

The Duke Divinity School

BULLETIN

COURSES IN RELIGION

DUKE UNIVERSITY SUMMER SESSION

1949

DURHAM, NORTH CAROLINA

First Term: June 14 to July 21

Second Term: July 22 to August 31

PUBLISHED IN FEBRUARY, MAY, NOVEMBER, AND JANUARY
Entered as Second-Class Matter February 19, 1936, at the Post Office at
Durham, N. C., under the Act of August 24, 1912.

CALENDAR OF THE SUMMER SESSION

1949

- June 13 Monday, 2:00-5:00 P.M.—Registration of students for the first term. Divinity School Office.
- June 14 Tuesday, 7:40 A.M.—Instructions begins for first term.*
- July 4 Monday, Independence Day: a holiday.
- July 20-21 Final examinations for the first term.
- July 21 Thursday, 2:00-5:00 P.M.—Registration of students for the second term. Divinity School Office.
- July 22 Friday, 7:40 A.M.—Instruction begins for second term.*
- August 30-31 Final examinations for the second term.
- August 31 Wednesday—Second term ends.

* All classes are held five days a week—Monday through Friday, except classes will be held on Saturday, June 25, and Saturday, July 9, for the first term and on Saturday, August 6, for the second term.

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FACULTY

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ASSOCIATE PROFESSOR OF CHRISTIAN ETHICS

POPE, MARVIN HOYLE, A.B., A.M.
LECTURER IN OLD TESTAMENT

SMITH, HILRIE SHELTON, A.B., Ph.D., D.D., Litt.D.
PROFESSOR OF AMERICAN RELIGIOUS THOUGHT

WALTON, ARLEY JOHN, A.B., B.S.L.
ASSOCIATE PROFESSOR OF PRACTICAL THEOLOGY AND DIRECTOR
OF FIELD WORK

DUKE UNIVERSITY SUMMER SESSION

COURSES IN RELIGION

There will be two terms of the Duke University Summer Session of 1949 extending over a period of twelve weeks. The first term of six weeks will begin on June 13 and end on July 21. The second term of six weeks will begin on July 21 and end on August 31.

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

A registration fee of \$20.00 is charged to all students for a summer term of six weeks or \$10.00 if the course carried is four semester hours or less. The regular tuition fee is \$8.00 for each semester hour or a maximum of \$48.00 for a program of two courses of three semester hours each running for a period of six weeks. Ministers, theological students, and teachers in active, full-time service are, upon proper application, allowed a tuition scholarship rebate, for not more than four terms of six weeks within a period of six years. After their fourth term they pay regular tuition charges. (Application for this scholarship rebate should be made to the Registrar of the Divinity School.)

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. Students will be charged a medical service fee of \$3.50 for each six-week term or any part thereof. 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 approximately \$1.50 to \$1.75 per day depending upon the needs and tastes of the individual.

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 Registrar 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.

RELIGIOUS SERVICES

University religious services are held each Sunday morning at 11:00 o'clock in the University Chapel. 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 at the first eighty minutes daily, beginning at 7:40; *B* means that the course comes at the eighty minute period beginning at 9:10; *C* means that the course comes at the eighty minute period beginning at 10:40; *D* means that the course comes at the eighty minute period beginning at 12:10.)

The First Term (6 weeks) June 13-July 21

S203. INTRODUCTION TO THE OLD TESTAMENT (Pre-exilic period).—The origin, literary forms, and contents of the Old Testament in their geographical and historical setting. 3 s.h. (A) MR. POPE

S291. CHRISTIAN ETHICS I.—The central assumptions and principles of the Christian conception of the good life. 3 s.h. (B) MR. BEACH

S309. HISTORY OF THE ANCIENT NEAR EAST.—A specialized study of the civilizations of Mesopotamia, Syria, Palestine, and Egypt from the earliest times to 525 B.C. with special reference to Biblical archaeology. 3 s.h. (C) MR. POPE

S393. THE CHRISTIAN INTERPRETATION OF HISTORY.—A comparative examination of the chief secular and Christian theories of history current in Western thought. For advanced students. Prerequisite: C.E. 291. 3 s.h. (D) MR. BEACH

The Second Term (6 weeks) July 21-August 31

S296. MOVEMENTS IN AMERICAN RELIGIOUS THOUGHT.—An introductory survey of major developments in American Christian thought, including Puritanism, Evangelicalism, Protestant Liberalism, and the Ecumenical Movement. 3 s.h. (A) MR. SMITH

S298. MODERN AMERICAN CHRISTOLOGY.—A study of liberal conceptions of Jesus from Charles Chauncy to Walter Rauschenbusch. 3 s.h. (C) MR. SMITH

S358. CHRISTIAN EDUCATION AND THE COMMUNITY.—A study of the principles, practices, methods and materials of Christian Education as related to the total community life. The course will seek to enable church workers to do more cooperative work and point the way for public school teachers to enlarge their contribution to the community through cooperation in the field of Christian Education. 3 s.h. (B) MR. WALTON

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

You Are Cordially Invited to Attend

The Christian Convocation At Duke University

SPONSORED BY

THE DUKE DIVINITY SCHOOL
THE NORTH CAROLINA PASTORS' SCHOOL
THE NORTH CAROLINA RURAL CHURCH INSTITUTE
AND
THE NORTH CAROLINA COUNCIL OF CHURCHES

On the Campus of Duke University, June 7-10, 1949



Faculty and Lecturers

DR. WILHELM PAUCK
THE REV. ROBERT J. McCRACKEN
DR. CALVIN HOOVER
BISHOP COSTEN J. HARRELL
DR. JOHN K. FAIRBANK
DEAN HAROLD A. BOSLEY
DR. EDGAR S. BRIGHTMAN
DR. THOMAS A. TRIPP
DR. HERSEY E. SPENCE
MR. ARTHUR KROCK
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DR. RUSSELL L. DICKS
BISHOP W. W. PEELE
THE REV. A. J. WALTON
DR. JAMES W. SELLS
MRS. W. R. REED
THE REV. O. V. CAUDILL
THE REV. GEORGE B. EHLHARDT

For Further Information Write

THE CHRISTIAN CONVOCATION
DUKE DIVINITY SCHOOL
DURHAM, NORTH CAROLINA

The Duke Divinity School

BULLETIN

Greetings to the Alumni

President A. H. Edens

Bulletin Briefs

The Retirement of Dr. Rowe

The Christian Convocation

Missions Emphasis Week

With the Faculty

With the Students

Recent Books by the Faculty

Book Reviews

Prayer for the Graduating Class

Eternal God, who through Thy spirit hast bestowed excellent gifts upon Thy prophets and apostles, endue with Thy Grace, for the preaching of Thy gospel and the ministration of help to Thy people, these Thy servants whom we send forth from this place. Sustain them in mind and body, nourish their spirits that they may nourish the church. Let their insight clarify our vision and their confidence in Thee increase our faith. Grant to these graduates of this school wisdom to know what Thy church ought to do, boldness to speak Thy truth without fear, and daily fidelity to Thy directing. Let them, being consecrated to Thy Word, lead Thy Son's Church rightly to serve our generation; to our eternal good and to the glory of Thy Holy Name. Amen.

JAMES T. CLELAND

PUBLISHED IN FEBRUARY, MAY, NOVEMBER, AND JANUARY

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THE DUKE DIVINITY SCHOOL BULLETIN

VOLUME XIV

MAY, 1949

NUMBER 2

Greetings to the Alumni

As the son of a Minister it gives me special pleasure to send a word of greeting to the Alumni of the Duke Divinity School. I find peculiar satisfaction in a heritage which brings some measure of understanding of the experiences common to all of you. This heritage accounts at least in part for the respect in which I hold ministers in the pastorate—ministers who have deep convictions as to the place of the Church in our society and who are compelled by the urgency of the need to accept the pastorate.

The Church and the University are bound together in the common task of training good men and women for leadership in society. The University and other institutions must not outstrip the Church because of disparity of leadership. The task of the Divinity School is to reach and train men who are smart enough and keen enough to attain the highest level of scholarship, but it will not train all of them as scholars and teachers of religion. Its chief task remains to reach and teach men who are concerned to train themselves for the pastorate.

The aims of the University as stated in the By-Laws impress me greatly :

“The aims of Duke University are to assert a faith in the eternal union of knowledge and religion set forth in the teachings and character of Jesus Christ, the son of God; to advance learning in all lines of truth; to defend scholarship against all false notions and ideals; to develop a Christian love of freedom and truth; to promote a sincere spirit of tolerance; to discourage all partisan and sectarian strife; and to render the largest permanent service to the individual, the state, the nation, and the church. Unto these ends shall the affairs of this University always be administered.”

I wish to express my personal good wishes for success in your chosen area of service wherever you are.

A. HOLLIS EDENS.

Bulletin Briefs

Attention is called both to the variety and significance of the main articles printed in this issue of the BULLETIN. In addition to our regular features there is included a gracious word of greeting from President A. H. Edens, a series of statements in connection with the retirement of that popular member of our faculty, Dr. Gilbert T. Rowe, and an account of the recent Missions Emphasis Week. Two reviews examine books by members of our Faculty, Dr. Robert E. Cushman and Dr. Russell L. Dicks.

The statements concerning Dr. Rowe's retirement are not only a well-deserved tribute to a popular teacher, but they are in line with the new policy of the University of paying tribute to retiring teachers. These statements include a tribute from Chancellor R. L. Flowers, an expression of appreciation copied from the minutes of the Board of Trustees, the official statement of the Committee representing the Divinity School, an evaluation of Dr. Rowe's work as a churchman, by Dr. W. A. Stanbury; and an expression of appreciation from a former student, Professor Robert D. Fridley. Dr. Rowe has written a word of greeting to his former students and colleagues but denies that his article is in the nature of a swan song.

* * *

Four members of our faculty attended the annual meeting of the Society of Biblical Literature and Exegesis (Southern Section) on March 28-29. This Section was founded one year ago when it met at Duke for its initial session. This year the meeting was held in Atlanta with Emory University as host.

Professor Clark, as President, presided at the sessions, and Professors Myers and Stinespring and Dr. Brownlee were also present. Professor Stinespring presented a paper on the subject: "Hosea, Prophet of Doom." Dr. Brownlee gave an illustrated lecture on "The Jerusalem Hebrew Scrolls" which were discovered in Palestine last year when he was in residence as a Fellow at the Jerusalem School.

The Society met jointly with the National Association of Biblical Instructors, which at this session organized its own Southern Section, and Dr. Clark was a member of the Organization Committee charged with this task. Both these organizations are well represented at Duke by numerous members among the faculty and advanced students.

* * *

On April 8-9 Davidson College was host to the annual meeting of the North Carolina College Teachers of Religion, when three

Duke faculty members spoke. Professor Stinespring addressed a dinner gathering on the subject of "The Importance of Research for the College Teacher of Religion." Professor Clark illustrated the subject by a report of research projects presented before the Society of Biblical Literature and Exegesis at its national meeting in December and its southern meeting in March.

At the morning session Professor Mason Crum reported on his recent study, under a Carnegie Foundation Grant, of "Undergraduate Departments of Religion in Selected Colleges and Universities." Professor Crum was the leader in organizing the College Teachers, and he and Professor H. E. Myers are past-presidents of the organization.

* * *

Alumni will be interested to learn that the American School of Oriental Research has announced the appointment of Professor Kenneth W. Clark to serve as Annual Professor at the School in Jerusalem during the year 1949-50. The University has granted him a sabbatical leave-of-absence for the period, and Mrs. Clark will accompany her husband.

The Clarks plan to sail this summer for Europe and England, where Dr. Clark has been invited to attend the meeting at Oxford in September of the *Novi Testamenti Societas*, and they will arrive in Jerusalem by October 1 to take up residence at the School.

The Patriarchal Libraries in Jerusalem contain many old manuscripts of the Greek New Testament, and there are numerous other collections in the Near East. These will be the objectives for expeditions from the American School, and would provide primary material for instruction in textual criticism through the year.

Duke University has been for some years an institutional member of the ASOR, and individual members include Drs. Brownlee and Pope, and Professors Clark and Stinespring. Messrs. Brownlee, Pope and Stinespring have been Fellows at the School in various years, and the last named served also as Assistant Director.

The work of the School was interrupted in 1947-48 by the general conflict in Palestine, and the main structure suffered some minor damage by bombing. The present Director was burned when his plane was shot down. Now that the Arab states have entered upon peace negotiations with Israeli, it has become possible to resume operations at the School. We wish Professor and Mrs. Clark bon voyage and a happy year in Jerusalem.

* * *

On March 15-17, Dr. Petry delivered the Lectures on the Samuel A. Crozer Foundation at Crozer Theological Seminary, Chester,

Pennsylvania. The series was entitled, "Preaching in the Great Tradition," and the lectures comprised were:

- 1) "The Christian Heritage and Ministerial Responsibility,"
- 2) "Preaching and Teaching in the Christian Ministry,"
- 3) "Preaching and the Ministry to the Common Life,"
- 4) "Preaching the Word and the Ministry of Worship."

* * *

The cycle of Easter services, which bids fair to become a permanent tradition in the life of Duke University, was presented in an enlarged and even more effective manner during the days preceding and including Easter Sunday. The cycle began with the preaching of the Palm Sunday sermon in the Chapel with Professor James T. Cleland as the minister, and Dr. Robert E. Cushman at the lectern. It closed with the Easter sermon by Dr. Frank S. Hickman, preaching, and Professor H. E. Myers as the presiding minister.

A fitting transition from the gladness of Palm Sunday to the gloom of Passion Week was furnished by the production of the famous morality play, *Everyman*, which was given in the Chapel Palm Sunday evening. The program was arranged and the ritual written by Professor H. E. Spence. Members of the Divinity School Faculty taking prominent roles were Dr. Robert E. Cushman as Priest, Dr. Frank S. Hickman as the Voice of God, Professor H. E. Myers as the Messenger, and Professor J. J. Rudin II as Knowledge.

On Thursday evening the Choral Communion Service was held. This has been presented twelve consecutive years. It was written by Professor H. E. Spence. Members of the Faculty taking part were Dr. Frank S. Hickman, Celebrant, assisted by Dr. Robert E. Cushman, Professor H. E. Myers, Professor John J. Rudin II, Dr. H. Shelton Smith, and Dr. Frank W. Young. The Junior Ministers who assisted were largely taken from the Divinity School student body.

Five members of the Divinity School Faculty participated in the Good Friday services in which the Seven Last Words of Christ were treated as topics for meditations. Those speaking on this occasion were Dr. Waldo Beach, Dr. Russell L. Dicks, Professor H. E. Myers, Dr. H. Shelton Smith and Professor H. E. Spence. The remaining places were filled by the Reverend Barney Jones and Dr. J. H. Phillips of the undergraduate faculty of religion.

The services in York Chapel were also appropriate to the season. Dr. Robert E. Cushman brought Passion Week meditations at two services. Holy Communion services were conducted by Professor James T. Cleland. The series closed on Good Friday morning with a meditation by the Reverend Edward Smith.

Among the prominent visitors who have been heard by the Divinity School recently are Dr. E. E. Aubrey, who spoke in Chapel; Dr. Henry Sloane Coffin, who was the main speaker in the Retreat, and Dr. Erich B. Frank, whose address will be published in a later issue of the BULLETIN. Several other prominent visitors were here in connection with Missions Emphasis Week, an account of which is given elsewhere in the BULLETIN.

* * *

At the last meeting of the Southeastern Jurisdiction of the Methodist Church, two schools for supply pastors were established. These schools are to meet for terms of three weeks, each, one at Candler School of Theology, Emory University, from June 13-29; the other at the Duke Divinity School from July 6-22. Through these schools the Church will provide an opportunity for supply pastors to advance in the courses set up for them by the General Conference. Although this work is not included as part of the regular Divinity School curriculum, several members of the Duke Divinity Faculty will be teaching. The school will be under the direction of Professor A. J. Walton, and he will be assisted by Professor Franklin W. Young, Professor H. E. Myers, the Reverend George B. Ehlhardt, and the Reverend James W. Sells, who will come to Duke from the Jurisdictional headquarters in Atlanta.

* * *

For the second consecutive year the Christian Convocation at Duke University will be held on the campus from June seventh through the tenth. This Convocation is sponsored by the Duke Divinity School, the North Carolina Pastors' School, the North Carolina Rural Church Institute, and the North Carolina Council of Churches. An outstanding faculty has been assembled, and a large attendance at all the sessions is anticipated. Contrary to previous custom, the opening session will not be held on the afternoon of Commencement Day but instead will be held at eleven o'clock on the morning of June seventh. By postponing the opening, the University will be better able to care for the housing of all the delegates.

There will not be any advance registration, but rooms will be assigned when guests arrive. All those who wish to be entertained on the campus will be housed in the dormitories as guests of the University, and although most of the University facilities are for men, it is hoped that a limited number of ladies may be accommodated. Each person attending the Convocation will be required to pay a registration fee of \$2.00 upon arrival at Duke. This will help defray the costs of the program.

* * *

The Divinity School's annual Spiritual Life Retreat came to a most interesting and inspiring conclusion with the all-day session held at Duke's Chapel Friday, April 29. Preparation had been made for this satisfying event by a series of services held on the Campus during the days immediately preceding the final occasion. Chapel services were led by Professors Waldo Beach and James T. Cleland and President Emeritus Henry Sloane Coffin of Union Theological Seminary. A student-faculty tea was given in the social room on Thursday afternoon.

On Friday the sessions were held at Duke's Chapel on the Old Oxford Highway. Dinner was served and further opportunity furnished for social intermingling of students and faculty. Dr. Coffin gave two inspiring addresses and the retreat ended with the celebration of the Lord's Supper, with Dr. Robert E. Cushman as Celebrant.

Dr. Coffin was at his best, especially in his informal conversation. His perpetual youth, his inexhaustible flow of humor, his amazing fund of knowledge, all combine to make any occasion where he is the central figure a memorable one.

