phillips is another "preachers' preacher" and his volume will be a "must" for ministers who are looking for suitable material for Lenten and Holy Week services. *In the Light of the Cross* is not concerned with *who* killed Jesus, but with *what* killed him and still kills him. He shows how, e.g., ecclesiasticism (the Pharisees), acquiescence (the public), and militarism (the soldiers) are present-day forces antagonistic to Christ and his Church. The sins which crucified Jesus were and are "the respectable sins of well-meaning people." But Phillips does not have the issue only in this negative form. There was one constructive force which put our Lord to death: his own desire to bring salvation to the world. Even if at times the historical interpretation is not always valid, this is a sound expository analysis.

The Westminster Press is doing heroic work for us in breaching the unfortunate and unnecessary gap between the Old and New Testaments. For its recent writers the Bible is *one* Book; the God of the Old Testament is the God of the New Testament. It refuses to separate the two revela-

tions; they are one. Tasker in *The Old Testament in the New Testament* joins that goodly company of scholars who find the true meaning of the work of Jesus illumined by the knowledge of what led to Jesus over a thousand years of struggle and debate, which were never deserted by a confidence in the covenant-relationship between God and man. This is not a volume of sermons; it is an analysis of the rich soil in which our preaching should grow.

The Dean of the Chapel at Princeton University has tried to do a difficult thing in his new volume with its intriguing title *What Is a Man*. He has taken the questions which generations of undergraduates have hurled at him and sought to answer them in the light of the petitions in the Lord's Prayer. Is he successful? Sometimes. But in numerous instances the questions are better than the answers. Nevertheless, they are stimulating, and will provide us with problems if not with solutions. That is good for us. This is not a volume of sermons, but it should force us to write sermons as we face the honest questions of troubled seekers, and try to answer them in the light and purpose of our faith.

We won't go wrong in purchasing any of these books. They are a better crop than the one which came to my hands in the summer of 1946. But if I could only buy one I would choose Tasker. That does not mean that you should follow suit.

JAMES T. CLELAND.

An Outline of Biblical Theology. Millar Burroughs. Philadelphia: Westminster Press, 1946. 380 pp. \$3.50.

For years students and ministers have lacked a book in English which deals adequately with the theology of the Bible. The author has endeavored in his book to do something about this. Drawing upon the resources of his many years of rich experience as teacher and scholar Dr. Burroughs has set forth systematically his own approach to the study of biblical theology.

Above all Dr. Burroughs' latest work provides us with a source-book for the study of the origin and development of the most important concepts of the Bible. Separate chapters are dedicated to such topics as Authority and Revelation, Christ, God, Man, Sin, Public Worship, Christian Service, to mention only a few. Ministers will be particularly interested in the author's effort at the close of each chapter to show the relevance of biblical ideas to contemporary problems. While there is often ample room for questioning what the author conceives to be relevant or irrelevant the comments are usually helpful.

The reader should recognize that Dr. Burroughs approaches his problem with the tools of the religio-historical school of research which has dominated biblical studies in the nineteenth and twentieth centuries. He is at his best in his well-documented tracing of the historical development of biblical ideas in the Old and New Testament. He leaves most to be desired as he moves into that difficult but inescapable area which is concerned with the relating of these ideas to a constructive Christian theology.

At this point the reviewer sensed a limitation in perspective. This has been explained in part by the criticism of another reviewer: "The author exhibits throughout the essentially shallow rationalism characteristic of modern American liberalism, in which pragmatism and instrumentalism dominate the intellectual scene." However, the scholarly presentation of the material of this neglected area will be an admirable tonic for many of the growing multitude of fundamentalists and pseudo-neo-orthodox who find the resurgence of "biblical faith" a welcome escape from the hard discipline of mastering historical facts. A thorough historical scholar has given us this book for which many a student and minister either has or should have sensed a need.

F. W. YOUNG.

Creation Continues. Fritz Kunkel. New York: Charles Scribner's Sons, 1947. \$3.00.

Dr. Kunkel contends that we can never fully understand or appreciate the Gospel of Matthew until we know the author's purpose. "Matthew chooses what serves his purpose best; and his purpose is to initiate his students into Christianity. He wants not only to increase their knowledge but to influence them emotionally and to change the very structure of their character." Modern readers must identify themselves with some character in the drama or with the students of Matthew and "expose themselves to the dynamic influence of the book," or else remain static. "Either the book changes the reader, transforming him into a higher form of evolution, or the reader changes the book, discarding its dynamic qualities and misusing it as material for historical research, philosophical speculation or emotional excitement." It is only as man experiences this transformation that he realizes that "creation continues."

The author divides Matthew into seven sections. The subject of each section is to be found in its center. It is only after we arrive at this center and comprehend it that we understand the significance of the section as a whole. In the course of this analysis Kunkel presupposes an inner and an outer meaning to the words of the gospel; they are to be understood literally, but also figuratively. This, of course, involves considerable allegorical interpretation; at this point in particular Kunkel becomes the target of New Testament scholarship. The reader should distinguish the genius of Kunkel from the genius of the author of the gospel. This having been said, we have in this book a fascinating analysis of and a stimulating and suggestive commentary on the Gospel of Matthew by a learned Christian psychiatrist. If the reviewer may be so unorthodox he will say: This is just the book the "barrel" has ordered. A word to the wise!

F. W. YOUNG.

The Duke Divinity School

BULLETIN

Bulletin Briefs

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A New Scholarship

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The Coming Convocation

With the Faculty

With the Students

Book Reviews

Prayer Offered at the Opening Chapel Service, January 1948

O Thou who art beyond our sight, above our thoughts, infinite, eternal, and unsearchable; Thy wisdom shines in all thy works; thy glory is shown through thy goodness to men; and thy grace and truth are revealed in Jesus Christ. We approach thee with songs of adoration in our heart, O Thou God and Father of us all.

Most heartily do we thank thee for thy mercies of every kind and thy loving care over all thy creatures. We bless thee for the many evidences of thy love, especially for the knowledge of thy dear son our Saviour, and for the living presence of thy spirit, our holy comforter. We thank thee for friendship and duty, for good hopes and precious memories, for the joys that cheer us, and for the trials that teach us to trust in thee. We need thy continued guidance, our Father, as we seek to make a wise use of thy benefits. We pray thee to direct us in word and deed that our lives may show forth our gratitude unto thee.

We approach thee with lives overshadowed with a growing anxiety about peace and security for us and for all men. O Thou who hast made of one blood all the nations of the earth; mercifully hear our supplications, and remove from the world forever the dreadful menace of war. Guide the rulers of the peoples with thy counsel, and restrain the passions of the people, so that bloodshed may be averted and peace be preserved. May a portion of thy holy love find a new expression in the minds and spirits of men, quickening the sense of our common brotherhood. May we leave nothing undone to bind the nations together in a new bond of fellowship. May the Church of Jesus Christ lead the nations of the world into a new appreciation of the meaning of comradeship. Speed the day when every people will contribute its excellence to the service of all, and the whole world will go forward in the new and living way revealed by Jesus Christ.

O Thou who art the source of all true peace and joy; grant us so perfectly to do thy will that we may find both that inward peace which the world can neither give nor take away, and that pure joy which shall make radiant all our duty and our toil; through Jesus Christ our Lord. Amen.

HAROLD A. BOSLEY

PUBLISHED IN FEBRUARY, MAY, NOVEMBER, AND JANUARY

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THE DUKE DIVINITY SCHOOL BULLETIN

VOLUME XII

JANUARY, 1948

NUMBER 4

Bulletin Briefs

The BULLETIN welcomes the Journal of the Perkins School of Theology to the field of seminary journalism. The first issue is quite impressive. Excellent in format, it contains many articles of interest and value. Duke University readers of the Journal are especially interested in the articles dealing with the life and death of Dr. Paul A. Root, the dean-elect of the Duke Divinity School, who died suddenly before taking over the work of the school. Other articles of especial interest are those dealing with the purpose of the Journal and the place of the Perkins School of Theology in the church in general and the Southwest in particular.

* * *

For many years Bishop Paul N. Garber has been the dinner guest of Dean Frank S. Hickman and Mrs. Hickman on Thanksgiving Day. This year was no exception. Upon learning that Bishop Garber was to be in this country during the week of Thanksgiving, Dean Hickman extended him the usual invitation to be his guest. This was accepted and Dr. Hickman had the pleasure of having his friend, the former Dean of the Divinity School, eat Thanksgiving dinner with him again this year.

Bishop Garber, whose assignment is Europe and North Africa, was in America attending a meeting of the College of Bishops.

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The traditional Christmas celebrations were again observed by members of the Divinity School community. The Christmas religious programs were introduced by the sixteenth rendition of Handel's Messiah under the direction of Mr. J. Foster Barnes, an instructor in music in the school. This was followed by the seventeenth presentation of the Christmas Pageant written by Professor H. E. Spence. Incidentally, Professor Spence has received reports of his plays and pageants being produced in many sections of the country by former Divinity School students.

The entire week of Chapel was given over to special Christmas programs. Conventional hymns and carols were sung. Professor Spence was the Chapel leader and spoke on "Christmas-Holiday or Holy Day," and "Why I Believe in Santa Claus." The week's program was brought to a close by the celebration of the Lord's Supper with Dr. Kenneth W. Clark in charge of the services.

At the conclusion of the annual Christmas party, a candlelight service was held in York Chapel under the direction of Dr. Waldo Beach. Dr. Beach read some unusual and beautiful Christmas poetry. Carols were sung by the Divinity School Choir and by the Madrigal Singers.

* * *

In the December 15 number of *Social Action* appears an article by Dr. W. F. Stinespring entitled, "Palestine: Land of Hope and Trouble." The article is one of the most thorough, fair-minded, and significant writings yet to be published on this most vexing problem, the settlement of the Palestine question.

It is of interest to note that the editor of *Social Action* is Dr. Liston Pope, an A.B. graduate of Trinity College and a B.D. graduate of the Duke Divinity School.