* * *

In the effort to raise its quota for "The Methodist College Advance," the North Carolina Conference of the Methodist Church last year adopted a plan suggested by the Reverend Key W. Taylor, minister at Walstonburg, known as the "J. M. Ormond Fund For Training Rural Ministers."

As indicated in the name it is proposed that income from the money given to the fund be used by the Duke Divinity School for the recruiting and training of men for the rural ministry in the North Carolina Conference. Scholarships will be awarded promising Divinity School students who do creditable rural research for their theses under the direction of the professor in the Department of Practical Theology and The Rural Church.

In addition to designating its purpose, the name of the fund honors Dr. J. M. Ormond, who wrote *THE COUNTRY CHURCH IN NORTH CAROLINA* in 1931, the product of several years of research in that field, and *BY THE WATERS OF BETHESDA* in 1936, and also because he has given twenty-five years of service as Executive Secretary of the Durham Committee in the Rural Church Section of The Duke Endowment, and in many other ways has contributed to the uplift of the rural church and its ministry in North Carolina.

When the plan was proposed, the hope was expressed that a minimum of \$50,000 would be raised. Today—April 26, 1949—there is approximately \$50,000 in cash and a similar amount in pledges yet unpaid.

On March 25, 1949, Bishop W. W. Peele wrote, "I was delighted when I heard of the plan to establish an Ormond Fund at The Divinity School of Duke University. We must not fall short of the goal of \$50,000. Within a short time, I will have a conference with Key Taylor and lay our plans to collect as much of the unpaid pledges as possible. I have felt all along that the churches in the North Carolina Conference were not only happy to participate in this fund, but also the idea inspired them to do more for the cause of education."

In a recent letter to Rev. Key W. Taylor, Dean Harold A. Bosley wrote: "I have just learned that the Ormond Fund is moving along in great shape. It seems almost incredible to me that you have \$97,000 in either cash or unpaid pledges. It is a remarkable tribute not only to Dr. Ormond, who richly deserves this, but to yourself and your colleagues in this effort. We will try to keep faith with you and with the intention of the fund and see to it that it is put to good use."

The Retirement of Dr. Rowe

A Personal Word

By GILBERT T. ROWE

Since my service as an active member of the faculty of the Duke Divinity School came to an end last August, the Editor of the BULLETIN has suggested that I address a parting word to the Students, Faculty, and Alumni. I am complying with his request with the understanding, however, that this is in no sense a farewell message.

When Trinity College opened its doors in Durham in 1892, I was one of the first to register, and I have kept in close touch with the institution ever since. President W. P. Few often said that the surest way for a man to extend and perpetuate his influence was to identify himself with an institution. Without deliberate intent I have been so involved with the fortunes of Duke University that it would now be impossible for me to sever my connection with it.

The emeritus relationship which I now hold was granted last August because the telltale calendar brought me under the rule of compulsory retirement which the Trustees had adopted at the last meeting preceding that month. The rule for retirement, which had been somewhat elastic, was made rigid at that time. A professor who becomes sixty-nine during an academic year must retire at the end of that year, except in rare cases by mutual agreement a professor may be retained for one more year, but in no case longer than a year.

When I entered Trinity College I had to give the registrar the date of my birth, which was September 10, 1875, and that date has gone down in too many places for me to deny it, even if I were tempted to try. However, there is an old proverb to the effect that "The hoary head is a crown of glory, if it be found in the way of righteousness," and I have no disposition to conceal my age or to wish that I might continue with the Divinity School as an active member of the faculty.

The fact is that, when both my Annual Conference and my University released me from all duties and responsibilities and told me me that I was at liberty to spend the remainder of my days in whatever employment I might choose, a feeling akin to elation came over me, and since my release I have been quite as active as ever before and unusually happy in my work because I feel free to work or rest or play as I may choose.

I count it a great privilege to have had a place on the faculty of the Divinity School, especially during the early and formative years of its history. During those years the School was receiving a stamp and acquiring a character altogether to my liking. Without pressure from any source all the members of the faculty were gradually drawn together into an essential unity, and Duke Divinity School is now well known as an institution characterized by evangelical liberalism.

As I have traveled widely and mingled freely with our former students, I have been deeply impressed by two things. First, Duke men are consecrated to the work of the Christian ministry, and they are more concerned about the quality of their preaching and service than they are about occupying conspicuous places and getting up in the world. Second, in spite of a lack of sufficiently thorough training in some of the practical aspects of the ministry, our men are everywhere making good.

As my responsibility as an active member of the faculty ceases, I am very happy to know that the Divinity School is in entirely competent hands. That development will continue in the right direction all may be assured. Since the Methodist Church is the main source of support, all recognize the responsibility of the school for training recruits for the Methodist ministry. At the same time, there is recognition of the necessity for a school in which a person may receive adequate training for service in the ministry of any evangelical denomination. Duke is already well on the way to meeting this need.

As I continue to go about over the Church preaching and teaching, I shall always consider myself as a representative of Duke University and the Divinity School and avail myself of every opportunity to speak a good word for them and the causes which they represent.

Appreciation by Former President

The retirement of Dr. Gilbert T. Rowe has brought to an active end a long period of effective, faithful and enduring service to Trinity College and Duke University. He is widely known and well-liked everywhere he goes, and he has a peculiar gift of stamping himself upon the hearts and minds of all who know him. His having served on the Board of Trustees of Trinity College before becoming a member of its Faculty, a distinction in itself, gave him a valuable insight into the administrative problems of the College as well as a workable knowledge of problems incidental to teaching. It is good to know that while he has retired from teaching, he remains active in the work of the Church and continues to render invaluable service to it.

R. L. FLOWERS.

Resolution

BY ACTION OF THE DUKE DIVINITY SCHOOL FACULTY

In July, nineteen-hundred forty-eight, Professor Gilbert Theodore Rowe retired from the position which he has held with honor and distinction, as professor of Christian doctrine, to receive, thereupon, the status of professor emeritus. Thus there was brought to ripe completion twenty-two years of devoted service to Duke University and to nearly a generation of students who have come and gone under his teaching. In 1928 Dr. Rowe was called, by the late President William Preston Few, from the editorship of the *Methodist Quarterly Review* to the chair of Christian doctrine in the newly founded Divinity School. Dr. Rowe is thereby the first of the succession of professors of theology in that post and has inaugurated a great tradition. During the formative years of the Divinity School's development, Dr. Rowe contributed powerfully by the strength of his personality, the soundness of his learning, and the warmth and vigor of his Christian faith to carry the school to its present level of effectiveness and its place of recognition among the divinity schools of the church and the country.

Reared in a Methodist parsonage, as the son of the highly reputed and honored Reverend Joseph C. Rowe, Dr. Rowe was graduated from Trinity College, Durham, North Carolina, in 1895; and from Temple University, he received the degree of S.T.D. in 1905. He came to the maturity of his powers in the period when Protestant Christianity, particularly in the South, was faced with a difficult and onerous adjustment to the findings of the biological sciences and the sciences of the history of religion and Biblical criticism. In his own thinking Dr. Rowe met these problems squarely and courageously; and, then, first as editor of the *Methodist Quarterly Review* and later as professor of Christian doctrine at Duke, he assisted his fellow churchmen and his students to find a way through prevailing religious perplexities to a positive and authentic Christian affirmation. In all of this, through his active participation in the councils of his conference and the wider church as well as through his writings, Dr. Rowe exerted a large and beneficial influence over much of the South. The integrity of his mind, the charity of his judgments and his immovability respecting the essentials of the faith not only recommend him personally to his fellow churchmen, his students, and his colleagues of this faculty, but also justify the judgment that living religious thought in the South owes him much for the transition which he assisted it to make from an older uncritical orthodoxy to a more timely understanding and grasp upon the eternal gospel. This service

can hardly be overestimated in its importance, and this faculty would be remiss were it to pass over this contribution without appropriate words of recognition and appreciation. As Dr. Rowe's colleagues, we have always observed in him a willingness to think and let think, a fervent wrestling with large issues, a deepening ecumenical outlook, and a serene and confident hold upon the landmarks of the Christian faith. All of which warrants representing him in the great tradition of evangelical liberalism.

In the administrative work of the Divinity School, Dr. Rowe has carried a large portion of responsibility through the years; and, most recently, he served, with characteristic wisdom and fidelity, as acting dean during the trying interval between the resignation of the former dean, Dr. B. Harvie Branscomb, and the appointment of the present dean, Dr. Harold A. Bosley. Difficult as that period was, by virtue of the loss of the administrative talent of Dr. Branscomb, it was, nevertheless, during that interim that a good number of significant advances were made in the total program of the school.

As a teacher, Dr. Rowe is beloved. Unforgettably, he inspired his students. His classroom manner was uniquely his own, and his force and effectiveness are demonstrated by the affection and admiration accorded to him by the long succession of students privileged to receive from him out of the richness of his mind and the acuteness of his theological understanding. His colleagues feel a lively sense of impoverishment in the silence of his voice and the want of his presence and counsel in both committee and faculty deliberations. They stand ready, however, to acknowledge the truth that he has served long enough and faithfully enough to be released from the burden of these arduous tasks and responsibilities and to be freed to follow those currents of inclination which suit Dr. Rowe's wide interests and tastes. They know full well that, in all the days that remain to him—and may they be many—he will ever be found about his Master's business.

*Resolution Adopted by the Executive Committee
of the Board of Trustees*

GILBERT T. ROWE

The Executive Committee of the Board of Trustees of Duke University, in session September 29, 1948, in appreciation of twenty years of devoted service by Professor Gilbert T. Rowe, unanimously passed the following resolution and ordered it spread on its permanent records:

The retirement of Dr. Gilbert T. Rowe, of the faculty of the Divinity School, is noted with deep regret, and we of the Executive Committee wish to acknowledge with keen appreciation his twenty years of distinguished service as Professor of Christian Doctrine.

Dr. Rowe is related to the University in more than the capacity of teacher. His family for years have been the most ardent supporters of Trinity College and Duke University. His father was a Methodist minister and participated actively in all efforts to defend and promote Trinity College when it was a struggling young institution. He, himself, holds three degrees from the institution. He was graduated with the A.B. degree in 1895, and received the honorary degree of D.D. in 1914. He was given the honorary degree of Litt.D. in 1925. He served as a faithful and efficient member of the Board of Trustees for many years, resigning from that position when he became a member of the faculty.

Dr. Rowe's service in the church was phenomenal before he came to Duke. He held every type of pastorate from small station to largest church; was presiding elder, Editor of the *North Carolina Advocate*, Book Editor of the Methodist Episcopal Church, South, and Editor of the *Methodist Quarterly Review*. His prominence in the church was attested by the fact that he was a member of the General Conferences of 1914, 22, 26, 30, 34, 38, 40, and 44. At one time he was prominently mentioned for Bishop, receiving a large number of votes. He was a member of the Uniting Conference in 1939, and twice a member of Ecumenical Conferences. Many of these honors were given him while a member of the Duke Faculty. He had published two outstanding books before joining our faculty: *The Meaning of Methodism* and *Reality in Religion*.

Dr. Rowe's work at Duke has not been confined to the class room. As lecturer, teacher, and preacher, he has served a wide section of the country in training schools, in the pulpit and otherwise. He acted as Dean of the Divinity School in the absence of Dean Russell in 1933, and was acting chairman of the Faculty during the interim between the resignation of Dean Branscomb and the election of Dean Bosley. He was also exchange professor at Drew University one semester.

Dr. Rowe's classroom work was interesting, unique, and inspiring. Perhaps no professor ever made a more profound impression upon his students through sheer personality, unconventional methods, and keen human interest. He was inimitable in his manner, genial and friendly in his attitude, enthusiastic in his presentation of his subject.

For the above cited contributions to the well-being and on-going of Duke University, and for many other contributions unrecited, the Executive Committee of the Board of Trustees of Duke University wishes to acknowledge and record these sentiments and high regard.

*Appraisal of Brother-Minister
Gilbert T. Rowe: Churchman Extraordinary*

By W. A. STANBURY

No man has done more over the past forty years and more, to give safe and at the same time forward-leading guidance to Methodist thought and action in the Southeast as Dr. Gilbert T. Rowe.

The son of a distinguished and unique leader among the ministers of his generation, Dr. J. C. Rowe, Gilbert Rowe, much resembling his father in physical and mental characteristics, began in college days at Trinity to exhibit the clarity and daring independence of thought for which he has become so well known in later years.

In the earlier part of his ministry he alternated between fear that he was not fitted for the burdens and details of the pastorate, and elation that fresh fields of thought and labor lay all around him. Soon, as we say, he "hit his stride." He did not keep his thoughts to himself, but spoke out with boldness against the encrusted theology of that time, and quickly became among us a sort of knight in shining armor, doing battle for freedom and advance. It was like a fresh breeze from the mountains on a sultry day, and young men caught their breath and took new courage.

But the conservatives and hyper-orthodox, good men that they were, were struck with fear and consternation. Curbs, they said, must be put upon this young and scintillating preacher, lest he agitate too much the prevailing faith of the time, and lead the unwary astray.

Needless to say, their discomfiture was complete, as has been that of any and all who have crossed swords and measured wits with Gil Rowe. From one successful pastorate after another—Hot Springs, Greensboro, Hendersonville, Bessemer City, Albemarle, Concord, Asheville, Charlotte, Winston-Salem, with a stint as Presiding Elder—he went to Greensboro to become editor of the *North Carolina Christian Advocate*, and thence to the editorship of *The Methodist Review* in Nashville, where he also served as Book Editor.

Here his genius flowered. His editorials, articles and books covered the church (the South in particular), and elicited howls of anger from the defenders of what they were pleased to call the "old-time religion," and from the "fundamentalists"; while the liberal-minded rubbed their eyes in wonder and pinched themselves to see if it was really happening,—this new, free, daring, undaunted leadership he was giving to the progressive and adventurous minds of the church.

For this prophetic service he paid a price. In the General Conference of 1939, through no self-promoted candidacy, he was one of the leading contenders for election to the Episcopacy. But the reactionaries were too numerous and too strong. He was not chosen. Many, since that hot month of May in Dallas, have sighed again and again, and said, "It might have been!"

Now for a score of years he has been a teacher of Christian Doctrine in the Divinity School of his beloved Alma Mater. Has anybody contributed more, (who has contributed so much) to the effective training of young preachers—some of them now not so young!—to their sound and progressive thinking and their understanding of religion, to their churchmanship and evangelistic fervor, and to their service and success in the ministry? Has anybody done more by way of helping pastors in revival meetings and teaching average and earnest citizens in training schools and helping conduct conferences in which ministers and lay workers have sharpened and deepened their thought concerning religion? If there were no other testimony to the place he holds in the hearts of his brother-ministers—an esteem fully shared by the laity of the church—this would be sufficient: the year of his retirement from the active ranks of the itinerancy saw him elected by an overwhelming majority to lead his Conference delegation to the General Conference.

Gifted with an unusual sense and with the consummate art of humor, of an irenic and serene spirit, undesigning but vast spiritual creditor of thousands, he goes on piling up our glad debt to him, and is always "out front," in all good thinking and good progress.

"We were weary, and we
Fearful, and we in our march
Fain to drop down and die.
Still thou turnedst, and still
Gavest the weary thy hand."

Long may he live and his labors prosper!

Former Student
Tribute to Gilbert T. Rowe, Teacher

By ROBERT D. FRIDLEY

Among the numerous dangers always threatening the teacher of religion is the danger of becoming so zealous for the cause he represents that he may neglect the accuracy of the contents of the message which he so ardently proclaims. On the other hand, there is the danger of insisting on accuracy of content to such a degree that the ardour will be extinguished. The teacher of religion who is able to keep ardour and accuracy in proper balance is a true artist. The life and work of Dr. Gilbert T. Rowe have proved him to be pre-eminently such an artist.

I rather imagine that the teacher of theology, of all people, would be inclined toward dogmatism as the years pass, but not so with Dr. Rowe. He makes no claim to having the final answers to all theological problems, but I have always felt that he comes as near to having them as any man I have ever known. I have been impressed over and over again with his knowledge of the Christian tradition, his ability to evaluate it, and his faithfulness to the truth of it. And I hasten to say that his faithfulness to its truth extends beyond mere verbal assent; it is as much a part of the man as his inimitable gestures. Yet for all this he is never unkind toward the man whose opinions differ from his.

This absence of dogmatism is but one expression of Dr. Rowe's perennial youth. He has the rare combination of the daring spirit of a young man and the sagacity of a patriarch. This combination flowered forth in originality of thought and expression, and it always gave to his class room an atmosphere of stimulating freshness and religious healthfulness. It made of his office a place where any student could go for advice, for instruction, or for a friendly chat, and every student who frequented his office will always feel the impact of his forceful personality.

The teacher of religion in these days must be keenly cognizant of the nature and worth of Christian liberty as it is related to academic freedom. There may be some validity in the claim that this liberty has been used at times "as a pretext for evil." Christian liberty as it applies to academic freedom in Christian institutions of higher learning is freedom to teach what is traditionally true in the church. This means that he who teaches the Christian religion is charged with the responsibility of using his academic freedom in such a way as to be in keeping with the spirit of the church and to advance her

objectives. This Dr. Rowe has done in a magnificent fashion, and when the annals of American Christianity are completed it will be correctly recorded of him that he did possibly more than any other one man to inspire a spirit of constructive liberalism in the Methodist clergy of the South.

Missions Emphasis Week

Missions Emphasis Week in the Divinity School, February 8-11, was declared by competent observers to be one of the most effective gatherings held in the school in recent years. Beginning in 1920, the Department of Religion of Trinity College, and later the Divinity School Department of Missions, conducted annual Missionary Institutes. The recent Missions Emphasis Week was a revival and expansion of this activity which, for more than a quarter of a century, has been so successfully planned and carried out under the direction of Professor James Cannon III.

The program was planned and carried out under the direction of an active missionary committee of the Divinity School students with C. Jerome Huneycutt as chairman. Students from other schools were invited to visit the campus, participate in the activities, and receive the benefits from these meetings. The response was quite gratifying. Both visiting and local speakers engaged in the four-day program. A wide variety of topics were discussed. Among these were: The Religion of Greece, The Condition of the Churches in Germany Today, The Experiences of a Missionary in Africa, Being a Missionary to the Deaf, Christianity in China Today, The Protestant Church in Poland, and others. Movies illustrating the work in the field were also shown.

The high point of the week was an address by Professor Kenneth Scott Latourette, D. Willis James Professor of Missions and Oriental History in Yale University. This was one of a series of Divinity School lectures arranged for the year by the faculty committee on Public Exercises, Dr. H. Shelton Smith, chairman, and was the most largely attended of the series. The Missions Emphasis Week was built around Dr. Latourette's scholarly and inspiring address. The subject, "The Emergence of a World Christian Community," is also the title of Dr. Latourette's book which has come from the press since February.

The Methodist Board of Missions was represented by Dr. Karl Quimby, the secretary of the board in charge of seminary meetings in the Methodist Church. Dr. Quimby was deeply impressed by the

program and wrote to Dr. Walton of the work in enthusiastic terms. Said Dr. Quimby in part: "I cannot tell you how good it was to be with you yesterday. You gladdened and warmed the cockles of my heart. The way in which your student groups are cooperating in setting up a Missions Emphasis Week is a brand new venture. I hope you will give me a writeup of its high points and particularly of its valuable contributions as soon as the week is over. I want to have it multigraphed and send it to every Theological school in the hope that we can get something like it on every Theological campus. I figured up that your program provides fifteen hours of special missionary cultivation, plus four chapel periods—nineteen units in all. This is the equivalent of half a semester's work and deserves much credit."

Other visiting speakers were Dr. Elmer T. Clark, Editor of *World Outlook*, and Reverend Linwood Blackburn, a B.D. graduate of the Divinity School of the class of 1941, who is at home on furlough after five years as a missionary in Angola, Portuguese West Africa.

A number of local speakers were also on the program. The sessions were presided over for the most part by students.

The Reverend M. O. Williams, Personnel Secretary of the Methodist Board of Missions, also attended the sessions and spoke. His description of the careers of recent graduates of the Divinity School now employed by the Board was of especial interest. Since the visit to Duke, Mr. Williams has indicated the intention of recommending J. P. Hornbuckle as a missionary to Alaska, and C. Jerome Huneycutt as a missionary to Japan. Both of these men are now completing their work for the B.D. degree.

A list of earlier Divinity School graduates now in the mission field will be of interest. They are: Linwood Blackburn, Angola, Portuguese West Africa; Charles W. Clay, Santo, Brazil; Haniel Jones, Burma; C. W. Judy, Seoul, Korea; C. W. Kennedy, Jr., Peking, China; Lewistine McCoy, Huchow, China; Jim Major, Santiago, Chile; Ferrell Pledger, Godha, Pauch Mahals, India; Milton Robinson, Buenos Aires, Argentina; J. Walton Spitzkeit, Korea; Inman Townsley, Lusambo, Congo Belge, Africa; and Archer Turner, Seoul, Korea.

Short speeches delivered by a representative from both China and Greece are printed as typical of the general sessions of the Missions Institute.

Christianity in China Today

The history of Christianity in China dates back to 1807 when the London Missionary Society sent its first missionary to China. However, it has been only within the past fifty years that there has been much development, as far as mission work is concerned in China.

There are now eighteen denominations in China with approximately six thousand missionaries. The Methodist, Presbyterian, Baptist, Anglican, China Inland Mission, Brethren, and Lutheran are the strongest and most active because they have more missionaries to advance their work.

According to recent statistics, the Chinese Communicants are around one million in number. Religious propaganda, educational and medical work, Christian literature, rural church work, and beneficent activities are their big and interesting roles.

Pulpit preaching, broadcasting, New Year's revival meetings, Bible classes and Sunday schools are the evangelistic routine by which thousands of young men and women are converted to Christianity every year. The New Year's revival meetings are usually so attractive that they used to be attended by thousands at each meeting.

The Christian education is very important and helpful in China. There are about 260 high schools, 140 nursing schools, and 1000 primary schools sponsored and financed, partly or totally, by missions. Thousands of young Christians are turned out every year from those schools. Besides, there are thirteen Christian colleges in China. Most, if not all, of these are ranked highly. Two, Yenching and Cheeloo, are in the North; six, Nanking University, Ginling College, St. John's University, Soochow University, Shanghai College, and Hangchow College, are in the East; three, Fukien, Hwa Nan, and Lingnan, in the South; one, Hwa Chung, in Central China, and one, West China Union, in the West. The enrollment of each is around 800 students.

There are 268 mission hospitals in China. It is said that about seventy percent of the total number of civilian hospital beds in China are served by the mission hospital. What a big piece of medical work our missions are doing! Not only do the missions give their medical services, they do a good job in medical training as well. There are six Christian medical colleges in China; the Hackett Medical School, in Canton; St. John's and the Woman's Christian Union Medical School, both in Shanghai; Cheeloo University Medical College, in Tsinan; the West China Union University Medical College in

Chengt'u, Capital of Szechuan province; and Peiping Union Medical College, in Peking.

Regarding Christian literature there are: The Association Press, organized by National Committee of the Y. M. C. A.; The Kwang Hsueh Publishing House; the Church Literature Committee; the Baptist Publication Society; the China Sunday School Union; the Christian Book Room; the Christian Literature Society, and the China Bible House. Some of them provide Christian literature especially for students and some of them for the common people. In 1947, the China Bible House sold about 100,905 copies of the Bible. This shows rather well the need of Christian literature in China.

The rural church work in China not only serves a pulpit for preaching, but also serves as a clearing house of scientific, agricultural, and general welfare activities to its church members. It helps its farmers in securing supplies for them and in promoting the co-operatives. In Kiangsi, there is a Christian Rural Service Union. Its work area covers 30 square miles, consisting of more than 50 country villages with a total population of 22,000, and there are many other rural extension stations in West and North China. Orphanages, and schools for lepers and the blind are the most outstanding beneficent work of Christianity. Nearly all cities where Christian work is found have some of this kind of beneficent work sponsored by Christian leaders.

In conclusion, Christianity has its roots deep in China. Worship of God cannot be destroyed by war of any kind, because the Chinese people, as a matter of fact, are beginning to have interest in Christianity. Now is the time for Christians and missionaries to go to China to preach the Gospel though the Chinese Civil War is raging, because we are to preach Christ "in season and out of season."

WANG YIEN PEI.

The Current Religion of Greece

Most Protestants still look toward Eastern Christianity as to a branch of Catholicism. Many times the undersigned has been designated by Protestant friends as a Greek Catholic, to his utter surprise. It is widespread among Protestants, the assumption that sometime before the Protestant Reformation, the Greek Byzantine Church separated itself from Rome after a long bickering around the "Filioque." We do not care today about the theological bickerings of that time. The important things for us, as we look back to that period, are the reasons of the split and above all, the different peculiar

Christian consciousness, represented by the Eastern type of Christianity. That the reasons of the split between East and West, in the ninth century A. D., were not simply political, that they had deeper roots in the different cultures and traditions of the East and the West, is a confusion of historical study on the matter. What is more complicated and, as yet, not satisfactorily answered is the question: What are the distinctive characteristics of the religious consciousness of an Eastern Christian as over against a Catholic or a Protestant? Arseniev considers the joys and confidence of the Resurrection as constituting the very essence, the deepest and most vital nature of the Eastern Church; Katansky finds in the "balance" between the human element, predominant in the Roman Church, and the divine element, which has greater weight in Protestantism, the essence of Eastern Orthodoxy; others, like Androutsos, express the same view from a different angle and find in Orthodoxy the "balance" between authority and freedom; Zankov has the feeling that the unique union between God and man into a "dualentity" is the material principle of the essence of Orthodox Christianity; and Fr. Heiler in his monumental work on the Eastern Church seems to consider in general, "monophysitism" as its main driving force as over against the "dyophysitism" of the Western churches. All of these elements, and many more, of course, characterize Eastern devotion and express different aspects of it; but as yet we do not have an all inclusive and completely satisfactory answer to the question—What is Eastern Christianity?

As for the similarity between Orthodoxy and Catholicism, this must be accounted for by the common source of both and only the fact that both developed, formulated their doctrines and ritual, in the beginning, on the same, and later on unparallel lines throughout the same long period of the Middle Ages, the one in the West and the other in the East.

With the eleventh century A.D., the century of the complete split between the East and West, a new period starts for the big body of the Eastern churches, a period of persecution and self defense which lasted for many centuries down to the nineteenth. The Turks from the East, as well as the Crusaders from the West, and finally the Mohammedan storm, which swept all Western Asia, North Africa and Southeastern Europe, put the existence of Eastern Christianity in a very precarious position. With the fall of Constantinople in 1452, all the intellectuals of Greece fled to the West, and big schools of learning closed. Intellectual stagnation and illiteracy reigned for centuries in the country of Plato. Only through many sacrifices and sufferings, the Church maintained itself and preserved the nationalities entrusted to her spiritual care.

If one wants an explanation of the anti-catholic feeling among all the Eastern Christians, one has to go back to that long period during which they had to fight not only against Mohammedism but against the Catholic orders, as well, which tried to take advantage of their precarious situation and subjugate the Eastern Churches to the bishop of Rome.

The Protestant reformers, engaged in a bloody fight against Catholicism in the West, could not be of any help to the Orthodox in the East. Besides, they had very confused ideas about Eastern Orthodoxy. The only hope for the Orthodox people of the East from outside was the Orthodox Russia.

In the nineteenth century the dissolution of the Turkish Empire resulted in the liberation and independence of the Balkan nations in Europe. So there was formed the "autocephalous" churches of Greece, Serbia, Romania, Bulgaria, etc. A hard task was before all these churches. The long centuries of persecution, self-defense and intellectual stagnation naturally resulted in the so-called Orthodox traditionalism and ritualism. People, Orthodox Religion, and nation merged into each other in such a way during the long fight that even to the present day they are inseparable. One who takes this in mind can understand the attitude of even the present governments of certain East-European countries toward the different denominational Christian bodies.

Americans are greatly interested in numbers. As an indication of the numerical importance of the Eastern churches, I refer only to the ninety millions of Christians claimed by the Russian Orthodox Church of today. Another example: The population of Greece is around seven and one half millions. Ninety-five percent of them belong to the Eastern Orthodox Church. The rest are divided among Catholic, Protestant, Jews, and Mohammedans. The official church of the state is the Orthodox, but the rights of all the other denominations or religions are recognized. The largest Protestant body in Greece is the Presbyterian, and the most noisy and disturbing—the . . . Jehovah Witnesses.

Did the Eastern churches recover from the successive blows which God permitted against them? Did anything happen to re-awake and revitalize them? I am in the happy position to say that a good start has been made in that direction. Evangelical Orthodox movements began in many Orthodox countries. I will not refer here to the "Lord's army" in Roumania or the new "bogomils" in Bulgaria; I will tell only a few things about the Evangelical movement in Greece.

Adolf Harnack, in a very biased way, accused the Eastern churches

(Continued on page 34)



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H. SPENCE

H. TOWNER

H. DICKS

BISHOP W. W. PEELE

THE REV. A. J. WALTON

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For more information, see page 15 of this Bulletin or write:

CONVOCAATION

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of traditionalism, intellectualism, and ritualism. He left out of his target only monasticism. In spite of his Kantian rationalistic bias, and of his criticism, his judgment on the leavening and eye-awakening function of monasticism in the Eastern churches was absolutely correct.

The modern religious awakening in Greece was being prepared for a long time. But it was a monk from the Mega-Speleon monastery in Peloponese, Eusebius Mathiopoulos, who by founding the "Zoe Brotherhood" in 1909, put the basis for the contemporary revival movement among the people of all ages in Greece.

The teaching of Eusebius did not introduce anything new. His theology was a traditional conservative. But he preached the gospel in all its simplicity as understood and interpreted by the Greek church at its best. Five were the points he emphasized in his preaching: holiness and moral purity, humility, knowledge of the scripture by their regular study, individual or group extemporaneous prayers, and frequent communion of the Eucharist. His best work, "The Destiny of Man" is the most pneumatic, edifying, and well-read, devotional book in modern Greek.

In spite of the fact that the "Zoe" movement has been satisfying rather the religious needs of the Greek middle class, its influence on the life of the Greek people as a whole has been tremendous. They reach the people through the organization of Sunday schools, student and parent associations, evangelistic preaching throughout the country, and the publication of all sorts of religious books and magazines. They run two religious book stores, one in Athens, and one in Salonika, and they have their own publishing house. The primary organs of the movement are the "Zoe," a periodical for large public, and "Aktines (Rays)," for the more educated part of the people.

Though Eusebius, in the beginning, suffered persecution on the part of the church, the time was ripe for his movement, and the church could not but soon recognize it and use it in many ways.

The following are the immediate tasks which the Greek Church faces today: (A) It is the conviction of the undersigned that the spirit of the "Zoe" movement must penetrate all the expression of church life as a purifying fire. Especially it must extend its influence upon the education of the clergy. (B) There must be developed, within the stream of Orthodox tradition, a more liberal theology so that the revival movement may be prevented from disastrous conservative extravagances and social reactions. This is a task of our higher theological schools. In this field of the theological education, our American Protestant brothers helped us considerably by granting scholarships to young Orthodox theological students and

giving them the opportunity to study in different theological schools of this country. (C) The church of Greece must develop more intimate relations and a more practical corporation with the other Orthodox churches of the East as soon as the present obstacles disappear. (D) The Greek Church, member of the World Council of Churches, must not be only a formal and passive member of this world organization; it must cooperate in the ecumenical movement in a more active and positive way.

SAVAS CHRESTOS AGOURIDES.

With the Faculty

DR. WALDO BEACH visited Berry College, Rome, Georgia, in February, acting as the faculty consultant for the Hazen Foundation Program, studying the structure of religion in higher education in that college. On March 6th, he preached at Randolph-Macon College, Lynchburg, Virginia. On March 9th, he addressed a forum session at North Carolina State College on "Christianity and Communism." During the spring holidays he participated in the Southeastern Conference of the Interseminary Movement at Lexington, South Carolina. He read a paper on "Current Christian Eschatology" at the spring meeting of the Society for Theological Discussion, held at Princeton University. An article of his, "The Protestant Church and the Middle Class," appeared in the March issue of *Social Action*.

DEAN HAROLD A. BOSLEY, in addition to a very heavy speaking schedule at home as Preacher to the University and as speaker in local churches and to various groups, had his usual busy schedule throughout the entire eastern section of the country. He gave three lectures at the Ministers' Week, Chicago Theological Seminary, early in February. He was the speaker for Religious Emphasis Week at West Virginia Wesleyan College, at Buckhannon, West Virginia. He attended the two seminars conducted by the Divinity School at Kinston and Charlotte, where he actively participated in those programs. He was the principal speaker at the Religion-in-Life Week of Bucknell University in Lewisburg, Pennsylvania. He also gave an address each day, from February 22-24, at the Southeastern Jurisdiction Woman's Society of Christian service, which met in Louisville, Kentucky.

From March 13 through March 18, Dr. Bosley led a series of services in the Centenary Methodist Church of Richmond, Va. On March 19-20, he was the principal speaker at the Preaching Mission in Charleston, West Virginia. He also led a preaching mission at Huntington, W. Va., and while there he addressed the Huntington District Ministers' group, the Rotary Club, and several groups of students at Morris Harvey College.

During April, Dean Bosley held services for a week at the Central Methodist Church in Asheville, and while there spoke to a group of Duke University Alumni. He addressed the Chicago Sunday Evening Club in Chicago. On Easter Sunday morning he led the services in the Memorial Church at Harvard University and that afternoon

spoke at Milton Academy in Milton, Mass. Dean Bosley preached at the Rocky Mount District Conference at Bethel, and addressed a group of ministers at Coker College in S. C.

Engagements for May include preaching in Charlotte at First Methodist Church and at Dilworth Church; First Methodist Church, Morehead City; the Peninsula Conference in Salisbury, Maryland; and the First Presbyterian Church of Burlington, N. C. Dr. Bosley is to address the New York East Annual Conference on the theme "Human Rights." He is the conference preacher at the sessions of the Northwest Texas Annual Conference.

Commencement speeches include the address at Elon College, the baccalaureate sermon at Catawba College, and the Commencement address at Salem College.

DR. KENNETH W. CLARK visited Kinston on February 14-15, and Charlotte on February 17-18, to inaugurate the Duke Divinity Seminars. He taught in a training school at Maryville, Tenn. on February 20-24; and at another school in Raleigh, on April 24-28. He attended the southern meetings, held at Emory University, of the National Association of Biblical Instructors and the Society of Biblical Literature, presiding at the latter.

At the meeting of the North Carolina College Teachers of Religion, held at Davidson College, he spoke on current research in Biblical study. He has met several times in Chicago and New York with a committee planning an international project for research on the text of the Greek Testament. On April 22-23, he was in Chapel Hill for the annual meeting of the Southern Humanities Conference, as a delegate from the Society of Biblical Literature and Exegesis.

PROFESSOR JAMES T. CLELAND, in addition to his duties as Preacher to the University and as speaker on various occasions at the University and in Durham, has, as usual, served in many other communities. He has spoken at services or meetings in Bradford Congregational Church, Mass., High Point Presbyterian Church, Burlington Presbyterian Church, and Myers Park Presbyterian Church of Charlotte.

Professor Cleland has preached academic sermons at Wesleyan University, The Choate School, Chatham Hall, Washington and Lee University, Hollins College, The Phillips Exeter Academy, Bradford Junior College, Cornell University, Wells College, Mount Holyoke College, Smith College, and the Asheville School for Boys.

His commencement schedule includes baccalaureate sermons at Southern Seminary and Junior College, Bradford Junior College, and Duke University. He will deliver Commencement addresses at The

Masters School, New York; Baldwin School, Pennsylvania; Dwight School, New Jersey; and Emma Willard School, New York.

PROFESSOR RUSSELL L. DICKS was the leader in Religious Emphasis Week at the University of Texas and while there lectured at the Austin State Hospital. While in Texas he spoke to the Dallas Ministerial Association, the Dallas County Medical Society, the Fort Worth Ministerial Association, and the Fort Worth Mental Hygiene Society.