* * *

Representatives of Duke University, attended during Christmas week, the New York meetings of the National Association of Biblical Instructors, the American Schools of Oriental Research, and the Society of Biblical Literature. Twelve teachers and graduate students at Duke hold membership in one or more of these societies. Among those attending the meetings in New York were Professor H. E. Myers, Professor and Mrs. Kenneth W. Clark, Professor and Mrs. H. E. Spence, and Mr. Marvin Pope. Mr. Pope, who has studied at the Jerusalem school, served as alternate for Professor Stinespring in the meeting of the ASOR Corporation. Dr. Clark, as secretary of the SBL, was busily occupied with duties throughout the days of meeting.

The day before the NABI sessions began New York City was paralyzed by a record-breaking 26-inch snowfall in twelve hours. It exceeded the 21-inch fall in the "blizzard of '88." The Clarks, who had driven northward, could get no farther than Newark because of blocked highways, and had to leave their car in a garage until the meetings were over. Vast crowds of commuters were marooned in town, and travelers sought shelter wherever they were. Hotels were crowded to the last cot and mattress, and many a lobby was filled with the refugees. Thousands slept in their cars all night on the blocked highways. Deliveries of fuel and food created innu-

merable emergencies. Trains were hours late, suburban lines were temporarily suspended, and local traffic almost ceased.

Yet, despite the emergency, the meetings went on with unusual success. Speakers were late and a few never came, but adjustments were made as necessary and the sessions had an unusually large attendance. Our local delegation was happy to return to a more moderate climate, bringing back a thrilling report of the experience.

* * *

The Divinity School had as its guest on November 6, Professor Carl H. Kraeling, who delivered an illustrated lecture on *The Gospel Record and the Ancient Orient*.

Professor Kraeling, who is chairman of the Department of Near Eastern Languages and Literature in the Yale Graduate School, has had long experience in archaeological investigations on the Bible. In 1934-35 he was in Jerusalem as Annual Professor and Acting Director for the American Schools of Oriental Research. Excavations in progress then were reported in his book: *Gerasa, City of the Decapolis* (1938). Dr. Kraeling was back in Palestine again after the war, in the summer of 1946, for further research in Damascus. In 1946-47, while a Fellow at Harvard University's Dumbarton Oaks in Washington, D. C., he directed studies in Christian art and archaeology of the Byzantine era.

His lecture at Duke reported on recent discoveries by archaeologists which shed light on the Gospel record. Special interest centered in the excavated town of Syrian Dura on the Euphrates, where a third-century town has been brought to light, including a Christian church, a Jewish synagogue, and pagan temples among the buildings. In this Christian church have been found the earliest Christian paintings known.

* * *

The annual meeting of the Deans, Professors of Religious Education, and other representatives of Methodist Theological Seminaries under the direction of Dr. McFerrin Stowe, a former Duke alumnus and a graduate of the Divinity School, was held in Chicago, November 28 and 29. Representing Duke were Dr. Gilbert T. Rowe, recent Acting-chairman of the Faculty; Dr. Kenneth W. Clark of the New Testament Department; and Dr. H. E. Spence of the Department of Religious Education. These report an interesting session, but one marked by constant snow and zero weather.

* * *

A pleasant surprise visit was paid the Divinity School recently by Dr. William B. Sangster, Pastor of Central Hall, London, England. Dr. Sangster was brought to the campus by Dr. E. H. Rees, M.A. '31. The distinguished visitor was entertained by the faculty at

lunch, and afterward delighted the faculty and student body by an impromptu lecture and forum in York Chapel. He gave a vivid and interesting description of religious conditions in England at the present time.

Other visitors who have been on the campus lately and who met with members of the Divinity School student body, although not specifically here for that purpose, were Dr. John C. Bennett of Union Theological Seminary, Dr. Patrick M. Malin, Swarthmore College, and Dr. Roy Short of Nashville, Tennessee. Drs. Bennett and Short were preachers at the University Chapel. Dr. Short is the Editor of the Upper Room.

* * *

The many friends of Dr. J. M. Ormond will rejoice to learn that his health has improved and that he is still active in the general work of the church as well as the Duke Foundation. Dr. Ormond recently attended a meeting of the General Board of Missions of which he is a member. The meeting was held at Buck Hill Falls, Penn.

* * *

As the BULLETIN goes to press, the word has just come that Dr. Bosley's forthcoming book, *Main Issues Confronting Christendom*, has been chosen by the Religious Book Club as its April selection. The book will be off the press early in April. It is composed in the main of a series of lectures given by Dr. Bosley to various pastors' conferences over the last two years. A glance at the chapter headings indicates the scope of the work: *Confronting the Spiritual Tragedy of Our Time*, *Skepticism Knows No Answer*, *Can the Blind Lead the Blind?*, *Is a New Perspective Possible?*, *Religious Liberalism Points the Way*, *The Church Champions the Common Man*, *Religious Faith Undergirds Democracy*, *A New Church Works for a New World*, and "While Time Remains."

* * *

The article contributed by Dr. M. T. Plyler was written at the request of the Editor of the BULLETIN. Recently the *Alumni Register* carried an article written by Dr. W. T. Laprade, entitled, "W. P. Few, Educator." Naturally this article concerned itself with the larger aspects of Dr. Few's work. It seemed appropriate to have a complementary article written setting forth President Few's especial interest in education as it related to the church in general and the Divinity School in particular. Since Dr. Plyler is the official biographer of Dr. Few (the University having authorized him to write the official life of its late president) the BULLETIN secured the article which will be welcomed by all those who knew of Dr. Few's tremendous interest in the religious aspects of education.

The Arts as Interpreters of Christ and the Gospels in Worship

A Testimony

By RAY C. PETRY

Public worship is a communal experience. The confession, praise, and dedication of the individual are joined to that of others who bow before God. In Christian worship, Christ as he is revealed in the Gospels is the bond that unites and empowers his people.

Throughout the ages, this centrality of the Master in the Four-fold Evangel has been focused for worshipping Christians by the creative arts: especially literature, the plastic arts, and music. It is these which conduce to a prayerful community of spirits through the spoken and written word; the moving appeal of glass, canvas, wood, and stone; and the evocative language of instrument and song. The rich freight of spiritual imagination, thus imparted, may be communicated to the praying individual at places and times outside the worshipping community. But whatever enters the mind, heart, and soul in hours of private meditation may be reappropriated and shared in the moments of high communion. Looking inward upon himself and his prayer experience—whether in times of private devotion or corporate dedication—one may discover with something of grateful surprise how much the spirit and work of Christ as conveyed by the Gospels have been mediated to him and to his fellows by the versatile imagery and the majestic vitality of the arts.

Assuming that the day of personal testimony that edifies the worshipping group is never really over for the practicing Christian, I ask the privilege of witnessing to the redeeming role of the arts as they have enriched my participation, both direct and indirect, in the society of Christian worshipers. I wish to testify as to the manner in which the historical life of Jesus and his lordship in the universe have been made worshipfully real to me:

through the literary arts;
through the arts of sculpture, mosaic, painting
and architecture;
through the art of music.

I

The Christ who comes to physical birth and ever-expanding life in the Gospels of original language and translation is a being of heart-twisting winsomeness, shattering power, and tender unpredictability. These Gospels of literature are vibrant with a pulsing yet restrained sense of destiny that quietly lays hold on me—particularly when I join with others of the faith in the full commitment of worship. The Evangelists confront me with a Christ who so ferrets out my sinful inadequacy that I am reduced to despair. They envelope me with his divine-human love until I am quieted in the assurance of his having already overcome the world—and uplifted me by all-sufficient grace.

Here in the Christ of the Gospels the usual becomes misleading and impotent; the natural ways of men like myself are road-blocked, by-passed, and diverted until I walk a new path. Here the surprising, the unacceptable, and the impossible—in my eyes—are shoved aside by the processional hosts of God's possibilities. And these ways of God in Christ, so foreign to me and all men, I see best in the language of symbol and vision; with the aid of plastic arts; under the spell of organ and choir, as of drama-dispensing color and light.

Reading these Gospels, haltingly yet expectantly, in student days; reading them increasingly in my maturity with all the ebb and flow of the soul's dark night and the spirit's bright day; I have yearned ever and again for understanding associates with whom to kneel and pray.

These Gospels read in the originals baffle me, take me unaware, lift me up high and dash me down low. In the dignified, sweeping dexterity of Jerome they both delight and appall me. Translated and paraphrased by Bede, the Venerable, they show me how far restrained allegory can lead. Launched at me like catapults by Master John Wyclif, they uncover my defenselessness, even as they point me to the Church's sole head and fount of all salvation. The sonorous witchery of the King James version teaches me the language of prayer and the majesty of aspiration. Tyndal—he of the clear brain and the leonine heart—tells me whence the King James comes. Faber, translating the New Testament into French, acquaints me in his introduction with the birthright obligation of every Christian man and woman: to read the Gospel *before* worship, if he would meet Christ, the Father, and the Spirit *in* worship. And Faber, being properly source-minded, leads me to Chrysostom's *XIth Homily On St. John* for a further incentive to Gospel inculcation.

In the glorious literature of the ages are many lives of Christ, now scorned when they are not neglected. The Pseudo-Bonaventura

rings with a prose-poetry that proclaims how different is the Kingdom of Christ from the Kingdom of men. Ludolph the Saxon wrote a life that challenged me to research and kept me after hours for the lessons of devotion. Renan, the literary critic, the always solvent treasurer of human riches, finds in Jesus his more than colorful match—and goes on trying to solve the mystery until, once more, I want to pray. Even Santayana, that intensifier of dark places and compromiser of light ones, cannot but fail *gloriously*, at times, when confronted by the Gospel mystery.

The world's great Confessions, Testaments, and Journals have been good to me. Augustine, like myself, backs into every open cistern and avoids all the right places where God may best be found. But when he does look within, above, and beyond—lo! Christ has been there before him. Augustine understands why I do what I do, and why I do not commit myself unto God when I most clearly ought. Francis of Assisi has left such an unimpressive, little *Testament*. But the plea to follow Christ and the Gospels in poverty of self-will applies to me, and not just my Roman Catholic friends in regular orders—and I know it. Woolman's *Journal* is hard on me. Very hard. It is a classic exposition of how easily God is missed and Christ is avoided by people who never stop talking long enough to wonder what they have been saying. Thomas R. Kelly's *Testament of Devotion* has to be read and reread to be made one's own. But once received, it is a part of one's life of communicating prayer—forever.