Dr. Dicks held a seminar for clergy at Raleigh, was leader of the 12th Groves Conference on the Family at Chapel Hill, and taught in the Oklahoma Pastors' School at Oklahoma City. He lectured at Southern Baptist Theological Seminary in Louisville, Kentucky, March 31-April 1.

Professor Dicks has been appointed official Chaplain of Duke University Hospital and also appointed Director of Golden Cross for the North Carolina Conference.

THE REVEREND GEORGE B. EHLHARDT presided at the meeting of the Committee on Theological Bibliography in New York during the last week in January. On February 14-15 and 17-18 he participated in the Duke Divinity Seminars at Kinston and Charlotte and discussed current books, as well as showing, for the first time in the South the motion pictures taken during the Amsterdam Conference by J. Arthur Rank. On March 25th he attended the Rural Church Life Conference at Dobson, N. C., and spoke about the Christian Convocation. That evening he attended the Sub-District Rural Conference at Pilot Mountain, N. C. April 25th he attended the dinner welcoming Dr. W. A. Visser t'Hooft, General Secretary of The World Council of Churches, to America, and during the rest of the week participated in planning conferences of The Methodist Historical Societies and The Crusade for Christ Scholarship Board. On April 29-30, he represented Duke University at the dedication of The Harvey Firestone Memorial Library at Princeton University.

PROFESSOR H. E. MYERS preached at Duke Memorial Methodist Church, Sunday, February, 20. He spoke to the men of the White Memorial Presbyterian Church in Raleigh, Friday, March 11.

Professor Myers attended the meetings of the Southern Sections of the National Association of Biblical Instructors and the Society of Biblical Literature and Exegesis held at Emory University, March 28-29. Other engagements include preaching the Memorial Service, Phillips Chapel, and the Commencement Sermon at Alexander Wilson High School.

PROFESSOR RAY C. PETRY gave the Samuel A. Crozer Lectures at Crozer Theological Seminary, March 15-17. On March 27 he

discussed with the Wesley Foundation at the University of North Carolina, "The Contemplative and the Active Life." He prepared a Memorial Day Bulletin for the Brethren Publishing House and the Church of the Brethren entitled "Heroes with a Single Name." An article, "Mediaeval Eschatology and Social Responsibility in Bernard of Morval's *De Contemptu Mundi*," was scheduled for release in the April issue of *Speculum*, journal of the Mediaeval Academy of America.

DR. W. F. STINESPRING gave his lecture on "The Jordan River" before the Halcyon Club of Durham on February 10, and before the Men's Club of St. Paul's Lutheran Church, Durham, on March 11. On February 21-22 he attended a meeting of religious education leaders of the Synod of North Carolina (Presbyterian) at High Point, N. C. On March 6 he spoke to the Baptist Student Union of Chapel Hill, N. C., on the present status of the conflict in Palestine. On March 29 he read a paper entitled "Hosea, Prophet of Doom" before the Southern Section of the Society of Biblical Literature and Exegesis at Emory University, Atlanta, Ga. On April 8 he addressed the North Carolina College Teachers of Religion at Davidson College, N. C., on the subject "The Stimulus of Research for the College Teacher of Religion."

PROFESSOR A. J. WALTON has preached during the recent weeks at St. John's Church, Rock Hill, S. C.; at the New Bern District Conference; in a cooperative revival meeting at the Lakewood Baptist and Methodist churches of Durham; in a revival at Graham Methodist Church; in three churches on the Halifax charge of the North Carolina Conference; and is scheduled for the commencement sermon at the Whiteville High School.

Dr. Walton has taught in training schools at Rock Hill, S. C., and Lynchburg, Va. He addressed a rural life conference at Dobson, the North Carolina Annual Conference of the Woman's Society of Christian Service, a youth meeting in Burlington, the Virginia Conference School of Evangelism, and the National meeting of the Professors of Rural Work in Seminaries at Drew University. Other engagements include a speech at First Church, Salisbury, on "The Rural Church in Progress" and an address before the student body of the college at Rock Hill, S. C.

Dr. Franklin W. Young recently conducted a series of Sunday evening meetings with the Young Adult group of the Watts Street Baptist Church. He led a discussion group at one of the dormitories on the Woman's Campus during Holy Week. On Easter he spoke to the Baptist Student Group. He attended the spring meeting of the Society of Theological Discussion.

With the Students

By R. HAROLD HIPPS

President Student Body

With the woes of English Bible Exams behind and the woes of final exams (plus thesis) ahead, the members of the student body press hard down the "home stretch" of another semester and the ending of an academic year. Some sixty of our number look forward to a summer of high experience and fellowship under the program of the Duke Endowment. Eight look forward to the high adventure of marriage. Some thirty-five will be satisfied with the conferring of a B.D. degree on June 6 and some words of encouragement via the Bishop.

All in all it has been a good year with those of us privileged to be students within these confines during the past nine months. It has been a busy, yet highly important, year in the life of our school; and the days since our last report through the pages of this BULLETIN have been no less full than those reported earlier. We began the Spring Semester with nine new students added to our group. Our total enrollment is now 141, there being 10 women and 131 men, of which 58 men and one woman are veterans. Of the total number, 84 are married; and there are ten denominations represented in the group.

February 8-11 was observed as Missions Emphasis Week in the Divinity School. Under the direction of Jerome Huneycutt and his Christian World Missions Committee, a stimulating and informative program was presented with such leadership as Dr. Kenneth Scott Latourette, Dr. Karl Quimby, Dr. Elmer T. Clark, Dr. M. O. Williams, Rev. Carl Key, Rev. Linwood Blackburn, and leaders from our own campus. A full report will be found elsewhere in this BULLETIN.

The Divinity School joined in the full program of the University Religious Emphasis week on February 20-23, with Dr. Ralph W. Sockman and Dr. Edwin E. Aubrey as key leaders. On Sunday, February 13, we were hosts to the quarterly meeting of the Intercollegiate Council for Religion in Life, who had as their guest Dr. Reinhold Niebuhr. The ICRL is composed of students from the University of North Carolina, North Carolina College, and Duke University.

Members of the Senior Class, the faculty, and their wives, were entertained by the Presbyterian Ministers' Fund at a delightful dinner in the Union Ballroom on Wednesday, March 2. The President of the student body acted as toastmaster. Special musical entertainment was provided by Jake Golden, baritone, with Miss Betty Swofford at the piano. Dean Harold A. Bosley addressed the members of the Senior Class, and Mr. Lester E. Paul, Atlanta, Ga., representing the PMF, spoke briefly on the value of life insurance for the minister.

On two occasions this spring the members of the student body and faculty have journeyed out to Smith's Cottage, by a woodland lake on the Wake Forest Highway, for an evening of fun, food, and fellowship under the direction of the Social Committee. Smaller groups of our number have journeyed to Greensboro College, four points in Virginia, and numerous places in the Durham area, to present special services of worship under the direction of our Church Relations Committee and the Committee on Christian Social Action.

Thursday evening, April 7, the Divinity School Choir joined with the Choir of the Nursing School to present a concert of Easter music in York Chapel. The program was under the direction of Miss Betty Swofford, Greensboro, who serves as director of both choirs, with Miss Jane Hiltzeimer, of the School of Nursing, at the piano.

The Annual Spiritual Life Retreat was held on April 28-29, with Dr. Henry Sloane Coffin, President Emeritus of Union Theological Seminary, New York, as our leader. On Friday all classes were suspended and the entire day was spent in retreat at Duke's Chapel, on the Old Oxford Highway.

At its annual meeting in Columbia, S. C., on April 1-2, Neal V. McGlamery, a second-year student from Mt. Pleasant, N. C., was elected president of the Southeastern Region of the Interseminary Movement. This region includes fourteen seminaries in the Carolinas and Georgia. Others from Duke attending the Conference were Jarvis Brown, Retiring President of the Region, George Henry, Ernie Klein, Harry R. Mays, Jack Mote, Earl Paylor, Earl Richardson, Mrs. Esther Marrotte, and Miss Harriet Anderson. Dr. Waldo Beach of our faculty was present to lead one of the conference discussion groups under the theme, "The Relevance of Amsterdam for You."

The Duke Endowment Association has elected the following officers for the year 1949-1950: Neal V. McGlamery, Mt. Pleasant, President, David Andrews, Goldsboro, Vice President, and Robert Crawley, Statesville, Secretary-Treasurer.

Coming events of importance include student body elections on May 4, a visit from Bishop Kennedy the week of May 8, a Recreation Leaders Workshop, May 9-12, and the Annual Banquet on Friday, May 20. Final exams begin on May 24, and the University Commencement is scheduled for June 4-6. We look forward to seeing many of our Alumni during the week of the Christian Convocation, June 7-10.

Recent Books by the Faculty

More Hilltop Verses and Prayers. More Collected Poems by Ralph Spaulding Cushman with Prayers by Robert Earl Cushman. Arranged with Scripture for Devotional Use. New York, Nashville: Abingdon Cokesbury Press, 1949. 96 pp. \$1.00.

Bishop Ralph S. Cushman and his son, Professor Robert E. Cushman of our Divinity School, have cooperated in publishing a little volume. It is a compilation of poems by the Bishop and prayers by the Professor with recommended scriptural readings for meditation interlarded, to provide a three-fold pattern for each unit. The purpose of the book is stated in a foreword: "We hope this little volume of prayers and verse will contribute some vital part toward this much-needed revival of faith." (7)

There is much in this cooperative enterprise which is worthy of praise. The verses are written by one who is "far ben" with God, yet aware of the trials and joys of man. The church has known that and has been grateful for it. The prayers are dignified, profound and God-centered, and should be a confirmation to the Alumni that the Chair of Systematic Theology is occupied by one who knows and has appropriated for himself the Christian heritage which he teaches. The scriptural passages are chosen with an uncanny appreciation of their spiritual value, which makes one catch one's breath with an awesome joy. There has been a conscious effort to link the parts of the trilogy in a close companionship. It is a deep mine of religious treasure, and folk who dig into the selection with care will carry away gold that has been refined.

There are, however, some difficulties and rough spots. I wish I knew the principle on which the volume was divided. Why seven sections? And why nine parts in each of the first six sections, and ten in the seventh? If there is any reason for this unusual apportionment of material divided by no explained process we are not told it. The first unit of each trilogy is described as "verses," and with that designation one can have no quarrel. They are "verses" rather than "poetry." The thought content is easily grasped and regularly helpful (e.g. 15, 27, 33, 56, 86). But the choice of words, the use of symbols and images, the chiselling and "sculpting" of the idea are not always of a high poetic order. The prayers are sensitive and profound, soul-searching and soul-cleansing. When Professor Cushman remembers to write in an oral style, then, they speak for us to God. (e.g. 49, 50, 63). But at times the thought is so closely knit, the sentences so long, and the punctuation so intricate that most of us would not dare use them, publicly or orally, as they stand. (e.g. 53, 57, 65). They were evidently written to be read rather than to be spoken. Professor Cushman might, to our advantage, have followed

the "Collect" form of prayer more closely than he does. But these prayers are seed-beds for our prayers, and for our sermons. They are, as he hoped they would be, "resource material." (8) The scriptural passages link verses and prayers, and, by and large, do a remarkable job of transition. (e.g. 48-50). But there are times when the connection is strained (e.g. 51-52), or turns on one word (e.g. 50), or is even non-existent. (e.g. 32, 59). Was there a close enough intellectual rapprochement between father and son so that in the partnership the yoke was easy?

The first page of the foreword is a rather loose piece of writing, but that—I suppose—is due to editorial compression by the publishers.

It would be an interesting and valuable experiment for these authors to switch their roles in their next joint-endeavor. Let the Bishop write the prayers in the simple, warm-hearted, confident, understanding language of his verses. Let the Professor write the verses—preferably, sonnets—in the choice, succinct, carved words of his prayers.

JAMES T. CLELAND.

Pastoral Work and Personal Counseling. Russell L. Dicks. New York: The Macmillan Company, 1949. —pp. \$2.50.

This is a revised edition of a very suggestive introductory book in the field of pastoral care. One can ill afford to miss reading this book, whether in the preparation for the ministry or already in active work as a pastor. It is sound in principle, and is made effective by the use of illustrations of actual case histories from the files of the author, who has been, and is, a pioneer in the field of pastoral care. Much is being written today upon this subject which is so theoretical it becomes impractical; but such is not the case here.

The author sets forth the purpose of the book in the preface. "It is the purpose of this book to describe the field of pastoral care and the methods with which the minister works in carrying out this phase of his task. It does not seek to be definitive but only introductory. Its purpose is to give a comprehension of the task and to build up an enthusiasm for the task." He achieves this purpose, and more.

The book is divided into four parts: "Conditions of Effective Pastoral Work and Counseling," "The Art of Pastoral Work," "The Pastoral Task," and "Pastoral Work and the Church." An appendix has been included which lists books and pamphlets likely to be helpful in areas of specific needs, such as: for those who are tense and under strain, for alcoholics and their relatives, for the bereaved, for those with marital difficulties, and for guidance in specific personal situations.

The task of the pastor in caring for his people as set forth in these pages is frightfully difficult, and he dare not undertake it without all the information and help he can get to make him an effective pastor. Every page of this book offers helpful guidance to the Divinity student

in preparation, or to the pastor who is having to face daily the very situations set forth in this book.

One evidence of the worth of this introductory statement of a very difficult subject is the fact that the Commission on study courses of the Methodist Church has selected this book to be included in the required course of study.

D. D. HOLT.

Book Reviews

A Serious Call to A Devout and Holy Life. William Law. Introduction by J. V. Moldenhower. Philadelphia: Westminster Press. 1948. xxv + 353 pp. \$2.00.

The re-publication of this great 18th century devotional work by the famed William Law is an event. The Westminster Press has not only rendered, hereby, another service but has exhibited an ecumenical outlook in its editorial policy. It is true that Law was a non-juror, but that did not make him a Presbyterian. He was, in intention, an Anglican who conscientiously deprived himself of orders in the church which reared him but, to which, nevertheless, he remained faithful to the end. To those familiar with the spiritual and theological "Pilgrim's Progress" of Wesley, the *Serious Call* will at once be recognized as a landmark in that pilgrimage. It was Law who early impressed upon Wesley the conviction that "devotion signifies a life given, or devoted, to God"—not just a portion of life but the whole of it. From Law, Wesley learned to distinguish between mere orthodoxy in doctrine or in ceremonial propriety and the life of entire commitment. In this, Law had much to do with the aims of the Holy Club at Oxford (1727) and Wesley's zeal for the life of holiness. In an age of polite religion, when a reasonable man was known by his want of enthusiasm, and a religious man by his "rationality," William Law's insistence on making religion embrace and order the whole of life put back into Christian experience a note of authentic seriousness. Wesley was obliged to relinquish Law as a spiritual guide, but Law's influence still bore fruit in Wesley's unyielding emphasis on Christian perfection.

In many particulars, Law is a son of the Age of Reason. With Locke, Wollaston and Butler, he regarded Christianity as recommending itself immediately as a rational interpretation of the world. Law's distinctive emphasis lay in his claim that Christianity provided a discipline for the whole life. It is remarkable, and easy to see in retrospect, how far Law had lost a sense for the Christian doctrine of Grace and the reformation emphasis upon salvation by faith alone. He simply did not know nor understand the Christian insistence upon the priority of grace to good works. Sin was something of which a man, by taking careful thought, could rid himself. It would gradually yield to the life of calculated discipline. There is space to bring only this commentary: no one ever worked more strenuously at this discipline than Wesley. In the end, its failure drove Wesley to the answer of the gospel—a man is not saved by works but by faith, contrition, and entire dependence upon God. Wesley was driven to confess that sin was something more serious and more subtly corrosive of the human heart than Law had allowed for.

One might wish that the Westminster Press had brought out the book in a finer edition, but two dollars is about as far as the editors dared go in courting financial disaster, even with such a classic.

ROBERT E. CUSHMAN.

Pastoral Counseling. S. H. Hiltner, Nashville: Abingdon-Cokesbury Press, 1949. 291 pp. \$3.00.

"Pastoral Counseling is an activity not a profession," writes Seward Hiltner in his significant book entitled *Pastoral Counseling*. He describes the book as an "introductory survey." It is a survey but it is not introductory, as it is often wordy, involved, and takes for granted a considerable background in the understanding of psychology and human behavior. Hiltner is not as interested in "situational counseling" as he is in the process. In fact it would be possible, in the light of this book, for a pastor to be very busy in pastoral counseling and yet hardly touch the total task of pastoral care so far as the church he is serving is concerned. This is one of the limitations of the book: its major strength is the author's ability to move with agility and easy familiarity across the total stage of the literature and the professions of those who work with individuals. All of us who have written in this field come in for considerable examination, criticism and praise, which is healthy when it is done by one who is as disciplined a thinker and who has had as wide an experience as Seward Hiltner has. The original contributions of the book are marginal but the organization of the material is excellent.

The book is divided into three parts: Principles of Pastoral Counseling, Preparation for Pastoral Counseling, and Resources for Pastoral Counseling. There are many points that deserve mention, particularly the description of *depth psychology* and the *depth therapist*, from which the *new pastoral care* has drawn heavily, the *pre-counseling influence* which is so important in the minister's work, which the author describes as the contacts the pastor has with the parishioner before the counseling takes place, and especially the method which the writer describes as "eductive counseling."

This is an exciting book if you are interesting in helping people: it is a must book if you are to keep abreast of the growing field of the Pastoral Care Literature.

RUSSELL L. DICKS.

Chaucer's World. Compiled by Edith Rickert. Edited by Clair C. Olson and Martin M. Crow. Illustrations selected by Margaret Rickert. New York: Columbia University Press, 1948. 456 pp. \$6.75.

This reviewer has taken delight, during the years, in recommending for student and alumni reading, source-books like the above. A few such works, mellowed in the tradition of scholarly catholicity, do more to join the obligations of pastoral ministry, today, with the universalizing ex-

periences of the ages than a whole library of ephemeral sensations. Fortunately, an increasing number of spiritual surgeons think it no act of inhumanity to recreate, beneath the sinews of the present time, the neural channels and the coronary habits developed throughout the long ago.