Poetry and the language of vision raise my soul aloft; purify it; and bear it home. The Psalms speak for me when I am dumb; but when wrought into the Christian book of life, they teach me to utter the praise of Christ and his Gospel. Cynewulf, in his mellifluous vision of *The Christ*, leaves open the door that leads me into the great hall of heaven. Hildegarde of Bingen, prophetess of teachers' and preachers' responsibility in an age of loosened reins and trembling lips, takes me up behind her on her Gospel charger and rides, with me, onto the very porch of the celestial mansion.

The Day of Wrath, ageless poem of impending judgment, gives voice to my fears and phrases my dependence on the mercy of the great Judge. Bernard of Cluny levels all the proud institutions of man's idolatrous Babeling. He turns my gaze upon an ultimate citizenship so intimately conjoined with the Christ that I look about me for the fellowship of Christ-serving men in the here and now. Milton towers over me until I faint; when I revive he is on his knees before an inescapable conqueror: a death-defeating, evil-annihilating Christ.

Nurtured in the unadorned halls of free prayer, I have lived to

find Christ and his Gospel in the languages of unpremeditated eloquence as in the virgin womb of inviolate silence. But I have also learned to repeat in humble gratitude the mind-compelling invocations of Boethius and the swelling importunities of Chrysostom. Anselm the Scholastic, raised to the wisdom of faith committed unto God, hammers for me upon the doors and windows of the Divine dwelling-place.

Yes! The Liturgies of the Roman Church have claimed a place in my heart. The worship of Eastern Catholicism, now plaintive, now nobly self-abasing, urges me on to the common Father in Christ. Luther's service, purged of Roman obfuscation and contrite with the birth cries of men, women, and children in vernacular appeal—this touches me to the core of my being. *The Book of Common Prayer* stills my proud ambitions and trains my lips in the language of supplication. *The Methodist Book of Worship* redeems the times of heart searching in all ages and places. It bids me be still and know that He—The Great I Am—is God.

To this end I read, review, and try to relive the Preached Word. Luther thunders at me, entreats me to stand up and read the Gospel like a man. He demands to know in what my justification lies. He calls me to accounting before the Shepherd Supreme for my pasturage of a teacher's flock. Origen taps me on the shoulder and reminds me that Christ the Savior is the best source of all. Calvin thrusts upon me his peace-shattering, brain-clearing sermons on the Gospel Harmony. Bernard of Clairvaux, long before Pascal, declares unto me that the soul seeking God is always anticipated by Him. Men go out to Christ in love because he first loved them. Meister Eckhart warns that the Kingdom of God is at hand. Savonarola cries Repent! Repent! Michel Menot fixes me with a gaze that never wanders and exacts a promise that I "Cry aloud and cease not to lift up my voice like a trumpet."

But all of these with one accord lead me to the altar of worship, the heart of the Gospels, and the fellowship that is in Christ Jesus.

II

Christ and the Gospels made their appeal to me through the medium of literary art in my early boyhood. The Bible word and the message of the pulpit came to me from behind the long table—a Gospel propelled by as many as six preachers and exhorters in a single Sunday. The art of simple eloquence was theirs, on occasion. Furthermore, theirs was a free ministry—the congregation criticized them freely and paid them nothing. Some of them, reading the sacred text, made Eden's blossoms fall and the riders of the great Apocalypse thunder by for me as no one has done since.

But these men, fearing God much and the subtle insinuation of

beautiful church buildings (not to mention their cost) even more, left me no heritage of beauty in worship. Relatively late in my boyhood I came to worship in sanctuaries that brought me to my knees before the glories of silence-working beauty. Then the poetic inspiration of my father's instruction on Christ and the Gospels was lifted up and transformed by God's living cohorts in blazing window, ensouled statuary, and all the history-preserving archives of tower, chancel, and nave. Then Christ and the Gospels lived anew.

Thwarted in my passion to mingle with living worshipers and deathless Christians immortalized in the Church art of Europe and other lands, I have been blessed with a study of artistic reproductions that helps to make them my own. I have shared vicariously with some of you in the worship experiences which were yours in Constantinople, Rome, and Paris. Christian monuments reproduced in architectural plates, and the published outlines of fresco, painting, ivory, sarcophagus, altar, and baptistry have been my companions in private prayer and my associates in public worship. The invaluable ministrations of art historians like Morey, Enlart, Mâle, Diehl, Gonse, and many others, have delighted my mind and disciplined my soul.

Illuminated Greek manuscripts such as we have at Duke have left me humbly edified—marveling at the patient dedication of unknown hands joining these of other worshipping Christians across the vicissitudes of centuries. Here, not only, are the words of Christ in Gospel story, but also the color and movement without, that match the marching spirit within.

The art symbols of Byzantium, so often maligned for their stylized turgidity, have been for me, increasingly, tributes to Christ and the Gospels in terms of significant, selected form. In the Churches of Eastern Christianity, there comes to me from across the ages—and out of dazzling colors in high-flung mosaic—the Christ enthroned in universal glory. About him are the symbols, in animal form, of the Four Gospels. Surrounding him also are the apostles, martyrs, and others of an undying company. Now the Gospel book is open as Christ the judge intones: "Inasmuch as ye did it to the least of these my brethren ye did it unto me." Again, holding an open book, Christ the universal ruler proclaims: "I am the light of the world. . . ."

Out of the West, from the ages of catacomb, barbarian invasion, and Carolingian Revival, as from the apogee of Gothic inspiration and Christian Renaissance, have come to me a call for prayer and worship. Recently, in the Boston Public Library, I wondered soulfully on the Latin Gospels transcribed in Charlemagne's time; even as I was deeply moved by Harvard's original Gutenberg.

Across the tumultuous centuries of the Early Church, and down the

jostling corridors of the Middle Ages stream the men, women, and children of whom the Gospels speak and for whom Christ gave himself in ransoming love. These are the little and the great, the wicked and the good, the conscientious ruler and the usurious exploiter, the tender mother and the wily demon, the stolid peasant and the brilliant fool; all of whom Christ knew in the Gospels and whom we know still. Into the cathedral nave, that ship of souls, they march; up over the portals, into the choir stalls they clamber; high over the doorways they strut, make faces, scream imprecations, bellow orders—and call at last in agony, even as I, upon the Christ of the Gospels. Here, in cathedral statuary, the vices and virtues take their stand. A softly fashioned, well-satisfied, maiden proclaims the virtues of chastity. Jeering at her naïveté is a seasoned rake, proud of his technique, a virtuoso in petty seductions. Seeing these cinemas made throughout all our yesterdays of our own todays and tomorrows, I am reminded of the salvation these people craved and the Gospel of Christ I, too, must feed upon.

In all the windowed glories of high Gothic the children of men go sinning by; find themselves sought by a loving Christ; and sigh out their praises for the man-God. Whether I join those who live again on the panels of a baptistry, watching, as they do, the baptism of Christ; whether I trace the moving column of martyrs enrolled on catacomb walls—the effect is the same. Here go I—fearful, defeated, slain, and resurrected in my Lord.

Irony, pathos, humor, ecstasy—all are here. And they are fit companions for those who make pilgrimage on earth to the City of God. Here by the wayside sits Jabal, father of flocks. He takes the cooling breezes outside his tent. His beloved sheep pass in sprightly review. Scornful of ordinary lambs that go as one in a given direction, they amble right to left and left to right. A little dog sits disgustedly by, asking himself, no doubt: "How can one prove one's ability with affected ninnies like that?" But Jabal only smiles—so broadly that his beard is pulled apart in the middle; and the whole of heaven laughs.

Further on, the foolish virgins look very foolish—and the wise ones very wise. Down the road comes a procession of knaves, kings, badly diapered infants, and gleeful satyrs—all down from their cathedral portals, gables and porches. They have an afternoon off for Judgment rehearsal. Just rising from the sleep of death, out of his erstwhile grave, a little fellow blinks ruefully and begins dressing in a hurry. This is his Big Day—the Judgment morn—and, flustered, as he is, he somehow knows that he is safe from the goats at Christ's left hand.

All of these are my people. Each of them is myself—one of my

selves—all of them in need of communal cleansing in public worship. With them I laugh, and revile, and sin, and plead forgiveness. I scan the figures of birds eating from a dish. I, too, crave the food of eternal life. Here is a fresco of the loaves and fishes. They suit me well. They are the Gospel symbol of my Christ. Yonder is a beardless, vibrant Good Shepherd. On his broad shoulders I am already borne. However often I raise my eyes to scenes of the Great Judgment I am not really afraid. He who will judge in his humanity, glorified, was on earth as in heaven the keeper and the doorway for his sheep.

There breaks upon me now a painting of Raphael—"The Exaltation of the Holy Sacrament." On earth as in heaven there is one mystical body—one great Church. Da Vinci's "Supper" is mine to rejoice in. Here are men sitting at table breaking bread; as they did at the Love Feast in my boyhood. And with something of the profound self-examination here implied I re-examine myself, as I sit by the side of my elders long ago. One time, I remember, the aged man who sat by me looked at my littleness and broke a double portion in Christ's name. All of the brethren broke bigger portions that evening—because of a little boy taking the first communion in memory of the Lord.

Recently there has fallen into my hands a beautifully illustrated volume. It tells in Abbott Suger's own words how he praised the Lord at St. Denis and served the King of France in the twelfth century. Here he and his brethren raised up a beautiful sanctuary. Vessels of gold and silver were not too good for the Lord. Through the portals of beauty they entered the Lord's house. Through the doorway that is Christ they turned their eyes to Heaven.

In the Duke University Chapel, I often sit and think on these things—as the color mounts and the organ plays. Here in York Chapel I muse and pray as you, my brethren, minister unto me. Together, we are one with all the hosts that have followed the Christ of the Gospel, in Beauty's way.

III

There have been times in my life when I have known sickness of the body; times, also, when I have been ill with diseases of the soul. In recent years I have sensed more and more that the Lord's most unfailing prescription for the sick spirit is music. Worship devoid of instrument and song is frequently a struggle without victory—a dolorous confession of sins committed without exultant testimony of praise for sins forgiven.

My youth knew the release of burdens that comes with a concerted outpouring, by even the most untuned voices, of the heart's

sincere desire. The not-unfounded prejudices of my ecclesiasticating elders against castinets, clavichords, and trumpets retarded my acquaintance with versatile instruments in the symphony of spiritual resurrection. But I have learned my lesson of music's worth both the hard and the easy way. Sometimes I have starved myself, too long, away from the banquets of harmonic praise. Then I have had to be interred in the chaos of the mind before I could be raised to new life in music. Only after the Gospels have been sung and instrumented have I fully realized that in Christ there is no death—rather joy, and peace, and life. On happy occasions I have turned worship-ward, down the avenues of dedicated sound, before my mind has had time to bury itself in the researcher's low-vaulted sepulcher.

Whether in times of despair or ecstasy my spirit has been wont to traverse the aisles of Latin hymnody. Hilary of Poitiers has dissolved for me the miasmas of sickened faith by letting in the light of heavenly glories and summoning the therapy of Christ's overcoming joy. Ambrose has not only preached to my truculence of mind; he has also cleansed my rebellious spirit with disarming song. Marching in the gladsome choruses of Gregory the Great I have been companioned by his Grand Marshal—Jesus, the inspiration of heaven's choirs and the concord-dispensing Savior of the world.

Bishop Fortunatus, even as Erasmus, sings of a dying Christ whose cross rescues my mortality; whose crimsoned love washes out the panicky and self-annihilating defeatism of my age. The grave that yields up the body of my death is surmounted by my risen Lord. It is He—the Christ of the Gospels—whom the hymns of Bede, Peter the Venerable, and Adam of St. Victor lift upon the Cross; it is with his arising that they plunder publicly, and render triumphantly empty, all Christian tombs.

Recently, I listened raptly to the lately restored melodies of some early cantatas. The thin, piping tributes of twelfth-century music, impoverished as it was in instrumentation and voice, yet gave forth an uncompromising Gospel sound. The redemptorial themes of a Christ, slain but evermore living, gathered power and range as they commandeered the swelling voices and ecstatic strings of later centuries.

Up through the ages of polyphonic deliverance swept the Easter motets of Gombert and the dedicated arias of Kriedel—Kriedel, scorned of men but well worn on the automatic record changers of every celestial citizen. Only the little angels can sing his songs to blessed Jesu; the older angelic choruses are too throaty and the choirs of earth are too sophisticated and weary. On, up, and over the symphonic Psalmody of Heinrich Shütz and cascading through the archways of eternity swept the Whitsuntide Cantatas of Tele-

mann. Meanwhile, the human voice pleaded—as violins, violas, and violincellos wept and rejoiced.

Once more I was caught up in the struggle of life and death that the Middle Ages handed on to Luther. For some years, now, I have been renewing my acquaintance with the singing evangelist of Wittenberg through the musical translations of Johann Sebastian Bach. And Bach has been mediated to me through the Cantatas and Organ works interpreted by Albert Schweitzer. The Jesus of the Gospels for whom Schweitzer went on historical quest, and the Christ of worship whom he has joined on pilgrimage in Africa, is the Christ Jesus of Bach and the justifying Lord of Luther's faith.

The "Ein' Feste Burg" of Doctor Martin found in Psalm 46 a mighty stronghold. Clément Marot glorified this high tower in the Reformation French of Strassburg, Calvin, and Geneva. In the majestic invocation of the Psalms, sung as never before in the people's languages of Scotland, France, Switzerland, Germany, England, and finally America, I find anew the universal craving which Christ alone satisfies.

Bach, of course—blessed be his Gospel and His Lord—slays many a demon with organ blast whom Luther has only crippled and left thrashing about. When in a paroxysm of ordered passion Bach turns the music of faith on the terrors of the Psalmist and the Lucifer of the Saxon Reformer, as of his own heart—then an invincible Champion appears. The "Right Man, the man of God's own choosing" enters the fray:

Dost ask who that may be?
Christ Jesus, it is He.

And Christ Jesus, the justifying, loving Savior of Paul and the Gospels is the "Right Man" throughout all of Luther's translating, preaching, and hymn writing. Yet never has Luther's Christ—"the Christ [who] lay in Death's grim prison; [and] for our sins was given"—risen more gloriously to bring us "life from Heaven" than in Bach's Cantata No. 4.

When, in public worship, with full choir and organ, or with recordings heard in private meditation, I face with Bach the powers that no mortal dare oppose; I do so in the expectant surety of one who knows that:

Christ Jesus—God's only Son,
From earth hath now arisen.
He late did for our sins atone,
So death is bound in prison.

A few months ago I heard E. Power Biggs play one of the sweet-

pipéd Bach organs. Then I realized that defeat had not come to Johann Sebastian Bach. Thwarted by his age and little men he might be—in his struggle to release the Gospel-Christ, through music, unto the re-vivifying of the Church. But for him, as for all believing men, the Christ who lay in Bonds of Death has rended Death's dominion.

As for Schweitzer, he still peals out on the organ, as he pours balm upon the wounded, the "reverence for life" that proclaims Christ's victory.

In the Joy of this revelation I turn to César Franck—"Father" Franck to me as to his handful of early disciples. For to all listening hearts he proclaims that though our human struggle may still be in progress the celestial festivities are already waiting upon the triumphant conclusion of our earthly witnessing. This is the Franck of faith-transforming sound; the Franck of the Gospel Beatitudes set to melodic ineffability; the Franck of the swirling affirmations and spiraling ecstasies in the "D Minor" Symphony. He and his soul-washing, light-endowing Christ make the Gospels more fully mine. When the organ in our University Chapel breaks, after him, the bread of life that Christ commissioned him to share with all worshippers, I am at peace.

My nieces, neighbors, students, and colleagues bringing me the ministry of music in living Messianic fire take me for a season to the pinnacles of glory. And they proffer me no Satanic promotions—but only the proof that logic vainly seeks. They tell me in the language of Charles Wesley, of Palestrina, and all Christ's ministers in the holy arts:

That my Redeemer liveth
And will keep that
Which I have committed unto him
Against that Day.

The Spiritual Itinerant (Chapel Talk)

By KENNETH W. CLARK

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.

And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

And as they went on the way, a certain man said unto him, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head.

LUKE 9:59-62, 57-58 (ASV)

“. . . but the Son of man hath not where to lay his head.” Such a text has a special meaning to men of “the traveling ministry” who may yearn to settle in a home of their own. It has a grim meaning for the thousands of victims of the post-war housing shortage. It has a desperate meaning for the tragic “misplaced persons” wandering in the world.

But today in our meditation let us apply it not to the physically homeless but to spiritual itinerants. He who would follow Christ today, even as then, must forego the spiritual easy chair and slippers and the lazy ways of daily custom. Christ’s “Follow me” is a summons to life-long itineracy on a spiritual mission.

He does not ask that a Christian become a *spiritual tramp*. A tramp moves without direction or objective except for his immediate destination. His chief concerns are the comforts he may find for himself. South in the winter, north in the summer, seeking the largesse of others in all seasons. World fairs, public celebrations, the exploitation of the passing scene. He creates no resources, performs no permanent service, bears no social burden. Yet he has been portrayed in our time as the romantic vagabond king.

There are spiritual tramps like this, who hit the theological road promptly whenever some new emphasis disturbs the habits of men’s minds. With no abiding directional faith as constant guide, the spiritual tramp strikes out for seasonal objectives. He turns “with every wind of doctrine.” He pursues the daily feature in religious society, the exploitation of the current theological attraction. He creates no power for right living, renders no ministry in the struggle

for righteousness, assumes no fellowship of guilt or service with any permanent community. Here is the romantic, light-hearted, irresponsible vagabond king of the spiritual highway. To become such a spiritual tramp is not to follow with the unresting Christ.

He does not ask that a Christian become a *spiritual tourist*. The tourist sets out to satisfy a curiosity, to see places once at least. He would especially visit historic sites, where others before him have performed notable deeds. Temporarily away from a comfortable home, he becomes mere sight-seer where others have pioneered, only to return again to the comfort of his home. With a quick and superficial eye, he has seen many places, and become a part of none.

There are spiritual tourists like this, who must be on the move to see as many theological curiosities of the past and the present as they can find. They would at least gaze upon historic sites where others have struggled with the realities of life. Venturing from a traditional security for a time, the spiritual tourist turns dilettante with a variety of conceptions and creeds once formulated in crisis, only to turn back again to his own traditional comfort. With academic glance he has toured the famous spots—where martyrs have even shed their blood—but with cold and impersonal calm remained aloof from any genuine fellowship. Here is the envied world tourist, eager sight-seer on the spiritual pathways. To become such a spiritual tourist is not to follow with the homeless Christ.

Long ago, Augustine declared that men, in their pursuit of the happy life, are like different types of sailors. There are those who "with little effort and a slight stroke of the oar, go only a little distance away. There they establish themselves in . . . tranquility."

"Others (he went on) . . . have chosen to proceed out on the deep and venture to journey far away from the homeland, which they often then forget. Since a wind which they consider favorable has accompanied them . . . they joyfully and eagerly enter the extreme of wretchedness, because a most treacherous calm weather of pleasure and honors entices them . . . (finally the wind deposits them again) in port, whence no promises of the sea with her false smile can lure them away."

But there is "a third class (of those who), on the threshold of youth or after being long tossed about, still perceive some familiar signs and remember, even amid the waves, the great sweetness of home."

This third class in Augustine's characterization suggests the pathos of the world's Messiah, with "no place to lay his head." This is no spiritual tramp of irresponsible vagabondage, no spiritual tourist on superficial excursion, no shiftless voyager on a cautious local venture, no gambler on but a single spin of fortune's wheel. But here

is one who finds all of life bound up together, whose mission is life-long, and whose devotion and service to the Christian community is enduring.