Not only religious leaders, but professional historians of church and culture, also, need as never before to help orient contemporary society in the everyday routines and irrepressible aspirations of our spiritual ancestry. In this book an unpublished compilation by the late Chaucerian authority, Dr. Rickert, has been edited in tribute to her scholarship by two of her former students. Effective illustrations have been supplied by her sister.

These source-readings recapitulate such a close-woven fabric of late medieval experience as is most inescapable for modern man. Here may be observed big-city life in London; the timelessly agonizing joys of bread-winning and child-rearing; the always contemporary problem of inculcating genteel manners in small boys and over-grown husbands; and the educational resources of school and university—plus career preparation for governmental service, commerce, and medicine. Documented, also, are the perennial allurements of big-time sports, and insular-continental travel, together with the manly exercise of Christian warfare. The considerations peculiar to rich servants of God and poor rabble-rousers, organized laborers and burial attendants, women doctors and traffic regulators seem, it is true, to predominate over strictly religious matters. Only 32 pages are set aside for the latter in 423 pages of text. The balance is somewhat restored, however, in that the problems previously discussed have almost as much to do with Christian work and worship as church relics, good and bad bishops, anti-mendicant propaganda, church attendance, ecclesiastical taxes, and devotional guilds.

It is unlikely that the editors were much concerned with edifying present day pastors. There is no good reason for concealing one's disappointment that here, as generally, religion receives one of the smallest and most fragmentary treatments of all the life circumstances depicted. Nonetheless, it is properly humbling to observe what a good literary and historical cross-section of an era can accomplish in the delineation of the Christian situation. There is here more nutriment for the pastor and more alimentation for his people than is derivable from most brands of religious pabulum. Though this book cost \$6.75, it may well be worth more than 25 religious pulps at \$1.50 each.

R. C. PETRY.

Protestantism Faces Its Educational Task Together. William Clayton Bower and Percy Roy Hayward. Appleton, Wisconsin: C. C. Nelson Publishing Company, 1949. 292 pp. \$3.25.

This book, written by two distinguished educators who have long been associated with the International Council of Religious Education, is a clear and complete statement of the splendid work done by that organi-

zation in bringing about harmonious cooperation among many of the outstanding Christian denominations in the field of Christian education. The origin and early development of the work is clearly recounted and the organization of the Council fully described. The fascinating story of Protestant cooperation in the field of education is graphically told and a detailed story given of this cooperation in every important field of religious education.

An examination is made of the basic philosophies underlying the Christian program and an assurance given that throughout the entire existence of the organization the Council has been guided by ideas and has shown a willingness to re-examine and reconstruct its basic assumptions.

A fascinating story is told of the development of the curriculum, and the promotion of the work in all phases and stages of life from childhood through advanced adult years. Leadership Education, Vacation and Week-day Education and other important phases are discussed and the progress made in each field described.

The final chapter analyzes the needs of the work clearly as it points out the main trends which are being chosen in the future development of the program. Stress is to be placed upon the expansion of the Sunday School, Lay Leadership, the Simplification of Programs and Materials and the Development of Professional Leadership.

The reviewer enjoyed the book, personally, since he was a student under Professor Bower, and the task of review was like a prolonged conversation with a long-time friend and honored instructor. Professionally he feels it only fair to point out the fact that the weakness of the book is the implied assumption that the International Council has been the chief force in the development of religious education in America. It has had its part and has done noble service. But it is to be stated also that a very great part of this work was done by the leading denominations whose support and ideas were the chief reason for the success apparently made by the Council. Much of the support and many of the finest ideas came from these denominations, and the Council acted largely as a clearing house for the plans and suggestions growing up elsewhere. At that, however, there is glory enough to go around, and the Council deserves perhaps more praise than it really has received. The book is a valuable addition to the library of anyone interested in the development of religious training in America.

H. E. SPENCE.

Paul's Epistle to the Romans. E. F. Scott. London: Student Christian Movement Press, 1947. 125 pp.

In opposition to those who would see in Paul an abstract thinker who changed the gospel into a doctrinal system, Dr. Scott sees in Paul the most practical of them all. "We speak of Romans as a theological Epistle, but the theology is all subordinate to the practical purpose

which Paul has in mind." This purpose Dr. Scott believes was to awaken the church in Rome to a "sense of man's universal need" and to inspire them with a "new faith in their religion and a fuller sense of their responsibility as Christians." From this point of view the author has written this very brief but illuminating commentary on the epistle he calls "the primary statement of the Christian message."

Dr. Scott would probably be the first to admit he has over-simplified the solution of certain difficult passages. What he has done is to set forth his own conclusions derived from his many years of fruitful research in this field. Here is a little book that deserves the consideration of the minister; it could be used with great success by study groups as the basis for the study of this important epistle.

FRANKLIN W. YOUNG.

The Purpose of the Gospels. E. F. Scott. New York: Charles Scribner's Sons, 1949. 171 pp. \$2.50.

This is in many ways the most striking of the more recent publications of Dr. Scott. Against the extreme critics who would claim that the evangelists were essentially "inventors" of a mythical Gospel history, Dr. Scott replies with the strong claim that, first and last, these men were concerned with Jesus as a living person. "Their method is simply to authenticate the facts of the life of Jesus. Here they discover the ultimate ground of the Christian religion. It rests on things which once happened and cannot be doubted, and for this reason the believers can hold to its message and proclaim it to all mankind." The very aim of the evangelists, Dr. Scott contends, was to counteract these heretical tendencies to depreciate the historical life of Jesus and see him only as a "divine being, separate from all transient needs and circumstances." To the Gnostics of all ages, who would resolve Jesus into a "mere symbol of truth," the evangelists reply that when Jesus is thus understood Christianity loses its meaning. They state their claim on the actual life of Jesus.

Lest anyone should believe that the Apostle Paul is the chief offender, Dr. Scott includes a brilliant, if brief, treatment of Paul. He concludes that "the evangelists were at one with Paul." If we understand both aright, then we realize their work "was the outcome of his teaching, and could never have been done without him. He had shown that the Christian message was bound up inseparably with the history of Jesus." And to those who would isolate the Fourth Gospel from the Synoptics he writes: "His Gospel is thus essentially the same character as the others. It is an historical record."

Dr. Scott's book represents an extreme reaction to much that has transpired in New Testament studies during the last century. The work will be criticized severely from many quarters. Even those who are in general sympathy with the author will regret the frequency with which he arrives at certain highly debatable conclusions without more elaborate

discussion of the problems involved. One thing is certain: he has thrown down the glove to the skeptics. Perhaps it is just as well that his views have been presented in a "popular" book that will insure a wider audience. But those who appreciate the scope of the problem (or problems) involved would eagerly respond to a more technical volume elaborating upon the conclusions reached by the author.

FRANKLIN W. YOUNG.

Ideas Have Consequences. Richard M. Weaver. Chicago: University of Chicago Press, 1948. 190 pp. \$2.75.

This provocative book has caused considerable furor in the academic world, eliciting review notices raving in two directions, both in high approval and almost hysterical attack. Like so many books written in this decade, it is a strongly stated diagnostic Jeremiad against the inner corrosion of Western civilization. Mr. Weaver traces the relativism, materialism, outer conflicts, and inner neuroses of the West back to the nominalist controversy of the late Middle Ages. He argues daringly the thesis that the triumph of nominalism in philosophy dislodged man's ideas as to the premises of truth and error and morality from their abiding transcendental base. The disastrous consequences of man's unhinged structural ideas Weaver traces with fulsome care. As for prescription, Weaver calls for a revival of certain absolutes which medieval culture lived by: (1) the "metaphysical" right of private property (quite different from the corporate property of finance capitalism), (2) a single world of meaning, based on transcendent certainties, which would root out all of the sleazy relativism of meaning so dear to the hearts of positivists, and (3) "piety and justice" based on what seems to be a Thomistic faith. These are the bare bones of Weaver's argument, which are filled out with the flesh of a considerably solid argument.

This is not a book for queasy stomachs. Nor will it make its appeal to those who are bland in their confidence in the health of Western democracies. Many of Weaver's arguments are as intriguing as they are disturbing. In the main, the chief weakness of this study is that Weaver picks out as *the* root cause of our present ills (the triumph of nominalism) a factor which would appear to this reviewer as one of a number of interlocked causes, and thus falls into the "simplicist" fallacy. Like so many books of this sort, too, its prescription (back to Thomism) is open to a good number of questions which boil down to one: Cannot the values which Mr. Weaver pleads for in the medieval world-view be better recovered for modern culture by redeeming than by abandoning the fruits of the Reformation, the Renaissance, and the Scientific Revolution?

WALDO BEACH.

Still the Bible Speaks. W. A. Smart. Nashville: Abingdon-Cokesbury Press, 1948. 171 pp. \$1.75.

This is a good book for ministers and theological students to read. These Cole Lectures (Vanderbilt, 1947) present no novel thesis but rather a stimulating summary of critical ideas about the Bible.

The author's thesis is expressed in an anonymous quotation: the Bible is "a literary expression of the religious development of the Hebrew people, culminating in the life and teachings of Jesus." The author finds in this definition that "almost every word is a corrective for a common misuse of the Bible which . . . has done untold harm to the church of Christ."

The approach to the Bible here proposed has been used in the classroom by the author and many colleagues for years, but it is valuable to have it here explained in print and by a colleague widely known, highly respected, and much beloved, in whom student and scholar have confidence. Here is a practical application of the Bible to the life of our time, constructive, progressive, even crusading.

K. W. CLARK.

Goethe, Two Addresses by Albert Schweitzer. Translated by Charles R. Joy and C. T. Campion with an Introduction by Charles R. Joy. Boston: The Beacon Press, 1948. 75 pp. \$2.00.

Dr. Albert Schweitzer is coming to the United States this year. That is great, good news. But the joy of the event is clouded by the fact that probably no one who reads this review will have the opportunity of hearing or even seeing him. He has accepted an invitation to deliver one lecture, in July, in Colorado. Lucky Colorado. Why Colorado? Because the Goethe Bicentennial Foundation has, for some reason best known to itself, decided that there Dr. Schweitzer will give the special address at the 200th anniversary of Goethe's birth. He will accept no other public engagements on this, his first, visit to our country.

However, we can be with him in more than spirit. Because there has been published recently a little volume containing two other speeches which Schweitzer made on Goethe; one in 1928, when the city of Frankfort bestowed the Goethe Prize on Schweitzer in the Goethe House; the other in 1932, at the University of Frankfort, on the 100th anniversary of Goethe's death. C. R. Joy, one of the translators, has also written an introduction to the slender volume.

The best reason for a reading of these two addresses is found in the Prefatory Note: "These addresses are important, not so much as a contribution to our understanding of Goethe, as they are for their contribution to our understanding of Schweitzer." (7) "It is the belief of the editor and translators that Schweitzer's life and activities can be comprehended only in the light of these two lectures." (8) Therefore, if you are one of the many who seek to know the well-springs of Schweitzer's

inspiration, and reverence for life, and indifference to convention, and devotion to truth then here is an important clue, which you should not overlook. It may even send you (and me) back to Goethe to find at first hand what Schweitzer found, what in honesty he acknowledged that he had found.

Moreover, it will be less expensive than a trip to Colorado.

JAMES T. CLELAND.

The Preparation of Sermons. Andrew Watterson Blackwood. New York, Nashville: Abingdon-Cokesbury Press, 1948. 272 pp. \$3.00.

The Protestant Pulpit. Andrew Watterson Blackwood. New York, Nashville: Abingdon-Cokesbury, 1947. 318 pp. \$3.00.

The Professor of Homiletics at Princeton Seminary has produced two more books which ought to be reviewed together, since they should be studied together. Every now and again, an alumnus remarks that he wishes he could come back to school again for, among other interests, a searching discipline in the theory and practice of preaching. Well, most of you can't and you really don't have to. Given concentration and consistency and continuity, you can achieve in your parsonage more or less what you would gain in the classroom. You might begin with these two volumes, and that for three reasons.

1. The author is an old campaigner; thirty years of teaching preaching are behind him, and behind that is the pastoral pulpit. He knows your background, your strengths and weaknesses, your hopes and discouragements. According to the forewords he wrote with you in mind, e.g., "It fixes attention on preparing for the pulpit, not on the theory of preaching or on the personality of the preacher." (*Preparation*, 7.) He knows preachers, great and small, and he loves them all.

2. The first volume (*Preparation*) covers the whole subject from the beginning of a sermon somewhere in time and space to its place in the service as an act of worship. It is simply written and full of suggestions which are worthwhile and require mulling over. Dr. Blackwood knows everything that grows in the homiletical garden,—flowers, vegetables, weeds—and he shares his knowledge in understandable language with us. At the end of each chapter is a list of "Suggested Readings" which forms a useful bibliography.

3. The second volume (*Pulpit*) is "An Anthology of Master Sermons from the Reformation to Our Own Day," nineteen by men "in other days," twenty by men "in our own day." The compiler chose them because they were Protestant, not usually found in other collections, and good—in that they do good. Here you will meet Wesley and Whitefield, Chappell and Sockman and Weatherhead, to mention the Methodists. The other men selected are of various countries and denominations and sermonic styles. There are biographical sketches and a work sheet on how to study a sermon among the appendices. It will be to your advantage to apply the wisdom you have gained from the *Preparation* to your analysis of the *Pulpit*, which will be for you a collection of case-studies.

It would be dishonest of me to say that I agree entirely with Blackwood's philosophy of preaching. I do not. But he has been a great help to me, and I use and recommend his books in class. He is a down-to-earth man, knowing your job and speaking to your needs. You might do worse than go to school under him in your own study this summer with these two textbooks.

JAMES T. CLELAND.

Witness to the Light: F. D. Maurice's Message For Today. (The Hale Lectures, 1947). Alec R. Vidler. New York: Charles Scribner's Sons, 1948. 238 pp. \$3.00.

The Hale Lectureship of Seabury-Western Theological Seminary is further distinguished by the addition of Dr. Vidler's eight lectures on the thought of F. D. Maurice. Dr. Vidler has not undertaken a full-length treatment of the thought of Maurice. He has, rather, selected what he regards as basic and representative themes in the fabric of Maurice's thought as theologian, churchman and Christian ethicist. Undoubtedly, the limited scope afforded by the lectureship obliged Vidler to regard his task as that of illustrating, in brief compass, salient features of Maurice's thought rather than to provide us with an exacting exposition and analysis. Nevertheless, the power and insight of the great 19th century Anglican "broad churchman" shines again through these pages.

Vidler's brief study is timely. There is, in many quarters, evidence of renewed interest in Maurice and an awakening appreciation of his stature as a theological. In mid-19th century England, Maurice was a giant among British theological writers. He owes much to the tradition of Jeremy Taylor; and Coleridge left his mark upon him. Together with Thomas Arnold, Maurice fathered the famed Christian Socialist viewpoint within the Anglican environment. The renewed interest in Maurice is founded not merely upon the fact that he was patently a catholic thinker and an ecumenical mind but because everything in Christianity is regarded by him as proceeding from God. (p. 34.) Your Christianity is God seeking man and making himself known in Christ. The emphasis falls not upon "the varieties of religious experience," but upon the divine initiative. "The truth from which he started," says Vidler of Maurice, "was that God has created and redeemed mankind in Christ." (p. 35.) Thus Maurice distinguished himself from both J. H. Newman and that strain in reformation thought which makes sin the theological starting point. The foundation of faith for Maurice is the Redemption which is in Christ, not the sin of man. Since Christ, men stand in a new relationship to God. That relationship is mediated through the Church. The conception of the Church and the means of grace deriving from this viewpoint would be both instructive and edifying for study, even for Methodists. A valuable bibliography of the works of Maurice is conveniently appended to the text.

ROBERT E. CUSHMAN.

Books Received

- The Third Strike.* Jerry Gray. New York: Abingdon-Cokesbury Press, 1949. 59 pp. \$1.00.
- Education for Life.* John O. Gross. New York: Abingdon-Cokesbury Press, 1948. 219 pp. \$2.25.
- Jesus the Preacher.* Francis J. Hardy. New York: Abingdon-Cokesbury Press, 1949. 143 pp. \$1.75.
- Faith and History: A Comparison of Christian and Modern Views of History.* Reinhold Niebuhr. New York: Charles Scribner's Sons, 1949. 257 pp. \$3.50.
- Resources for Worship.* A. C. Reid. New York: Abingdon-Cokesbury Press, 1949. 154 pp. \$2.00.
- The Purpose of the Gospels.* Ernest F. Scott. New York: Charles Scribner's Sons, 1949. 171 pp. \$2.50.
- The Church's Ministry in Our Time.* Henry Knox Sherrill. New York: Charles Scribner's Sons, 1949. 162 pp. \$2.00.
- Conscious Clay.* William Allison Shimer. New York: Charles Scribner's Sons, 1948. 199 pp. \$2.50.
- Preaching Unashamed.* Joseph R. Sizoo. New York: Abingdon-Cokesbury Press, 1949. 132 pp. \$1.75.
- Power for Action.* William A. Spurrier. New York: Charles Scribner's Sons, 1948. 200 pp. \$2.50.
- Jesus and the Disinherited.* Howard Thurman. New York: Abingdon Cokesbury Press, 1949. 112 pp. \$1.25.
- The English New Testament from Tyndale to the Revised Standard Version.* Luther A. Weigle. New York: Abingdon-Cokesbury Press, 1949. 158 pp. \$2.00.
- General Evangeline Booth of the Salvation Army.* P. W. Wilson. New York: Charles Scribner's Sons, 1948. 264 pp. \$3.50.
- The Catholic Religion and the Protestant Faith.* J. E. L. Winecoff. Boston: Meador Publishing Company, 1947. 341 pp. \$2.50.

The Duke Divinity School
BULLETIN

Inaugural Prayer

Can A University Serve God?

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Inaugural Prayer Used at the Inauguration of President A. Hollis Edens

O Thou high and holy One Who inhabitest eternity, Thou Whom we hail Creator, Sustainer, Redeemer, Thou Who dost hold the lives of men and all their works in the hollow of Thy hand—it is to Thee we come in this solemn moment in our lives and in the life of our University.

We acknowledge that we who stand here today are surrounded, as by a cloud of witnesses, by those who over more than a century have formed, nurtured, and brought this institution to this hour. Truly, others have labored and we have entered into the fruits thereof. We thank Thee, O Lord, for their devotion to Thee and the truth that is Thine, for their love of wisdom and passionate desire for the freedom which truth alone can bring, for their generosity in providing the material means by which the University was built, for their conscientious performance of daily duties in classroom and office, for their confidence in us who are to carry on their work. We bless Thee, O God, for the goodly heritage that is ours today.

Hear us, our Father, as we invoke Thy choicest blessing upon this Thy son, Arthur Hollis Edens. We thank Thee for the rich heritage which he brings to this moment and this trust. For devoted and devout parents who humbly, yet proudly, confessed their faith in Thee by lip and life, we are grateful. For the many teachers, colleagues, and friends who through the years have blended the finest of their thought and life in his thinking and living, we are grateful. For the steady disciplinings of stern experience which have shaped his mind and tempered his judgment, we give Thee thanks. For his own home in which he finds joy, strength, and peace, we lift our voice in praise to Thee, O Lord.

Bless him as he charts the course of this University. May he and his associates be bound together in the bonds of warm friendship and confidence in each other, in the destiny of this school, and in Thee. Grant them the courage of their deepest and truest convictions as they find themselves matched against the relentless urgency of these days.

Bless him, we pray Thee, with courage in conflict, humility in triumph, confidence in defeat, patience in the presence of hopes deferred, and an unfaltering love of man and of Thee. May he walk through the days ahead as one who walks in Thy sight—that we and our children after us may rise up and give thanks unto Thee for his life and work.

In Jesus' Name, we pray. Amen.

HAROLD A. BOSLEY.

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Can a University Serve God?

ERNEST CADMAN COLWELL
President, University of Chicago

The problem of religion in higher education can be stated in various forms. Some of these statements are so superficial that they make easily possible a positive and glowing answer to the question.

If the meaning of the service of God is attenuated sufficiently, then the answer is easy. For example, if it is said that the advancement of knowledge is the service of God, then a university which advances knowledge is devoted to the service of God.

But an honest appraisal of what goes on on a university campus today under the label of the pursuit of truth will not justify identifying it with the service of God. Are we willing to claim that *any* advancement of factual information in *any* field of study whatever is automatically the service of God? Religion is not regnant where university faculties are so afraid of any discrimination in values that they habitually edit out the words "pursuit of truth" and substitute the phrase "advancement of knowledge." Ten days ago I sat with a faculty committee in the presence of a past president of the American Association of University Professors. We were considering a confession of faith in academic freedom. The opening sentence read, "A university is a community which exists for the purpose of discovering truth in the several areas of man's experience by means of competent intellectual inquiry." A professor objected to the words "discovering truth" as being ominously absolutist. None of his colleagues on the committee dissented, and "advancing knowledge" was substituted.

We have worn thin the meaning of the pursuit of truth until it implies no more than the increase of information. But no high religion will tolerate a definition of the service of God which equates it with the indiscriminate accumulation of information. The devotion of the contemporary American university to truth in any religious sense is as vestigial as the buttons on a man's coat sleeve. This de-

votion has been embalmed in our mottoes, in university seals—*veritas, lux, lumen*—but it plays no vital part in the concerns of the faculty.

In even more pedestrian fashion, the question of the university's service to God can be asked in terms of whether or not it is possible to get religion onto a university campus.

When the problem is stated in this form it can be solved easily—even on the campus of a state university.

There are a dozen ways in which religion can be brought to a university campus. A university can build a chapel and appoint a chaplain. It can open its doors to the representatives of particular churches. The Wesley Foundation, for example, or the Newman Foundation, can be encouraged to build either on the campus or at its edge. A course in religion can be established, or even a department of religion. The university can—in some cases—require that all members of the faculty and the student body must be church members. The university may even in the most extreme case emphasize religion for one week out of the academic year. This religious emphasis week is in the dominant American pattern of paying superficial service to good causes. If the nation can have a National Book Week, a National Education Week, a National Clean-up Week, a university may have a Religious Emphasis Week without seeming un-American.

A university can do all these things and still serve the devil as much or more than it serves God. No one of these activities puts the university in its major functions on the side of righteousness. The chapel does not commit the faculty to religious attitudes. Requiring church membership is meaningless. The members of our churches today are religiously illiterate. They do not know their own church tradition. They are almost entirely ignorant of the intellectual and moral resources which their religious tradition contains. Religious Emphasis Week is little more effective than the old-fashioned revival meeting. Particular denominational ventures are not the university. The problem is, how can the great American universities serve God more than they serve the devil? How can we get professors of chemistry and Greek to act on religious assumptions? How can we create or sustain in students a strong religious faith?

The universities of America today throw their weight against religion. This they do in most cases in purely passive and negative forms. But it is not possible to be neutral in regard to religion. It is not possible for a university to suspend judgment on moral matters. Religion is either a supremely important faith or it is nothing. By disclaiming involvement in religious matters, the university throws

its weight against religion. "He that is not for me is against me," is a gospel saying; and it is true!

If the students of the university do not find religion playing an important role in formal courses of instruction or in the studies which the faculty pursues, no amount of formal allegiance to religion will convince them that it is important for the educated man. Education, the student concludes, is an area that does not need religion. When he graduates and enters business, he may be told that religion has nothing to do with business. The important things here are production or sales or efficiencies. Since the young man learned as a student that education, which he then regarded as important, did not need religion, he is easily persuaded that business does not need it either. Thus religion is progressively banished from all important areas of living.

The dominant attitude of the university faculty toward religion is one of indifference or of carefully controlled neutrality.

The reasons for this non-committal attitude toward religion are twofold. The first is the strange twist which has been given to the separation of church and state. What began as repudiation of one established church supported by the state has become a ban upon religion in the activities of any state-supported institution. The great growth of the public school system and the state university tended to set a national pattern for education from which religion must be excluded—it is urged that in a country of many faiths, tolerance requires that the entire subject of religion be avoided. As a matter of fact, tolerance does not require this. What it does require is a willingness to use reason and persuasion rather than force in relations with people whose faith differs from ours. If tolerance did require the elimination of religion in the education of all citizens, as it does not, the state should seriously consider whether tolerance can conceivably be as important to the continued existence of the country as religious faith.

We carry this doctrine of false tolerance to ridiculous extremes. The student hesitates to discuss religion with a fellow student for fear he may have a different faith. This multiplies ignorance, ignorance breeds suspicion, suspicion leads to fear, and fear supports the hatreds which divide our people in these matters.

We need to recapture one of the earliest of our freedoms: the freedom to discuss religion and to discuss it seriously and intelligently.

The first step in this direction is to recognize the folly of our present practice and our present profession of religious tolerance.

Religious faith is sold in a competitive market. It competes with

faith in things, faith in wealth, faith in the State, faith in Labor, faith in man's intellect alone. These faiths have their apostles on every campus and in every schoolroom. If faith in God is to survive, the individuals who find in it a supreme value must be free to state their faith and to give reasons for it without being banned from the academic world.

Human nature abhors a vacuum in religion. Therefore, the university will have either a high religion, tested by time and criticized by reason, or a low religion, dominated by superstition and sentiment and criticized by nothing.

The current university dogma that reason has nothing to do with faith supports an equally positive dogma that faith has nothing to do with reason. Thus the university professor who sees no connection between his work and faith encourages the rapid growth of freak sects who limit religion to the "salvation" of individual souls and deny reason the right to criticize it.

Thus a paradox is created: the university is supporting the decision that the educated religious leaders of the next generation shall be anti-intellectual!

The second cause of our godlessness is the university's emphasis upon analysis and upon a detached "scientific" objectivity in all the matters of the mind. Religious faith is a creation. It rests upon synthesis; on considering the relatedness of things. In a great university the inevitable pattern of research is analysis in limited areas. Thus the general character of the dominant activity in the large university is not an aid to the creation or the maintenance of faith.

The cure for this condition is twofold. In the first place, the university as university must be dedicated to religious purposes. This dedication must be both formal and vital. In the second place—as a result of this dedication—the university must counter-balance (not eliminate) the emphasis upon analysis by an equal emphasis upon synthesis and commitment. This emphasis insists upon putting the parts together to make a coherent and meaningful whole. It must dominate the lives of the faculty, the curriculum, and the students.

We must end this schizophrenic existence that permits the faculty member to live as a determinist in the laboratory and classroom with the blithe assumption that his non-deterministic relations with his wife, his relatives, his friends, and his political community are due to some unassimilated holdover from Sunday school instruction in his youth. The professor should no longer be protected from the challenge that he know himself by appeal to his virtuosity as a mathematician or a geneticist. His life must become a unity, for only when we have professors who as individuals are whole men, will we find

it possible to devote the university to that whole good which we call God.

The curriculum of the institution must reflect the values that the institution has confessed. Religion and morals must be given an important place, not as single disciplines to be elected from a company of peers but as the important and pervasive element in all education and inquiry. The current interest in the curriculum of liberal education or general education offers new opportunities for the adequate and effective treatment of morals and religion.

The universities are not yet throwing their full weight toward the development of a comprehensive view of life by every student. Special courses in integration are not enough. The general tone and emphasis of formal instruction and of campus conversation must maintain a persistent pressure toward constructive thinking—the working out of a personal philosophy and a personal faith.

A major support to the individual student in the creation of a faith which shall be his own is to be found in the university's own confession of faith.

Suppose for a moment that you were a student in the University of Punjab in Pakistan. You would find that your University had adopted this confession of faith: "The University has now decided that the educational system shall be inspired by Islamic ideology and shall, among other characteristics of Islam, emphasize the true Islamic principles of universal brotherhood, social justice, and toleration. It does not mean, however, that the university will be content only with instituting faculties of theology in which the principles of Islam will be taught and investigated. What it does mean is that the university will endeavour to re-examine the entire field of knowledge, insofar as it affects, or is affected by, the Islamic religion. Its purpose is to assure that the student has full benefit of the Islamic point of view in his study of all the various branches of learning. He will, of course, be free to choose it or reject it, but it will be the duty of the university to see that the Islamic point of view is not ignored. . . . We regard education to be incomplete, or even dangerous if it is not illumined by the spirit of religion."

Or suppose that you were the student of a good Roman Catholic university in this country. You could read with pride Evelyn Waugh's recent statement that Catholic colleges and universities boldly assert "the principle that an entire Christian education is necessary to produce Christians. For the Faith is not a mere matter of learning a few prayers and pious stories in the home. It is a complete culture infusing all human knowledge."

Some of our Protestant universities—now become secular—still proclaim an institutional faith in religious purposes. The Board of Trustees of the institution which I serve adopted a resolution on April 13, 1944: "The University . . . was founded by Baptists who believed in the importance of religion in education as in all human life, and who felt deeply the responsibility of the University for the training of both ministers and laymen for leadership in the Christian church. . . . Sectarian considerations have never controlled its policies, and the present Board regards it as part of its responsibility never to permit the domination of the University by any single ecclesiastical or religious body. Reaffirming its unwavering loyalty to these historic purposes and its sincere desire 'to insure the continuance of the University forever as a Christian institution,' the present Board intends to place this statement before all prospective members of the Board, and entrusts this statement to its successors, as embodying its own understanding of the continuing policy of the University."

It is interesting that both Moslem and Christian insist upon freedom for the student who lives in an institution devoted to a religious faith.

With these safeguards, it is surely not unreasonable to suggest that in the university of the future at least a majority of the faculty should be people who believe in the importance of religion and morals, and that the program of education which they devise and administer should support where is cannot create the religious faith of the student. A noncommittal faculty will produce only faithless students.

T. S. Eliot has warned us that our culture rests upon the Christian religion as a house rests upon its foundation. He is probably right in his insistence that no culture can long endure without a faith. He is certainly right in saying that faiths are not as rapidly available as ready-made suits of clothes. First the grass must be grown, and the sheep must be fed, the wool must be sheared, and the fabric woven.

The challenge to this University in this day of unsettlement is to make a vigorous effort to place religious faith effectively inside a modern university. This cannot be done effectively if that faith is conceived of as a static thing—a set of frozen dogmas. The people who founded our colleges had a dynamic religious faith. Their faith is not identical with ours, nor will our children's be. The university with its marshalled resources of the human reason can become an illuminated bridge between the faith that was our fathers' and faiths still to be.

If this University should accept this challenge, it will be criticized

by religious people as well as by the agnostics who now dominate the world of human learning. In its defense it might well quote a sentence from the Gospel: the God of Israel whom Jesus of Nazareth called Father gave the first commandment as: "You must love the Lord your God with your whole heart, your whole soul, your whole strength, and your whole mind." Second commandments may be put alongside this, but they are second. The University that is going to serve this God must put his service first.

The Role of History in Christian Thought

By ERICH FRANK*

Late Professor of Philosophy, University of Pennsylvania

What characterizes Christian religion above all is the decisive role history plays in it. To the Christian the true nature of God had been revealed in a historical person, in Jesus Christ. His personality, his life and death, more than any universal, rational doctrine, is the revelation.

When St. Augustine had become a Christian and tried to define the distinct character of his new faith in contrast to the ideas of Plato's philosophy, which, before his conversion, he had regarded as the highest form of truth, he found it in *history*. He says in his book *On the True Religion* (VII, 13): "The fundamental principle, the head (*caput*) of this religion is *history* and *prophecy*, i.e., the prediction of the disposition of Divine Providence for the salvation of the human race which needs to be formed anew and restored to eternal life."

We can understand what a blow this idea was to any man trained in Greek philosophy. The process of the world was no longer considered to be a process of nature which is always following the same rational pattern as it was understood by the ancient philosophers and is understood by modern man again. The world was created, that is, had a beginning in time and had an end. Its process, thus, was a

* It is with profound regret that the editors of the DIVINITY SCHOOL BULLETIN take note of the sudden death of Professor Erich Frank, who died of a stroke on June 22, a few days after his arrival in Amsterdam, Holland. Professor Frank gave permission to publish his lecture in the fall number of the BULLETIN. He gave the lecture before the faculty and students of the Divinity School on April 6, 1949. Erich Frank was formerly Professor of Philosophy at the University of Marburg, Germany. He suffered persecution under the Nazi regime, being ejected from his post, and found refuge in the United States. He was for a time Professor of Philosophy at Bryn Mawr College. On his retirement in 1948, he was appointed Professor of Philosophy at the University of Pennsylvania. He was probably best known in this country for his penetrating and learned book entitled *Philosophical Understanding and Religious Truth*. In the scholarly world, he was known as an authority in Greek philosophy and Patristic thought. His book *Plato und Die Sogenannten Pythagoreer*, published at Halle, 1923, brought him to the forefront as an interpreter of Plato. He was well known to American classical scholars in this country, such as William A. Heidel. His death depletes further the already thin ranks of first-class students of Greek thought. The present lecture which the editors have the honor of publishing is doubtless one of the last products of his thought and pen. It is a distinguished interpretation of the Augustinian theology, and an invaluable contribution to the exposition of the Christian interpretation of history. It is also a sterling testimony to his own profound Christian faith.

unique, one-directional movement forward which began with the Creation and the Fall of Man, had its turning point and center in the advent of Christ, and was to end with the restoration of human nature in a new creation, the consummation of all things at the end of all days.

The greatness of St. Augustine's mind is shown by the fact that he met this challenge to philosophical reason. And thus he became not only the real father of Christian theology but also the first philosopher who understood what history really means: a unique, unrepeatable progression towards one goal, a teleological process in which everything that happens is new and unprecedented. In spite of all secularization and rationalization this has remained the true concept of history even for those who no longer believe in the truth of the Christian religion.

Let us consider this, our modern concept of history, more closely: in nature nothing really *new* ever happens, it is always repeating its past according to the same laws. Whenever in nature something seemingly new emerges it can be understood merely as the unfolding of certain possibilities which have existed, at least potentially, before. In the ever-recurring process of nature, days, months, years are repeating themselves in monotonous succession; and no fixed, absolute moment differentiates past and future. But in an historical act of a creative will we break away from this necessary course of nature, and step into a new present which determines the future. Then our former existence becomes irrevocably past, and a new form of life begins for us in time. What modern man means by history in the usual sense—be it the history of an individual or that of a nation—is just the succession of such unique moments when a new present, a new truth, a new political reality comes into existence and makes what was before irretrievably past.

This modern conception of time and history was entirely unknown to the ancient philosophers. To them history was merely a process of nature: as nature every year in spring renews itself and perishes again in winter, so it was assumed that the whole cosmos, through periodically recurring catastrophes, perished during the winters of every world period in order to be renewed in the next world spring. The history of their own civilization was understood by them merely as the repetition of an analogous development in an earlier world period. Even great thinkers like Plato and Aristotle were convinced that their own—we would say "creative"—ideas were merely the rediscovery of truths which had already been known to similar philosophers of previous world periods, although not all philosophers went as far as that Aristotelian who said: "According to the Py-

thagoreans, some day I myself, with this staff in my hand, I shall talk to you who will sit in front of me, just as you are sitting now and the same will be true of everything else" (Eudemus, Fr. 51).

It was then St. Augustine, who, under the inspiration of his Christian faith, broke with his circular conception of time and history. He could not believe that "there are no real nova but only *quasi nova*": "Far be it from any true believer to suppose those cycles in which, according to those philosophers, the same periods and events are repeated; as if, for example, the philosopher Plato, having taught in the School of Athens, so, numberless ages before, at long but certain intervals, this same Plato and the same School and the same disciples existed and so also are to be repeated during the countless cycles that are yet to be.—Far be it, I say, from us to believe this. For *once* Christ died for our sins; and rising from the dead, he dieth no more" (Civ. Dei, XII, 13). The revelation of Christ is a unique event which happened only *once*, it is a fixed, central moment which determines the whole history of the human race. With this idea the magic circle of nature was broken and transformed into the straight line of history which was directed towards one ultimate goal, towards a present which lies in the future (C.D. XII, 20).