This spiritual itinerant finds all of life—its enlarging adventure and its domestic joy—bound up together. The remembered sweetness of a spiritual domicile is mingled with his searching exploration of a larger, fuller faith. His spiritual travels are a part of the life he has already known. Yet he departs from home and its sweetness because he *must* look further and understand better. No deserter of home was he. Yet the Son of man was compelled to a spiritual quest and mission that left no mood for rest, but rather a sense of homelessness against the sweet memory of home. To follow him requires that the disciple extend his spiritual life beyond the protective walls of a familiar theological home, but still mindful of the community held in his affection.

The spiritual itinerant must set out upon a life-long expedition. He does not come to know the nature of God in one brief excursion, however many and wise his guides may be. No three-year cycle, or even thirty, will produce a true disciple of the Master. No temporary wanderlust of youth, no guided tours for the adult, no single cruise for the casual sailor can produce a spiritual maturity. To follow Him can mean only that we find no place, ever, to rest the spiritual head.

The spiritual itinerant must find time to minister to the enduring faith of men. His exploration is serious and vital, beyond all curiosity. His insights become dynamic and reincarnated, beyond the merely historical. His personal spiritual maturity becomes a ministration, enduring beyond his own span of life. Even in death, his spiritual teachings merge with the questing of the centuries, and his spiritual mission unites with the eternal plan. To follow the Saviour of mankind demands that the disciple become a free agent, in a world where eyes are withholden, for the discovery and proclamation of a saving Truth, to be found only by the spiritual itinerant.

Going somewhere: living nowhere.

Vision in the eye,

Voice in the ear,

Plan in the hand,

Song on the lips,

Prayer in the heart.

Going somewhere: living nowhere.

William Preston Few, Religious Educator

By M. T. PLYLER

At the formal opening of the School of Religion—which purposely was planned as the first unit of the new University—on November 9, 1926, President W. P. Few insisted that this Duke School of Religion hold up worthy standards of ministerial efficiency and at the same time be eagerly committed to the active tasks of practical Christianity. Cherishing the conviction that this world needs spiritual regeneration and that its leaders should be able to speak with the voice of moral authority, President Few sought a high standard of excellence for the Divinity School of Duke University. Said he, "We covet for it prophetic men who can speak about God, about things of the spirit, and about Jesus Christ and his message to our age, with the authority that has belonged to those spiritual and intellectual leaders who have been the founders and builders of every great age in the long past of our race." What an exalted standard is this for great scholars and great thinkers to be the spiritual leaders in the future! Every age certainly needs prophetic men with spiritual vision.

The Hebrew prophets spoke for God and God spoke through them. With all authority they were able to rebuke the obstinate multitudes given over so fully to sinful and ungodly conduct. So conscious were these men of the divine presence as not to be abashed or abased in any presence. They rebuked kings, princes, priests and the wicked multitudes so far gone from God. If civilization is to endure, such men are essential in this and every age.

Dr. Few's conviction was that out from this School of the prophets should go men of God with a passion for righteousness and such an abiding sense of God as would not allow them to be at ease in Zion. Notable scholars and daring thinkers able to deal with this and every age should be the product of the Duke Divinity School. Righteousness and truth, gentleness and strength, justice and judgment should belong to the spiritual leaders of the Church of God. The founders of this school cherished some similar hope for its output through the decades gone. Such were the dreams of old Trinity College in all its history.

Starting in 1839 as an academy that was called Union Institute, fostered by the vision of Quakers and Methodists striving for human betterment, the College that resulted has kept the spirit of catholicity and cooperation throughout its entire career. Religion and learning

have been fundamental with its leaders through all the various stages of its history. York, Craven, Crowell, Kilgo, Few, and the hundreds associated with them have been true to this one Christian ideal.

Through the Christian centuries notable men with a strange new sense of God have become the world-overturners. This sent Paul across Asia Minor to the Gentile world in the regions beyond. John Wesley flamed across England and Francis Asbury rode in the forefront of the pioneer preachers on horseback in America, and Stanley Jones relinquished the office of Bishop with the personal assurance that God would walk with him across Asia. Why should not devoted men of the Duke Divinity School allow God to send them far hence to the nations of the earth? The call is for prophetic men who can speak for God about things of the spirit and about Jesus Christ and his message to the ages. This college president spent his long, busy life in an effort to make real a religion that comprehends the whole of life and an education that seeks to liberate all the powers and to develop all the capacities of our human nature. His plea made over and over again was that we should strive to create a "climate of opinion" in which the true, and the beautiful, and the good can grow.

Dr. Few for a full quarter of a century gave himself to promoting the work of the laymen in the Methodist Church. In the local church, in the Annual Conferences and in the General Conferences, he held a high place of leadership and was evermore ready to promote work among the men of the church by developing a better lay leadership. When there was talk of merging the Board of Lay Activities with other General Boards of the church, he made vigorous protest, pointing out the work being done for Christian Stewardship, Church finance, lay speaking, training of stewards and other places of men's work in the Methodist Church. The process of education had been used to notable advantage in developing the laymen of the church, so nothing should be done that might mar this effort. This devoted educator urged that the supreme task of every Protestant denomination is the right education of the young and the full utilization of the lay forces.

When the Junaluska Assembly was burdened with debt, Dr. Few made an urgent plea that this be paid and the Assembly be saved. In 1936, he wrote that church obligations had taken him to Lake Junaluska for twenty-two years and that he had become convinced that the Assembly is not only a place for recreation and culture but also an educational institution of fine quality and of much value. He insisted it would be of unusual worth in many ways with the coming of Methodist union since it would be different from all others in American Methodism. Furthermore, this is on the edge of the Great Smoky Mountains National Park, a typically Southern resort section

in the Appalachian mountains. His urgent insistence that Junaluska must be saved to the Methodist Church and its causes was characteristic of this loyal layman.

These pleas for making a success of the layman's organizations and the relief of the Summer Assembly at Lake Junaluska were not spasmodic pleas of a man given to lending his approval to good causes but the abiding convictions of a wise and good Christian layman who never let up in his efforts to promote good causes even though it involved hard work.

For forty years, Dr. Few gave himself without stint to the Sunday School cause; much of that time he was in the midst of the many and varied efforts of the work as a member of the General Sunday School Board of the Methodist Church. Though busy with the demands of the College and University, much of his best thought went to the demands of his church. The *North Carolina Christian Advocate* profited much from his wise guidance. He promoted the consolidation of the *Raleigh Christian Advocate* and the *North Carolina Christian Advocate* as all were working for the union of American Methodism. He was eager for Methodist union and desired to exalt all agencies, such as the press, that would add to its success. Moreover he regarded the church press as one of the most effective means for fostering all the organizations so essential to the church. However, he did not limit his efforts to the church-wide meetings for council and guidance, but he was ever ready to attend and speak at local and district meetings of his church in North Carolina. We have heard him hundreds of times in these at which he did some of his best speaking as he poured out his soul in wise admonition and earnest prayer.

In 1918, the first Pastors' School was held at Trinity College. Each year since—except during the war—these have been held at Duke. The unwavering support of President Few did much to secure the notable success during the past three decades. He often remarked that the Pastors' School did much with its illimitable possibilities for our common Methodism in North Carolina. Foremost teachers, preachers, and platform men in the United States were heard as the several elements from all sections of the state and beyond met and mingled on these occasions. Members of the two Conferences profited much in these years as the great transition was on. "To carry forward this undertaking in all its implications to the uttermost possibilities, I pledge my truest endeavor," said Dr. Few.

The administration of the Rural Life Department of the Duke Endowment for the building of churches in the open country of North Carolina was placed in the hands of Dr. Few. This work has gone on

in a most marvelous way. Better churches have been built in almost every county of the state and a fresh interest is being taken in church work. Pastors and people have profited by this provision for the country church.

This outstanding Methodist layman in the last decades of his life became a church-wide leader whose advice and wisdom was sought far and wide, especially with the union of American Methodism. This was far greater and more far-reaching than Dr. Few's most intimate friends of North Carolina knew. However, he never failed to exert a lasting influence in and about his own home.

In the years when the five Few boys were small they could be seen in their father's pew in Duke Memorial Methodist Church Sunday after Sunday. Often in his speeches to the laymen Dr. Few drove home the importance of the church-going habit by saying: "I am thankful I do not have to make up my mind every Sunday morning as to whether I am going to church—it is already made up," said he. Such was his habit unless something intervened. Then Sunday afternoon the boys and he would be off for a stroll, through the Durham woodland. Their father began at the beginning to make a good Christian layman of himself. Fidelity in the little and the less notable things was characteristic of this distinguished educator and devout layman whose paramount desire was to do some permanent good in the world.

New Scholarship in Honor of Duke Professor of Religion

*(The article here printed is taken from a recent issue of
the Alumni Register—Ed.)*

Duke University was recently presented with a new \$5,000 scholarship by the congregation of Steele Street Methodist Church in Sanford, North Carolina. It was given in the name of Dr. Hersey E. Spence, popular professor of religious education.

The award is to be known as the Hersey E. Spence Scholarship. It will come to the Divinity School through the North Carolina College Advance of the Methodist Church.

Judge Clawson L. Williams, who made the formal presentation, said that the scholarship was being offered "in recognition of the splendid work of Professor H. E. Spence as pastor of the Steele Street Methodist Church and his subsequent service to the church in religious education."

From 1913 to 1916 Dr. Spence was pastor of the Steele Street Church. During his tenure, a new church building, which still serves the congregation, was constructed.

He was ordained to the ministry of the Methodist Episcopal Church, South, in 1907 after finishing Trinity College. He subsequently held pastorates in Sanford and Durham, returning to Duke in 1918 where he has remained as a professor of religious education and Biblical literature ever since.

He holds A.B., A.M., and B.D. degrees from Duke, an honorary D.D. degree from Asbury College, and an honorary Litt. D. from High Point College.

Dr. Spence is well-known to nearly all Duke alumni. He is a popular speaker at alumni meetings, wherever alumni gather, and his services in this capacity are much sought.

In addition to his ministerial and educational work, Dr. Spence has distinguished himself as a writer. He is the author of a number of books and dramas published on religious topics. His latest work, "Holidays and Holy Days," was released to the public about a year ago.

The Dean Assumes Full Time Duties

(Under this caption is also summarized the activities of Dean Bosley since becoming Dean of the Divinity School. The list was furnished by Dr. F. W. Young.—Ed.)

Dean Bosley has had a very strenuous schedule of speaking engagements during the first semester. On September 13 he participated as the leader at the Y. M. C. A. Spiritual Emphasis Conference at Westminster Theological Seminary and on September 16 attended a meeting of the Federal Council of Churches in New York City. On September 18 he spoke at the Conference of Pastors and Church School Superintendents at Rocky Mount, North Carolina, and the next day, September 19, was a principal speaker at the conference-wide rally held at the Centenary Methodist Church, Richmond, Virginia. On September 21 he returned to Durham to preach at the University Chapel and on September 23 spoke at the opening exercises of the Divinity School. From September 29 to October 2 he attended the Methodist Ecumenical Conference at Springfield, Mass., and from October 9 to 11, a conference at the Dilworth Church in Charlotte, N. C. On October 22 he was the guest preacher at the Methodist Church, Bloomsburg, Pa. October 24 to 27 he participated as the principal speaker for Ohio Wesleyan University's Religious Emphasis Program. On November 7 the Dean addressed the North Carolina Conference at Elizabeth City and from November 11 through 16 served as the leader of the Religious Emphasis Week at Drew University, Madison, N. J. The Dean was occupied from November 16 to 23 with the important Seventy-Fifth Anniversary Program of his former church, The Mount Vernon Place Methodist Church of Baltimore, Maryland. From there he went to the Methodist Conference on Christian Education at Grand Rapids, Michigan. On November 24 the Dean spoke to the Rotary Club of Durham, North Carolina, and on November 26, the Kiwanis Club of the same city. Dean Bosley was the guest preacher at Harvard University on November 30 and from December 2 to December 4 was the principal speaker at the Religious Emphasis Week of Albion College, Albion, Michigan. On December 7 the Dean was guest preacher at the Rockefeller Memorial Chapel, University of Chicago, and on the evening of the same day spoke to the Chicago Sunday Evening Club. On December 8 he was the guest minister at Denison University, Granville, Ohio, and December 16, 17, and 18 led the student Chapel services here at the Divinity School. On January 5 he was the guest

speaker at the Phillips Brooks Club here in Durham and the next day addressed the undergraduate ministerial group of Duke University. On January 7 he spoke to the Lion's Club of Durham, North Carolina, while on January 12 he traveled to Greensboro to serve as principal speaker of the Woman's College Convocation. From January 19 through the 21st Dean Bosley attended the Pastors' Conference of the Michigan Council of Churches held at Ann Arbor, Michigan, and January 22 and 23 was in Cleveland serving as the Methodist representative on a committee instituted by the Presbyterian Church to study union with the Episcopal Church. On January 25 Dr. Bosley was the guest minister at Wellesley College, Wellesley, Mass., and on the same day preached at the Vesper service of the Walnut Hill School, Natick, Mass. On January 26 and 27 he spoke at the Ohio Pastors' Convention, Columbus, Ohio. Dean Bosley has been endeavoring to keep all of the commitments he had made before accepting the appointment to the Deanship of the Divinity School. In addition to this heavy speaking load Dean Bosley has been continuing as the Pastor of the Mount Vernon Place Church, Baltimore, Maryland. Recently, however, this church has announced the successor to Dean Bosley, Albert E. Day, and so he has been relieved of considerable important duties with this announcement. In addition to filling the above engagements the Dean has been busy getting acquainted with the students and faculty of the Divinity School and the University and familiarizing himself with the inevitable problems and needs. He has already initiated certain important studies by faculty committees which should result in important developments during the next few years.

THE COMING CONVOCATION

Readers of the BULLETIN will be interested to know that there will be held another Convocation this summer, patterned slightly after the one which was held at Duke three years ago but wider in its scope of appeal and more elaborate in its program. The Convocation will be held the week immediately following commencement. The dates specifically are June 7-11. The Convocation will be interdenominational both in its appeal and its support and cooperation.

Four religious bodies combine their forces and influence in the support of the Convocation. They are: Duke Divinity School; The North Carolina Council of Churches; the North Carolina Pastors' School; and the North Carolina Rural Church Institute. In addition to lectures and forums, such as made up the program of the former convocation, there will be specific classes held in definite fields of interest to church people. These classes will cover such varied fields

of interest as the Vacation Church School, the Rural Church; Preaching, the Pastoral Problems of the City Church, the Home, the Pastor and Religious Education; and Bible Study.

A large corps of distinguished teachers and lecturers has already been secured with others yet to be invited. These include Mrs. W. R. Reed, Educational Specialist in the Teaching of Children; Dr. James Muilenburg, Professor of Old Testament, Union Theological Seminary; Dr. George A. Buttrick, Pastor of Madison Avenue Presbyterian Church, New York City; Dean Harold A. Bosley of the Duke Divinity School; Dr. Thomas A. Tripp, Rural Church Specialist, and others.

Brief worship services will probably be held in the Chapel and forums, special meetings, and other interesting features, including organized recreation, will occupy the afternoons.

One notable feature of the Convocation will be a series of sermons preached in the Chapel each evening. Dr. Ralph Sockman, Dr. George A. Buttrick and Dr. Theodore P. Ferriss, will be the preachers.

A special feature of the Convocation will be the Installation of Dr. Harold A. Bosley as Dean of the Divinity School. President Henry P. Van Dusen of Union Theological Seminary will make the main address of the hour and the response will be made by Dean Bosley.

Regular class sessions will be held at two different periods each day and general lectures to the entire Convocation will be given twice each day also. Dr. Paul Hutchinson, noted editor and author, will deliver four lectures and President H. P. Van Dusen will deliver three. Both these prominent speakers will deal with some pertinent phases of present day world problems.

A more complete account of the Convocation will appear in the May issue of the BULLETIN. This preview is merely to remind BULLETIN readers to keep those dates open: June 7-11.

Further information will appear in the daily press, publicity material sent from the Divinity School, and other sources.

With the Faculty

Dr. WALDO BEACH preached at the First Presbyterian Church in Chapel Hill on October 19th and January 11th; at the First Presbyterian Church in Durham on November 9th; and at the Edenton Street Methodist Church in Raleigh on December 7th. He gave addresses at the state-wide YWCA Workers Conference in Winston-Salem on October 18th, and at the Southeastern Inter-Seminary Conference at Hood Theological Seminary on November 7th. He also attended a meeting of the newly organized "Society for Theological Discussion" at Drew Seminary, New Jersey, during November.

Dr. KENNETH W. CLARK represented the American Council of Learned Societies at a meeting convened at Duke University on October 25, to organize the Southern Humanities Council (southern section of the ACLS). He taught in the Bristol (Virginia) Training School in November and while there preached in the State Street Methodist Church and gave a Chapel talk at Sullins College. During the Christmas holidays he went to New York to attend the sessions of the National Association of Biblical Instructors, the American School of Oriental Research, and the Society of Biblical Literature where he was re-elected as executive Secretary. In January, he went as delegate of the SBL to the annual meeting of the American Council of Learned Societies at Rye (New York), and also attended there the Conference of Secretaries which included twenty-four national scholarly societies in the humanities.

Professor JAMES T. CLELAND had speaking and preaching engagements as follows: October 12, Princeton University, New Jersey; Bryn Mawr College, Pennsylvania. October 19, Presbyterian Student Conference, Maxton, North Carolina. November 2, Emma Willard School, Troy, New York; Williams College, Massachusetts. November 16, North Carolina College, Durham, N. C. November 23 and 25, Woman's College, Greensboro, North Carolina. December 14, Harvard University; Tabor Academy, Marion, Massachusetts. December 21, Germantown Unitarian, Philadelphia. January 11, Choate School, Wallingford, Connecticut; Wesleyan University, Connecticut. January 25, Asheville School for Boys, Asheville, N. C.; Union Service of the Presbyterian and Methodist Churches, Asheville, N. C. January 27, Lecture on Robert Burns to the First Presbyterian Church Men's Club, Greensboro, North Carolina.

Dr. FRANK S. HICKMAN gave an address at the North Carolina Negro College on January 11. On January 18 he spoke on the radio program The Methodist Hour.

Professor H. E. MYERS spoke to the Elizabeth City Kiwanis Club, Tuesday night, November 4; preached at City Road Methodist Church, Elizabeth City, Sunday, November 9; and preached at Edenton Street Methodist Church, Raleigh, Sunday, November 30; Professor Myers attended the meeting of the National Association of Biblical Instructors, the Society of Biblical Literature and Exegesis, and the American Schools of Oriental Research held at Union Theological Seminary, New York, December 27-30.

Dr. RAY C. PETRY represented the Divinity School at the inauguration of Dr. Normal Victor Hope as Archibald Alexander Professor of Church History at Princeton Theological Seminary, October 14. On December 29-31 Professor Petry attended sessions of the American Society of Church History and its joint meetings with the American Historical Association at Cleveland, Ohio. On this occasion he was officially inducted into the Editorial Board of the Society with the responsibility of securing final publication of the Journal, *Church History*, and of editing with the general editor the monographs of the Society. Dr. Petry has just prepared for publication a set of research abstracts indicating distinctive books and articles for 1946-7 in the field of European Church History. A review-article in the field of late medieval church history appears in the January number of *Speculum*.

Dr. GILBERT T. ROWE participated in conferences of students who may enter the ministry or take up whole time religious work, the first held at Columbia, South Carolina, for the two South Carolina Conferences, and the second at Durham for the North Carolina Conference. He assisted Rev. C. S. Hubbard in a week's meeting at Hillsboro beginning October 19; taught in a Training School in Norfolk, November 2-7; attended a meeting of representatives of Methodist Theological Schools in Chicago, November 29-30; preached the sermon at the celebration of the tenth anniversary of Fairmont Church, Raleigh, on December 7; and delivered a sermon address in Myers Park Church, Charlotte, on Education Day, December 14. Dr. Rowe broadcast over The Methodist Hour Sunday afternoon, January 11.