This, his new idea of time and history, St. Augustine, however, had taken from the Scriptures and particularly St. Paul. Here the advent of Christ is understood as an absolute "Now," *the day, the hour*, a unique and irrepeatable historical moment (*Kairos*) which happens but *once* in the history of mankind and is something entirely new. The words, "once," and "new" here gain an absolute meaning: "Like as Christ was raised up from the dead even so we also should walk in *newness* of life . . . knowing that Christ being raised from the dead dieth no more. For in that he died, he died unto sin *once!*" (Rom. 6: 4, 10-11); or: "this he did *once for all* when he offered up himself (Hebr. 7: 27) . . . *once* having attained eternal redemption to us" (9: 12).

It is then in the religious experience of the Christian that the new idea of time and history has its true origin; in an experience as it is formulated in passages such as the Second Epistle to the Corinthians (5: 17): "Therefore if any man be in Christ he is a *new creature*: old things are passed away; behold, all things are become new." "For in Christ Jesus [nothing] availeth but a *new creature* (Gal. 6: 15), i.e., faith which worketh by love" (5: 6).

"Old things are passed away; behold, all things are become new"—one cannot express better what, until to-day, is meant by a history. That the ancient philosophers did not yet have such an idea of history has become clear. But one may say that this idea of history can be

found already in Judaism. To the Jews the process of the world was no longer merely a process of nature, but one of history. To them the world was created, i.e., had a first beginning and an ultimate end in time and, consequently, had a history. Creation to them was the invasion of eternity into time, and the Fall of Man, then, is the real beginning of man's history. After the Fall, history is the sequence of human and supernatural events consequent upon the providence of God who has chosen the Jews to be his people. They suffer, but they suffer for the sake of the redemption of mankind. God will finally crown their sufferings with glory. At the end, when the time will be fulfilled, the supernatural advent of the Messiah will occur. Then this world will come to its end, and man will be created anew and restored to eternal life. It is the last *Kairos* of history with which the new aeon, the aeon of perfection or the millennium, will start. History then is to the Jews the space of time between the creation and the end of this world.

But to the Christian the advent of the Messiah is no longer an event to be expected in the future, but a historical event which had occurred in the past when the time had been fulfilled. In Christ, human nature had already been created anew and restored to eternal life, for "if any man be in Christ he is already a new creature." Now history is not merely the succession of human or supernatural events in time. In Christ, Eternity had invaded history and given its temporal process a new meaning, an absolute content. The world, with its history, has become transparent to the Christian. A transcendent content shines through this world and through history.

The first Christians who had grown up in the Jewish faith were of course inclined to believe that the advent of Christ indicates that this world will come to an end at once, and the new *aeon*, the millennium, will begin in the immediate future. But their expectation was not fulfilled; the world and history went on. Nevertheless, this historical experience shaped their whole faith. To the apostles the advent of Christ became an historical event of the past. In their faith, in the spirit, this world and secular history had come to an end; but, in reality, in their flesh they had to live on in this world and in history. Thus the inner tension between the secular events, the things which are Caesar's, and the things that are God's (or as St. Augustine defines it the conflict between the city of God and the city of the earth) gained intensity as never before. The Christians had to enliven this world with their new spirit and to make their faith actual in this world. Thus a new period of history began in which, on the one hand, the world became christianized. On the other, the Christian spirit became more and more secularized until,

in our time, it has turned into open revolt against God and Christianity. But to the Christian this whole process of the world's history which has its center in the advent of Christ begins with the Fall of Man.

But what does the Fall of Man as the first beginning of history mean? "It is," St. Augustine answers (C.D., XIV, 11), "a kind of falling away from the work of God to *man's own work*." From this moment on, the history of man has remained the history of his own work. And is this not true? Do not all modern philosophers say the same thing? For instance, Marx: "History is simply the activity of man pursuing his own ends"; or the pragmatist of to-day: "that History is made by men and women is no longer denied except by some theologians and mystical metaphysicians" (Sydney Hook). It is the common belief of modern man that his destiny is in his own hands and will be determined by him alone. And who would deny today that the whole history of man shows his determined effort to experience, to the full, his own power over nature? Who would deny that he seeks, thus, to build up another, better world of his own, and to construct it in accordance with his self-determined notions of what is good, just and true?

But, according to St. Augustine, this is just what the Fall means: the moment when man began to live for himself by listening to the words, "Ye shall be as God knowing good and evil." Whether one understands the Fall as a historical event, as St. Augustine does, or merely as the eternal mythus of man, as modern philosophers think, nobody can deny that this idea expresses the profoundest truth possible about the nature of man as he is known in history. For what has remained the real driving force in man? It is, as St. Augustine formulates it, man's deep rooted craving for exaltation (*celsitudo*)—for perverted exaltation. "For it is a perverted exaltation when the soul instead of cleaving to God as its true end becomes a kind of end to itself. Man's nature yearns for being lifted up (*sursum habere cor*)—yet not to himself but to something higher. By craving to be more in this way, man becomes less by falling away. Being turned towards himself, his being becomes less than it was before when he clave to Him, who supremely *is*. To exist in himself, i.e., to be his own satisfaction, is not quite to become nothing but to approximate to *nothingness*. Thus it is good to be lifted up but not to one's self. For this is 'proud.' And instead of the *freedom* desired man lives dissatisfied in a hard bondage to himself" (C.D., XIV, 13). Who can deny that this analysis is the true characterization of man as he exists in history and, especially, in the history of modern man? Is then the Fall of man merely a myth without any truth?

Let us continue in our paraphrase of St. Augustine: Man as an image of God is, so to speak, a middle (medium) between God and nothing, an "intermediate grade" (*medietas*) between God and nothing. "The slippery motion of falling away from what is his eternal good takes possession of man only gradually; beginning from a perverted desire for the likeness of God he arrives at the end at the likeness of beasts. . . . The less therefore that one loves what is one's own, the more one cleaves to God. But through the desire of making trial, of making the full experience of his own power through his lust after knowledge by experiment upon things temporal and mutable (*experimentum medietatis*), man by his own bidding falls down to himself as to a sort of 'intermediate grade.' But he cannot keep himself within himself in this slippery position as an intermediate grade, as a center. He passes from the highest to the lowest through his own intermediate grade, and finally becomes empty. Thus the mind learns by its own punishment, through that experiment with its own intermediateness (to be a center himself—*experimentum medietatis*), what the difference is between the good it has abandoned and the bad to which it has committed itself" (*De Trin.*, XII, 11). The truth of this characterization of man is so timeless that, in our day, one could use it for a psychological interpretation of the nihilism found in modern literature.

The Fall, thus, is the eternal story of man as we know him through his whole history, but at the same time it is the very beginning of history. The idea of a first beginning is, however, an extremely difficult problem for our philosophical reason. Everyone of us knows that he was born at a certain moment in time and came into this world as something entirely new which had never been there before and that he will die and no longer exist in this world. And yet nobody can experience his own birth or his own death. For he would have had to exist already in order to observe his own first beginning, and he would still have to exist in this world after his death in order to experience his own end. Only others can observe our own birth or death as events which happen to someone "other than themselves." So long as we are in this world our reason will always be able to imagine some previous event in time, a precedent cause by which such a seemingly first beginning was preceded and can be explained in a natural way. It is the same also with the first beginning of the world. Reason cannot doubt that if there was an observer at the moment of the creation he would have observed some preceding state, some matter out of which this universe had emerged in a natural way. The trouble is, however, that the creation of the world means just this—that at this moment there was not yet any such creature pos-

sible to make any observation. The creation of the world is not an event in this observable and measurable time but belongs to the realm of eternity; it is the very moment when eternity touches upon time and thus makes time measurable for the first time.

It is, as St. Paul says of such a moment, "in an atom, in the twinkling of an eye" (I Cor. 15:52); but "it is not properly an atom of time but rather an atom of eternity," as Kierkegaard adds. An eternal moment as that of creation—(any first beginning or ultimate end)—is incommensurable with observable time (duration). Since creation belongs to the realm of eternity, philosophical reason may think of it as being "at any time," that is, as a "continuous or eternal creation." But imagined as a moment in measurable time, it becomes an "eschatological moment" to us. To imagine a time before or after time is an obvious fallacy, although we cannot refrain from doing so since we do not have an adequate idea of eternity and can imagine eternity only in terms of time. Yet such an eschatological moment is not a beginning or end *in* time but *of* time. There is no time before or after, only eternity. In such an event the whole world—time, anything—and especially our reason comes to an end.¹

In an analogous way the idea of any first beginning or ultimate end in history is difficult to grasp. To the observant historian, history presents itself as an infinite chain of causes in time; and he will always be able to discover some preceding phenomenon by which any seemingly first beginning can be explained in a natural and historical way. But the difficulty is here the same as before. For I am my history, my time. If the Fall is the first beginning of history, then there was not yet at this moment a historical man in the world in order to observe this beginning and its precedents in a historical way. With this moment the process of history as a process of secularization and civilization begins, i.e., as man's struggle to regain that paradise, complete happiness and perfection, on earth by the power of his own reason and will.

According to St. Augustine, the advent of Christ then signifies a new beginning in this process. It is a new invasion of eternity into time, a new creation. And it is this interpretation of the advent of Christ as the critical moment, as the real center of history, which characterizes the Christian conception of history and has remained the real stumbling block to the Jews and both the ancient and modern thinkers, alike. To a Greek mind like Celsus the Christian claim was a ridiculous pretention: "Jews and Christians" he says, "impress me as if they were a group of frogs who assemble around a swamp and

¹ For a more detailed discussion of this problem see "Time and Eternity" in *The Review of Metaphysics* (1948), vol. II, pp. 39 ff.

tell each other: It is We to whom God has revealed everything. He does not care for any other men. He has subjected heaven and earth to us. Because it happened to some of us that they sinned God has sent his own son to let us have share in His eternal life" (Origin ca. Cels. IV, 23). And, in a similar vein, Voltaire ridiculed the Christians for their conception of history. Seen in the perspective of this world's history, Jesus Christ is indeed nothing but the founder of a new religion, and this is an episode in history rather than its true center, "a new creation."

And yet, modern man also believes in the possibility of creative moments in the history of the individual as well as in that of the race. For how could he doubt the possibility of a free creative will in himself, i.e., the power to take the initiative and to *begin* a new series of causes in the world, if, without it, his own thinking would be without any truth and meaning? Whenever a new truth is discovered, a new vision of beauty is embodied, or a free, moral or political act is performed, he thinks that something new comes into the world which did not exist before. Of course our reason will always be ready to question that any such event is really a first beginning. As seen by another, by the historian or the psychologist, it will appear merely as one phase in a continuous genetic development and as determined by what precedes it. But, in spite of all these objections, no one really doubts the possibility of such creative moments in his own life, i.e., of moments when he may break away from that ever-repeated process of nature and step into a new present which makes his former existence irrevocably past. And is not the succession of such creative moments what we usually call history?

And yet, we learn soon that no such creative moment in history is absolute. It is the very process of the world's history which refutes any such claim in the end. We may believe that whenever a new truth is grasped by us, some eternal content emerges and eternity enters time. For what is true is true at any time. In this sense, any act of true knowledge can be considered as a kind of incarnation of eternity into time, as Hegel does. But since the content of any such human truth pertains to this world and is therefore subject to the temporal change of history, it is not a really creative moment. Only a moment when absolute truth, God, eternity itself, breaks into time can be real creativity, a truly new creation.

Our Christian era was introduced by Christians² who believed that with the Birth of Christ the absolute, eternal truth came into this world, that it was a "new creation." But why do even those who do not believe in this truth still use this chronological order? Evi-

² To be exact, by the Roman Abbot, Dionysius Exiguus, in 525 A.D.

dently because only such a really creative moment, even if considered merely as a conventional term, can give us an absolute, fixed date in the continuous stream of history and cannot be refuted by history itself. This shows how much our modern concept of history is only a secularization of the Christian idea of history. And yet, to the Christians the advent of Christ was not an event in that temporal process which we mean by history today. It was an event in the history of salvation, in the realm of eternity, an eschatological moment in which rather this profane history of the world came to its end. And in an analogous way, history comes to its end in the religious experience of any Christian "who is in Christ." In his faith he is already above time and history. For although the advent of Christ is an historical event which happened "once" in the past, it is, at the same time, an eternal event which occurs again and again in the soul of any Christian in whose soul Christ is born, suffers, dies and is raised up to eternal life. In his faith the Christian is a contemporary of Christ, and time and the world's history are overcome. The advent of Christ is an event in the realm of eternity which is incommensurable with historical time. But it is the trial of the Christian that although in the spirit he is above time and world, in the flesh he remains in this world, subject to time; and the evils of history, in which he is engulfed, go on.

St. Augustine interprets the process of history as the struggle between faith and unbelief, between the City of man on *earth* and the City of God in *heaven*. In striving towards this kingdom in heaven, the whole human race ultimately is to find its unity and the fulfillment of its true historical destiny—eternal life and blessedness, the millennium.

History, thus, becomes to him a one-directional, teleological process, directed towards one goal—salvation; but this process of salvation is going on under the terrific pressure of the world. For "the world is like an oilpress: it is under pressure. If you are the dregs of the oil you are carried away through the sewer; if you are genuine oil you will remain in the vessel. But to be under pressure is inevitable. . . . Pressure takes place ever in the world . . . through famine, war, want, inflation, indigence, rape, avarice. Such are the pressures on the poor and the worries of the state. We have evidence of them today. [The world has not changed for the better in these Christian times.] There are those who grumble under these pressures and say: How bad are these Christian times. . . . Thus speak the dregs of the oil . . . , their color is black . . . , they lack splendour. But the oil has splendour. For here another sort of man is under the same pressure and friction which polishes him. For

is it not the very friction which refines him?" (Serm. 24.11, ed. Denis).

As one sees, St. Augustine did not think that the world and history had essentially changed with Christianity. Wars, iniquity, all those terrible sufferings of man, are going on as before. But the process of history has gained a new meaning as the pressure and friction operate under which the Christian has to refine his soul and under which, alone, he can fulfill his true destiny. History and the world do not change, but man's attitude to the world changes. The Christian must live on in this world and in history and take up his cross. It is in quite another sense that he can become free. St. Paul (I Cor. 7:17-21, 30, 31) makes it clear: "Let every man abide in the same calling wherein he was called. Is any man called being circumcised let him not become uncircumcised. . . . Art thou called being a servant? Care not for it; but if thou mayest be made free, use it rather. . . . Let every man wherein he is called therein abide with God. And they that weep be as though they wept *not* and they that rejoice be as though they rejoiced *not* and they that use this world as though they used it *not*; for the form of the world passes away." Or, as he says elsewhere (Gal. 5:6; 6:15), "In Christ Jesus neither circumcision availeth nor uncircumcision, but Faith which worketh by love," i.e., "a new creature."

It would be a complete misunderstanding of the Christian conception of history to think that according to it the profane history of the human race is a straight line of progress which of necessity will lead to paradise on earth as modern man thinks. Such an idea is utterly foreign to the New Testament. When the disciples came to Jesus and asked him: "What shall be the sign of thy coming and of the end of the world?", he answered: "Take heed that no man deceive you; for many shall come in my name and shall deceive many. And yet ye shall come to know wars and and hear of wars: see that ye be not troubled, for all these things come to pass but the end is not yet. For nation shall rise against nation and kingdom against kingdom: and there shall be famines and pestilences and earthquakes . . . and all this is but the beginnings of sorrows. And many false prophets shall rise and shall deceive many—and because lawlessness shall abound the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (Matt. 24:4-8, 10-11). Yea in those last days before the end "shall be affliction such as was not from the beginning of the world" (Mark 13:19).

Jesus never thought that with Christianity the world and its course will change and become better. Wars and all kinds of individual and social evil will go on in the world, yea they will become

worse the more the end draweth near. The pressure of the world on the Christian will increase so that the last ounce of pure oil will be squeezed out of his soul. This is the very sign that the kingdom of God is at hand. And the Christians are warned of the false prophets who will speak otherwise and will promise a worldly progress toward a paradise on earth.

Such promise is, indeed, made by those modern philosophers of history who have secularized the Christian concept of history by interpreting the historical process as one of a necessary progress which is brought about by man's own power and reason and finally will lead to his perfection. What Christ said of God is here said of man, and the kingdom of God is being turned into the kingdom of man; modern man wants to redeem and perfect the world by his own sovereignty. In this way the Christian idea of history has become secularized. But different as the various recipes of modern prophets to achieve the paradise on earth may be, the original pattern of the Christian idea of history is still discernible in them. All of them think that something went wrong with man in the course of his history, that he had been alienated from his true nature from what he should be, i.e., that there was a Fall—whether it was brought about by bourgeois capitalism, as Marx teaches, or by Socrates and Christianity, as the "Anti-Christ" Nietzsche preaches, or by the ignorance and servility of the Dark Ages, as the men of the Renaissance and Enlightenment believed. But now all these prophets assure us that the absolute truth has become known, a new age has begun. The turning point of history has come: according to Marx the decisive war against the powers of darkness, the bourgeoisie, has begun and will of necessity lead to their defeat in the near future. The millennium of the classless society, the end of history, is already dawning: then man will leap from the realm of this world of necessity into the realm of freedom. Then man will become a true man again and eternal happiness and peace will reign on earth. But this millennium will be achieved by man alone, through the proletarian world revolution.

Let us, however, never forget: the false faith in those and similar prophecies—and any philosophy of history is a kind of prophecy—springs out of man's passionate yearning for a new creation and a restoration of his true nature. In this way modern man unwillingly bears witness against himself and shows that man cannot live or think without the quest of completion and perfection. He is convinced that a new world and a new human race must come. Modern man thinks he can seize for himself what earlier generations expected only from their gods. He seems to be able, indeed, to achieve everything by

the power of his science and technology—perhaps even the destruction of his world. The only thing which philosophical reason in this situation can prophesy with certainty is that no one of those false utopias will ever be realized, that they, of necessity, lead to a result which is the very opposite of what their prophets want to achieve, viz., eternal peace and happiness on earth.