Dr. H. E. SPENCE attended a meeting of the Commission on Ministerial Training which was held in Evanston, Illinois, November 24-26. Dr. Spence is Dean of the North Carolina Conference Pastors' School and went in that capacity. He also attended a meeting of the Deans of Divinity Schools; Professors of Religious Education and others held in Chicago, November 28 and 29. He spent the greater part of the holidays in New York City observing Christmas programs and plays and attending the meetings of the National

Association of Biblical Instructors, the Society of Biblical Literature and American Society of Oriental Research.

Dr. Spence has had several articles recently in the *Christian Advocate* for which he writes frequently under the pen name of Bildad Akers' Boy. The *Teachers' Magazine* of Nashville, Tennessee, recently published an article of his containing a scale for grading teachers.

Dr. Spence has also made alumni addresses at Roxboro and Reidsville this fall.

Dr. W. F. STINESPRING spoke to the following groups on the Palestine problem: Asbury Methodist Sunday School, Durham, October 5 and November 2; Interracial Fellowship, Durham, October 14; University Women, Oxford, N. C., October 15; Baptist Club, Duke University, October 19; Polity Club, Duke University, October 30; Undergraduate Ministerial Group, Duke University, November 4; Trinity Methodist Young People, Durham, November 23; Y.W.C.A. Discussion Club, Durham, January 27.

A 30-page article by Dr. Stinespring entitled "Palestine: Land of Hope and Trouble" appeared in the December 15 issue of *Social Action*, the magazine of the council for Social Action of the Congregational-Christian Churches.

Dr. F. W. YOUNG attended the meeting of the Theological Discussion Group held at Drew University. He conducted a special week of study for teachers and officers of Watts Street Baptist Church dealing with the great ideas of the Old Testament. He preached at the Trinity Avenue Presbyterian Church of Durham and spoke at the monthly meeting of the Durham Baptist Ministers Association. Dr. Young also assisted Reverend Joseph O'Brien, minister of the St. John's Episcopal Church of Battleboro, N. C., in conducting a Religious Institute.

With the Students

(The BULLETIN regrets that it has not a full account of the activities of the students for the recent weeks. Reason? Examinations. Only a few items picked up here and there were available—Ed.)

One of the most notable enterprises of the students this year has been their activities in the field of radio work. Numbers of them have been interested in studying the art of broadcasting through the kindly assistance of Radio Station WDUK in Durham. Mr. Henry C. Duncan has had general oversight of this phase of activity. The students have conducted morning devotions over WDUK one week each month during the fall semester.

A lively interest in athletics has been developed under the leadership of Mr. John W. Chandler. Teams in touch football and basketball have been organized. The basketball team has a good record of winning the majority of its games to date.

Miss Nelle Bellamy, Secretary of the Student Body, Mr. Milton M. Robinson, Vice-President of the Student Body, Mr. Milton Harbin, and William Van Hoy accompanied by Dr. Waldo Beach attended the Inter-seminary meeting held at Hood Seminary, Salisbury, November 6 and 7. They report an interesting and helpful session.

Gilreath G. Adams, Jr., President of the Student Body, Johnny Aycock, Donald Flynn, Harold Hipps, Tom Horner, Ray Carson, Walter McDonald, Wm. Wells, and E. H. Nease attended the nationwide meeting of youth which was held at Cleveland. Almost fantastic stories are told of the rooming of 1600 girls in one large room, while 3600 boys were "slept" in one large auditorium. So large was the room that streets were marked off among the cots, and baggage was delivered by jeeps. Field glasses were needed in the auditorium to keep up with the proceedings of the conference.

The crowning event of the social affairs of the season was the Christmas party supervised as usual by the efficient Harold Hipps. Many interesting and exciting games were played. Delightful refreshments were served under the direction of Dr. and Mrs. Kenneth W. Clark and Mr. and Mrs. Clyde L. Collins. Mrs. Bosley and Mrs. Spence poured cocoa. After the entertainment was over in the Union, the group attended the beautiful candle-light service conducted by Dr. Waldo Beach in York Chapel.

Book Reviews

God Confronts Man in History. Henry Sloane Coffin. New York: Scribners, 1947. 151 pp.

In this rich little book, Coffin embodies a group of lectures given in the Orient on the central affirmations of the Christian faith. It is not a book in the philosophy of history, as one might suppose from the title, but rather an effort to interpret, to more or less Christian listeners of the East, the distinctive claims made by Christian thought as to the way God deals with men in history. The book opens with an account of the almost Pauline fortunes of a preacher and lecturer traversing the Philippines, China, Thailand, India, and Egypt to deliver these lectures in 1946. The body of the book deals with the traditional views of God's distinctive revelation in Jesus Christ, as judge and redeemer, and in the Christian church, which continues his redemptive activity. The final chapter, on "The Goal of History," articulates the now familiar theme that while the goal of history lies beyond history, the Kingdom of God is both present and future.

It is refreshing to find a popularization of the motifs of theology which is neither banal, patronizing, nor apologetic. Coffin writes here as a preacher more than as a theologian (if one may be pardoned this dichotomy). That is to say he builds no systematic stone on stone structure, but merely affirms confessionally the exciting faith of orthodox Christian thought and shows its implications for the tragedies of our contemporary life, Eastern and Western. The position espoused is a traditional one: highly christo-centric, emphasizing individual and social redemption, neither Pelagian nor Augustinian. It is not profound or subtle, nor purports to be, but it rings true, and through its pages one catches the warmth, sincerity, and valiance of one of the most seasoned and noble warriors for Christ in our generation.

WALDO BEACH.

Christianity and Property. Edited by Joseph F. Fletcher. Philadelphia: The Westminster Press, 1947. 221 pp. \$2.50.

Dispassionate and sound judgment in the field of Christian economic ethics is hard to come by these days. Even more difficult to find are books which explore, from an historical point of view, the Christian attitude toward a hotly debated contemporary moral question. Here is a book that amply fills both these needs. It provides in a form more readable than Troeltsch and more sound than Weber or Tawney the Christian position on the problem of "property," a word used herein in its broadest sense. It is a collection of eight essays, for the most part by scholars in the Episcopal tradition who know whereof they speak. Six of the essays deal with the historical development of the Christian attitude toward property, Old Testament, New Testament, Early Church.

etc. The seventh essay by Charles Kean analyses contemporary capitalism as a religious and ethical way of life. The concluding essay by Joseph Fletcher attempts a normative statement from a theological point of view, in the main a liberal one. No effort is made to draw an easy moral. There is no predisposition to draw either a "socialist" or "reactionary" conclusion as to what ought to be the Christian attitude toward property. If there be any single normative judgment running through these pages, it would be the familiar one of the distinction between absolute *ownership* of property, which in Christian ethics belongs to God, not man (herein is the basis of the criticism against current capitalistic practices), and reverent *use* of private property, for the common good (herein the basis of possible criticism of communism). The implementation of this classical distinction for modern economic problems is sketched only in the broadest strokes.

It is difficult to select any of these essays for special commendation out of a group uncommonly even in quality. Perhaps the most impressive jobs are done by Edward Hardy in his masterful treatment of the complex attitude of the early church, by Paul Lehmann, who sharply corrects common misunderstandings of the thought of Luther and Calvin, based on a facile acceptance of the Weber-Tawney thesis and who sets the thinking of the early reformers in its proper theological context, by Vida Scudder who writes in lively fashion of Anglican theory, and by Charles Kean whose treatment of capitalism as religion is a masterpiece. There are gaps in the book to be sure. One wonders at the absence of any discussion of (a) Seventeenth Century English sectarian thought on the problem of property and (b) the theory and practice of middle class Protestantism, in America in the Nineteenth Century both outside and within the influence of the social gospel. Historically these two areas are as significant as any of the others dealt with in the book. But this is small criticism. The bulk of the book is eminently well done and deserves a careful study of all who seek to be at once Christian and citizens of our modern capitalistic economy.

WALDO BEACH.

Darkness of the Sun. Richard Terrill Baker. New York and Nashville: Abingdon-Cokesbury, 1947. 254 pp. \$2.50.

This book is very much worthwhile reading and owning. It is doubtful if any other author will have the opportunity to do just this thing as close to the events, or with equal access to witnesses and testimony. It is primarily the story of how the Christian church in East Asia came through World War II, and the story is told well, with sympathy and understanding, but with judgments which, certainly to this reviewer, seem balanced and justified. The main body of material deals with Japan, but there are chapters on Korea, China, and the Philippines.

The author states: "It is the purpose of this volume to tell the story of what happened to Christianity in Japan and its occupied territories during the years that it was cut off by the iron curtain of war from contact with the worldwide fellowship of Christendom, to list the facts and the ex-

periences, to show what Japanese Christians lost in essential faith and what they gained through suffering and sacrifice, and to show what the future of Christian development in Japan will probably be." (p. 17).

Further, and wisely, the author states: "It is not the purpose of this volume to come to judge the wartime record of Japanese Christianity, except insofar as judgments are made to include all the rest of us at the same time and on the same charges." (p. 19).

After several chapters citing the record made in Japan the author summarizes: "The church in Japan bent but never broke because God saved a very small remnant, a part of the soul of every Christian which somehow bent the knee not quite completely to the reigning ideology, a person here and there who braved the sting of death itself to speak prophetic judgments upon the spiritual depravity of the Japanese state." (p. 162).

Of Kagawa it is stated: "Kagawa was swept up into the prevailing nationalism of the war years in Japan and the utterances he made were tempered to that mood." (p. 146).

A rather amazing and little-known record is given of events within the Christian body in Korea, with the estimate: "It was not the case of a defecting church, but simply of defecting leaders, because the church never went along with the reforms but was powerless to stem the Japanesetide." (p. 181).

This book well deserves the fine things that have been written about it. It is heartily recommended for careful and thoughtful reading.

JAMES CANNON III.

The Heart of the Yale Lectures. Batsell Barrett Baxter. New York: Macmillan, 1947. Pp. xiii, 332. \$2.50.

It is not everyone who has the time, money or patience to wade through the Lyman Beecher Lectures on Preaching at Yale University from 1871 until today. For most of us that is legitimately too much. So Batsell Barrett Baxter, Professor of Speech and Homiletics at David Lipscomb College in Tennessee decided to do it and then prepare for us a Reader's Digest, dealing with the art of preaching as it was most emphasized in the Yale Series. He divides his study into three main sections, the Preacher, the Sermon, and the Congregation, and strings together snatches of text from most of the sixty-six extant volumes.

There are some glorious quotations here, gems of wisdom and pearls of insight. It might well be constantly on one's desk or by one's bedside for desultory reading. It is a thrilling anthology, filled with sage counsel. Is it more than that? I am not finally certain, but I do not think so. It has been used as a text book in Hom. 243 this past semester, but it did not quite fill our needs. That is perhaps not the fault of the book but my mistake in expecting from it what it never offered. Yet its plan lends itself to some confusion. It is difficult to hold to one meaning words spoken by different lecturers over so many years, and though quotations in the same section or subsection may be dealing with the same word

there is no assurance that the speakers have the same connotation in mind. e.g. "Personality" and "character" on pgs. 17-26.

But you are not in Hom. 243 and you may well find the book a valuable norm for your sermons and yourself. I shall refer to it often, and I think the class that used it will.

JAMES T. CLELAND.

On Final Ground. Harold A. Bosley. New York: Harper & Brothers, 1946. Pp. xi, 260. \$2.00.

Here are twenty-two sermons by our Dean, prepared for laymen, which have received enthusiastic reviews, one going so far as to say, "Out of the series of books of sermons which have been printed during the last decade, this one will rank among the first five by any reviewer's estimate." I do not know if that is true; I have not read that number of homiletical volumes. Maybe I never will. But, at any rate, this is good. The problems discussed are vital; e.g., "What Authority Has Jesus Christ Today?," "When Love and Justice Meet," "The Wise Man Fears God!" The method used in dealing with them is that of the eternal and contemporary Gospel of God, for Bosley believes that it is the business of the Christian preacher to preach Jesus Christ to his day. And he does not waste time in doing that. Once he has opened the gate into the field which he plans to use as an arena, he does not dilly-dally to swing on the gate. His outlines are carefully worked out, and illustrations are used for illumination rather than decoration. Note how sparingly he quotes poetry and the drive of his conclusions. You will not agree with everything said here; you may even be mad at some of it and at him. But Deans are used to that and may be meant for that.

JAMES T. CLELAND.

Man in Revolt. Emil Brunner. Philadelphia: Westminster Press, 1947. 564 pp. \$6.00.

Like *The Mediator* in Christology, this work on Christian doctrine of man is undoubtedly the most massive and comprehensive treatment of the problem undertaken by a protestant theologian in the 20th century. Probably the only other work which approaches to its pretensions to comprehend the field is Niebuhr's *Nature and Destiny of Man*. The present volume is one of five which have recently been re-issued by Westminster Press doing the immense service of affording us the main body of Brunner's published work.

Neo-protestantism is not merely a "new orthodoxy." It is a trenchant critique of the philosophical and sociological presuppositions of modern thought and of the secular world-views which, in the past two hundred years, have been vying for the allegiance of men. Basic to such criticism must be an understanding of *who* and *what* man is. Every secular world-view presupposes a working conception of *who* man is; and this determines what man is most concerned with and what he ought to do. Basically the strife of systems is the strife of conceptions of man. Brun-

ner understands well that here the other issues are settled. If Christian reflection is to maintain its integrity in the face of secularism, it must show *that* and *how* the Christian understanding of man illuminates most adequately the movements and contradictions of man's experience of himself. The ultimate appeal, as Brunner declares, is to the experience of man. The truth of the Biblical understanding of man is verifiable in man's reflection upon his experience. This empirical note in the thought of Brunner has received too little attention.

In the Biblical view the primary word by which to interpret man is "responsibility." His divine origin is in God's intention for man that he respond to God's love with love. His sin is that he does not, but turns inward to himself and thus separates himself by his proud reason from his Ground. This is *peccatum originalis*. It is not inherited from Adam. It is man's universal condition. Man withdraws himself from being under the Love and Grace of God to being under the Law. In the Law God is still known, but not as a Thou with whom there is community, but as an abstract obligation which always stands over against my will to self-dependence. This is the contradiction in man's nature. This tension may bring man to despair and thus to faith and love to God.

The Conception of the function of the Law here is identical with or comes very close to that of John Wesley. Brunner separates himself from Barth in that he does not reject reason as such or as *profanum* but challenges that autonomous reason which claims the self-sufficient right to construction of a world-view in independence of Faith and Grace. Part One of this book provides excellent matter for determining the important differences between Barth and Brunner.

This book is not a summer day's reading, but for those who are ready to give over ill-informed debate on the merits of neo-protestantism in exchange for informed understanding; a reading of Part One of this volume would advance a man materially in that direction.

ROBERT E. CUSHMAN.

And We Are Whole Again. Hazen G. Werner. New York-Nashville: Abingdon-Cokesbury, 1948. 195 pp. \$1.50.

The book is heralded as an Abingdon-Cokesbury *Good Book*. It is more. It is a *must* book for all pastors, teachers, parents and counsellors who would work intelligently with the reclamation of disturbed and defeated human beings. Dr. Werner brings the experience of the pastorate, the skill of the class room, a profound knowledge of human nature and a rich fellowship with Christ to bear upon the problems which he here so thoroughly and understandingly discusses. The book is as carefully written as a doctor's thesis but as fascinating as a best seller. It would be difficult to imagine so much of wisdom packed in the narrow confines of less than two hundred small pages.

It is doubtful if any half dozen books could be found which would contain such profound philosophy, sane psychiatry, intelligent insight, and keen knowledge of human nature as does this book. Dr. Werner seems

to be convinced of the fact that to the psychiatrists' idea of the expulsive power of a new interest there must be added the Christian philosopher's idea of the creative power of a great obsession—that obsession being the life of Christ in the heart of man.

H. E. SPENCE.

The Invisible Encounter. Igor I. Sikorosky. New York: Charles Scribner's Sons, 1947. 120 pp. \$2.00.

A fascinating, almost fantastic and none too realistic, attempt to draw a close analogy between the temptations of Christ and present day world conditions. Unfortunately there is too much truth in the author's suggestion that the world has too often chosen the material rather than the spiritual when these two forces or values have been definitely opposed. He declares that the world can be saved only by a powerful and widespread religious and moral revival. Just how this is to be brought about is not clear. He seems to think that the key might be found in the application of Abraham Lincoln's famous declaration of fairness to all mankind. All of which sounds ideological but not specific. That he is correct in his conclusion that "the world can be saved only by a forceful ideological reorientation" is manifest. But how? The book closes with an optimistic note based more on intuition and conventional hope than on the evident conditions of the world today.

H. E. SPENCE.

Prophetic Religion. J. Philip Hyatt. New York-Nashville: Abingdon-Cokesbury Press, 1947. 188 pp. \$1.75.

After a brief survey of the historical and literary facts pertaining to seven great prophets (Amos, Hosea, Isaiah, Micah, Jeremiah, Ezekiel, and II Isaiah), the author takes up a number of theological topics and relates the individual prophets to these topics. Among the topics discussed are the prophetic call, the prophetic denunciation of evils, the prophetic view of history, attitude toward ritualism, patriotism, God, sin, forgiveness. This topical method of approach to Biblical theology is again in vogue, after having been neglected for a number of years in favor of the chronological approach.

In a few matters of detail, the reviewer would take issue with the author. *E.g.*, we read on p. 50: "Prediction was indeed an important element in their [the prophets'] work, perhaps more important than modern scholars generally admit." Don't we all admit, yea insist, that the prophets necessarily had to make some predictions about the near future in pronouncing their message of doom? Hyatt himself, of course, properly denies that they had any concern with the distant future.

The author also appears a bit inconsistent on Hosea. He quotes R. E. Wolfe to the effect that Amos and Hosea were not the kind of men to have "hurled thunderbolts one moment and handed out roses the next." Yet Hyatt makes out Hosea to be very much that type of man. He seems to minimize the great bulk of Hosean doom and to maximize the

few and doubtful hope passages. In other words, he falls into the now well worn rut of contrasting Amos the prophet of doom with Hosea the prophet of love and hope. It is doubtful if this conventional antithesis can be sustained by historical research.

Let not the reader conclude from these mild strictures that the reviewer disapproves of the book. On the contrary, this seems one of the best works on the prophets that has come to this desk in many a day. Time and time again the author shows clearly the true heart of Old Testament religion; and by pointing to parallels in the teaching of Jesus, he brings in the New Testament also. The modest price makes the book one of the best buys on the market today.

W. F. STINESPRING.

The Pastoral Epistles. Burton Scott Easton. New York: Charles Scribner's Sons, 1947. 237 pp. \$3.00.

If your "spiritual" sermons seem to be missing the mark and your people don't think, speak and act as the "elect" should, you have a problem on your hands. Then read the pastoral epistles and see how a "Pastor" about the turn of the first century A.D. was faced with a similar problem. Or better still, pick up this excellent book by Dr. Easton and let him guide you to a better understanding of the early author and yourself. If you've been harsh on this prosaic author (Dr. Easton argues for the non-Pauline authorship) who is so concerned with rules and regulations, it is probably because you haven't fully appreciated the historical situation in which he wrote. There is no reason for alarm; English scholarship has neglected the problem. Dr. Easton, lending his own profound insight to that of such German scholars as Dibelius, Kittel, Vögtle and Weiss, now gives us this commentary written primarily for the non-technical reader.

To James Denny's criticism that Paul was inspired and the writer of the Pastorals only orthodox Easton replies: "But the times called for orthodoxy, not for inspiration; if the church was to function at all, it must do so quietly and *soberly*—to use a favorite word of the Pastor's." He had to deal with people who among other things wanted to mutilate the Old Testament, get drunk, split the church, reject the ethical life and deny the humanity of Jesus. He was faced with the problem of organizing new churches and keeping old ones "alive." What created this situation and what happened to the religious thinking of the Christian Pastor who wanted to do something about it? It is to answer such questions as these that Dr. Easton has given us this excellent commentary on these neglected books. Unusually valuable is the concluding section of the book which contains a series of important studies of such words as: Bishop, Elder, Deacon, Faith, and others.

FRANKLIN W. YOUNG.