To the Christian, the kingdom of God, which is still to come, is at the same time within us. For true eternity is not merely something which begins only after our death and after the end of history. It is at the same time already present and at hand. As such it is going on all the time. And it is eternity which is the true content of history, a content without which the temporal process of history is without meaning and significance for us.

* * *

The School for Accepted Supply Pastors was held on the Duke campus under the joint sponsorship of the Divinity School and the Southeastern Jurisdiction of the Methodist Church from July sixth through the twenty-second. The registration was representative of every Conference in the Jurisdiction, and the faculty included the following instructors: The Reverend Lem Stokes of Rock Hill, South Carolina; Professor Franklin W. Young, Professor H. E. Myers, Professor A. J. Walton, and the Reverend George B. Ehlhardt of the Divinity School faculty. The School provided an opportunity for the supply pastors to advance in the courses set up for them by the General Conference, and in addition they were able to participate in workshops, in recreation, vacation church schools, worship, and visual education. The Reverend Harold Hipps, an alumnus of the Divinity School, directed the recreation workshop, while members of the teaching staff directed the other special programs. The three-week period opened with a reception at the University House and closed with a dinner in the University Union. The School proved to be a most worthwhile experience for the members of the faculty and also for those students who participated. In the light of the success of this past summer, we look forward to repeating the School during July, 1950.

Bulletin Briefs

BULLETIN readers may be interested to learn that the Committee in charge of the publication of the BULLETIN has been slightly changed. The Committee now consists of Professor H. E. Spence, Chairman; assisted by Professors J. T. Cleland and A. J. Walton.

* * *

While this issue of the BULLETIN is in no sense an "Inaugural Number," the editors are glad to give to our readers the inaugural prayer and the inaugural sermon. The Inauguration was magnificent in every sense of the word and those in charge of it are to be congratulated. Our heartiest congratulations and sincere good wishes go to President A. Hollis Edens with the hope and belief that he will carry on successfully in the line of a distinguished tradition.

* * *

Former students and other friends of Dr. F. S. Hickman will note with concern the announcement of the death of his Mother. Mrs. Hickman was eighty-nine years of age and had been an invalid for many years. She was totally blind and had been critically ill for several months preceding her death. The BULLETIN expresses deepest sympathy with Dr. Hickman in his sorrow.

* * *

The Mount Vernon Place Methodist Church of Baltimore, Maryland, has announced that the Memorial Chapel dedicated to Sidney Stanton Bosley, son of Dean and Mrs. Harold A. Bosley, has been completed and will be dedicated on Sunday, December 11, 1949. The Church embarked upon the project of erecting this Chapel two days after the news of the death of Sidney in July, 1945. The long delay has been occasioned by inability to secure proper materials. The Connick Studios of Boston have designed and executed a Memorial Window which will be in place for the Service of Dedication.

Dean and Mrs. Bosley extend a most cordial invitation to the Alumni and their other friends in North Carolina to visit the Chapel whenever it is possible for them to be in Baltimore.

* * *

The *Durham Sun* of October 8, 1949, carried the following item of interest to BULLETIN readers:

"Included in the sermons which appear in Best Sermons, 1949-1950 edition, to be published on October 19, is "A Religion That Sings" by James T. Cleland, preacher to the University, Duke University. Edited by Paul Butler and published by Harper & Brothers, the book represents a cross-section of contemporary preaching

throughout the world, Protestant, Catholic and Jewish. A total of 6,585 sermons were submitted for consideration, from which the final 52 were selected."

Other statements concerning Dr. Cleland and his visit to Scotland have been compiled from various sources and are printed below :

Professor and Mrs. Cleland sailed for Scotland on June 30th and returned on September 12th, spending most of the summer with Mr. Cleland's family in Glasgow. During July, they were for one week on the Island of Iona, where Columba landed in 563 bringing his Celtic Christianity to the Highlands and Islands. The Medieval Abbey is in process of restoration by the clerical and lay members of the Iona Community, whose unusual Presbyterian emphasis has been not altogether unjustly described as "Scoto-Catholicism."

In August, Mr. Cleland served as guest minister in the Wellington Church in Glasgow, made famous by the ministries of Dr. George Morrison and Dr. E. H. Jarvis, and by the succession of summer preachers from England and America. Mr. Cleland's ministry was well received. On the last Sunday evening in August, the doors of the church had to be closed twenty minutes before the service began, and over five hundred would-be worshippers were turned away. "Churchman" in *The Glasgow Evening Citizen*, in commenting at length on Mr. Cleland's preaching, wrote as a final paragraph: "It is no wonder that people of different denominations—with many ministers among them—are flocking to Wellington Church this month, especially on Sunday evenings. For Professor Cleland, with his scholarship and insight, his vivacity and humour, his racy and pungent style, strikes an unusual and refreshing note in the pulpit of today."

* * *

The Divinity School had the rare privilege of hearing an archaeologist of international reputation on Thursday, October 13th, when Dr. W. F. Albright addressed the Assembly. Dr. Albright is the W. W. Spence Professor of Semitic Languages at the Johns Hopkins University. He is a scholar of note and an author of many significant books. His discoveries in the field of archaeology have increased the knowledge of the social and industrial life of Palestine as well as thrown light upon many uncertain and disputed points in connection with ancient history. His printed works are so numerous that a recently published bibliography of his writings covered 66 pages.

Dr. Albright spoke easily and entertainingly as well as authoritatively. Humor as well as learning characterized his address, the title of which was: "Prophecy and History in Religion."

The Divinity School has a personal interest in Dr. Albright also since he is the brother-in-law of its own Dr. W. F. Stinespring.

Alumni will be glad to learn that the three "superannuates" of the Divinity School Faculty, Dr. J. M. Ormond, Dr. Gilbert T. Rowe and Dean Emeritus Elbert Russell are all in good health and actively engaged in religious work. Dr. Ormond is still connected with the Duke Foundation and is ably assisting Dr. A. J. Walton in that field of activity. He also is writing a series of syndicated articles under the caption: "J. M. Ormond says." At least three church papers are carrying these articles regularly. Dr. Rowe is busily engaged in preaching and teaching in training schools. Dr. Russell is teaching in training schools, preaching and writing. His autobiography will be awaited with eager interest by his many friends and admirers.

* * *

With the opening of the fall term a new program in the area of faculty-student relations was inaugurated. In recent years it has been felt that some specific effort should be made to provide new students with a greater opportunity to meet with faculty members. It was believed that such an arrangement would assist the student in his adjustment to the new situation and encourage him to feel free to call upon the faculty for friendly and helpful consultation. The new class has been divided into small sections of students which have been assigned to various faculty members. A program of social entertainment in the faculty homes is planned for each semester. It is hoped that the door will be opened wider to occasional meetings of a more informal type. The project is in the experimental stage but the faculty has heartily agreed to cooperate in making this a step in the direction of implementing the faculty-student relationship.

* * *

During the early days of American Methodism, Bishop Asbury is credited with stating that the devil and the women were about to get all of his preachers. History is repeating itself in the Divinity School so far as the woman half of the Bishop's complaint is concerned. At present seventy-eight married students are enrolled. Counting the graduate students and the faculty, more than half of our group have "given hostages to fortune," as Bacon expressed the marriage situation. One of the most interesting organizations connected with the school is the D. D. D. (No reference to D. D.'s nor D. D. T.). This organization, The Duke Divinity Dames, has elected the following officers for the current year: President, Bettye Davis; Vice-President, Sara Helen Moore; Recording Secretary, Charlotte Brown; Corresponding Secretary, Revilene Little; Treasurer, Jackie Potts. The Sponsor for this year is Mrs. H. A. Bosley, assisted by Mrs. Ray Petry.

Schedule and Curriculum Changes

Alumni returning to the Divinity School during recent months have usually commented first upon the changes in the weekly and daily schedules. During 1948-49 the school operated on a plan under which no classes were scheduled on Saturdays and none on Mondays before 2 P.M. This type of schedule has long been in operation in the major seminaries of the country. It provides free week-ends on which both faculty and students may engage in service in the churches. It was recognized that there would be a certain degree of awkwardness in operating this weekly schedule for the first year, because practically all Divinity School courses were then on 3 semester hour credit basis. With the opening of the 1949-50 year the majority of all courses are on a 4 or 2 hour basis, and so the new weekly plan has worked with much greater acceptability and smoothness.

The daily schedule now in effect also shows many advantages. With periods beginning at 8:30 A.M., and with a ten-minute interval between periods, 4 good morning hours are provided, and also a thirty-minute chapel period. Each Tuesday, Wednesday, and Thursday a member of the faculty leads in devotional exercises in York Chapel, with a member of the senior class filling the Friday period. This devotional service has won the praise and support of both faculty and students in a degree never before known in the Divinity School. Many count it one of the most valuable features of the life of the school.

The new schedule also provides a weekly fifty-minute Assembly hour. While set normally for the eleven o'clock hour on Wednesday, this period is adjustable when necessary to the convenience of visiting speakers, as any class whose usual time is taken for an important lecture may be shifted to the Wednesday period.

An extensively revised curriculum went into effect for the class entering in September, 1949. Changes and additions to the Divinity School curriculum have been made previously largely to provide a place in the offerings for newly added departments or instructors. The faculty spent practically all of the year 1948-49 in a thorough study and revision of the entire plan of instruction. After long, sometimes warm, but always earnest and cooperative discussion, practically complete unanimity was attained.

Here, again, alumni will probably look first at the external form of the new plan. Its foundation stones are a Core Curriculum of courses required of all B.D. candidates, and the choice of a Vocational

Group by each such candidate. The Core Curriculum covering the work of the first two years of the seminary course has been quite thoroughly worked out and is in operation. Since the students entering under the new plan will have their time fully occupied for the present year and next year, the faculty has sketched out the main features of the Vocational Group system and will have this, too, in finished form for the next Divinity School catalog.

Probably the main feature of the Core Curriculum is that most of the required courses are given in either 4-hour or 2-hour units, although 4 of the main required courses continue on the 3-hour basis. In addition, and of equal importance in the judgment of the faculty, is the fact that each required course is assigned a definite place in the student's schedule and firm insistence is shown that this plan be followed. However, there is a place for one full elective course to be taken by each student in each of the first four semesters. All of the courses in the Core Curriculum are scheduled on Tuesday, Wednesday, Thursday and Friday. Because of this concentration of required courses in the four days of the middle of the week, and the resulting free week-ends, students in pastoral service may take the full schedule of required work each semester.

The detailed changes in the actual arrangements of the courses can be understood best by an examination of the current catalog of the Divinity School, and such a description would require more space than is available for this article. The total amount of required work is 50 semester hours.

The Vocational Groups are planned primarily for the work of the student during the third seminary year, but a student who selects his Group in the first year may make a beginning on its content by wise use of his elective opportunities. Vocational Group I, The Preaching Ministry and Pastoral Service will, it is anticipated, attract a fairly large majority of B.D. candidates. Vocational Group II, Applied Christianity, has been fully worked out in Section A, Religious Education. Sections B, Missions; C, Hospital and General Chaplaincy; and D, Campus Religious Directors, will have developed as demand arises and staff is made available. Vocational Group III, Teaching and Research in Religion, is fully worked out.

The differences between the Vocational Groups lie in the type of courses required in each, in addition to the Core Curriculum which underlies all of the groups. For instance, in Group I there is a concentration of interest in the work of the Division of Practical Studies; in Group IIA, there is concentration in Religious Education and Psychology of Religion; in Group III there is concentration in the Divisions of Biblical, historical, and theological studies.

Alumni will recognize that these Vocational Groups replace the former plan of "majors" in departments. The chief remaining task in completing the new curriculum is the working out of a series of Divisional Seminars. Students in each Vocational Group will take one Divisional Seminar from those to be offered in each of the four divisions of study (Biblical, historical, theological, practical). It was the feeling of the faculty in setting up this requirement that it would in a general way serve the values felt by many to inhere in the former requirement of a thesis. Having practically exhausted itself in its strenuous efforts on the Core Curriculum and the Vocational Groups, the faculty set for itself in the present academic year the task of developing the Divisional Seminars.

Obviously students who had already begun their work in the Divinity School prior to September, 1949, will complete their B.D. work as nearly as is possible under the old plan. All students planning to graduate by September, 1950, will write theses: those planning to graduate by the same date in 1951 may use the major and thesis plan or the Vocational Group and Divisional Seminar plan as may be best suited to their needs.

* * *

Word has been received from Professor and Mrs. Kenneth W. Clark announcing their safe arrival in Jerusalem where Professor Clark is the Annual Professor at The American Schools of Oriental Research. We hope to be able to give further information concerning the activities of Professor Clark in our next issue. He may be written to in care of The American Schools of Oriental Research, Jerusalem via Amman, Trans-Jordan.

Practical Workshops in the Divinity School

OCTOBER 24-27—INDUSTRY—MANAGEMENT AND LABOR
OCTOBER 31-NOVEMBER 2—RADIO AND AUDIO-VISUAL AID

These workshops were planned in the field of church administration to aid students in achieving useful information and attitude toward these fields. Several leaders in each field came to the campus and served well as resource leaders. The contact with these representative people, the resources they revealed in their separate fields, and the fine attitude everyone expressed toward an inquiring church leadership were most helpful.

THE INDUSTRIAL SITUATION

The first session of this series of workshops sought to discover the situation and trends in industry, business management and labor. Mr. John Harmon, who is Director of Social and Industrial Relations for the Methodist Church; Dr. Frank T. deVyver, Professor of Economics at Duke University; and Mr. D. Yates Heafner of the Federal Mediation and Conciliation Service, were the guides for this discussion.

The second session considered the problems faced by the people involved in the production end of industry. The welfare of the workers, labor legislation, labor unions, and trends in labor relations were discussed. The place of the Church and the work of the minister in this whole field came in for considerable discussion.

The fine spirit evidenced in this discussion and the frank sincerity opened the way for better understanding and future fellowship.

Local, state and national leaders working in the field of labor were the resource leaders.

The third evening the field of Business and Industrial Management was discussed. The Resource Leaders were top representatives from local and nearby industries.

These people were frank and helpful in discussing the situation facing American Business and Industry, and the work of the Church and the Ministry as seen from the management viewpoint. As a result of this Workshop the ministerial students have some clearer understanding of the need to be an informed and sympathetic minister if the resources of religion are to become helpful to management and labor in personal life and group relations.

THE RADIO AND AUDIO-VISUAL AID WORKSHOP

James W. Sells, Executive Secretary of Radio and Rural Church

for the Southeastern Jurisdiction of the Methodist Church, Howard E. Tower, Staff Chairman of the Radio and Film Commission of the Methodist Church, and Mr. Richards from the Methodist Publishing House, were the resource leaders of these combined workshops.

The purpose was to help ministerial students to learn something of the technique, resources, and aims in the use of audio-visual aids in religious work.

Such problems were discussed as: how to prepare broadcast messages, how to make contact with broadcasting facilities, how to broadcast, how to overcome defects in broadcasting methods, how to use audio and visual aids educationally, and resources for ministers in these fields.

The leaders also gave help in using and caring for audio-visual equipment. The quality of leadership in all of these workshops was of high order, and the work done in class and discussion groups was of practical help.

October 27, 1949

A. J. WALTON.

* * *

The Divinity School opened on September 26 with a record enrollment of one hundred and sixty-nine students. One hundred and fifty-seven students are seeking the B.D. degree while five are working toward the M.R.E., and seven students are enrolled in special courses not leading to a degree. The following statistics may be of interest. Ten denominations are represented in the student body. The Methodists and Baptists lead, the former having one hundred and thirty-three and the latter twenty-four. Our students have come from twenty-seven states and two foreign countries (China and Korea), eighty of the students have come from North Carolina. Sixty-nine universities and colleges are represented in the student body and eight students have transferred from other theological seminaries. There are seventy-eight married students and eighty-four veterans.

Student Summer Work

In the summer of 1949 there were 56 Duke students working as assistant pastors under the direction of The Divinity School. Forty-four of these were provided scholarships by the Duke Endowment fund for the services rendered. Scholarships for the remaining 12 were provided by the Gray Fund, the Bradshaw Fund, Jurisdictional Fund, Cowan Fund, Christ Church Fund from Charleston, W. Va., and special gifts.

Student pastors and the pastors they assist make weekly reports to the Director of student work. These reports show a most gratifying summer's work. The students shared in conducting or conducted scores of Vacation Church Schools, revivals, church visitation campaigns, surveys, training classes, and youth weeks. Many of these services would not have been possible without the student aid. Excerpts from reports read: "Visited 126 families this week, made survey of 112 homes"—"Had 7 persons accept Christ and unite with the church." "Taught intermediates and directed recreation and worship in Vacation Church School," "held vesper services in camp for two hundred boys each evening this week" and "taught training class," "preached each night in revival," "led singing for revival," "conducted youth activities week for the charge." Several thousand persons were aided and blessed by this work.

Most of the students worked on rural charges, where there were often as many as five or seven churches. The student aid made it possible to intensify the work and accomplish needed goals of achievement.

Reports have not been tabulated to discover how many were won to Christ and church membership by the students. A glance at the reports shows some winning two, others five, and some seven. The completed summary will show many added to the church.

The first meeting of the workers at the opening of the fall semester was a joyous and inspiring occasion. The Spirit was manifest in real power. Something had evidently happened in the lives of these men. There was evidence that their further preparation for the ministry would have a more vital meaning.

From the pastors in the field comes encouraging reports. People and pastors were blessed by the devotion and earnestness of the young workers.

Three unique services were tried this summer by students on special scholarship.

One of these was a student sent as Chaplain and Christian worker to a government prison camp for young men delinquents. The local pastor and the camp superintendent supervised the work and both report excellent results and request a student be sent in 1950.

Another student spent the summer in a state school for delinquent boys. The response of the boys to the religious program this student directed has led the Superintendent of the School to request a student for next summer.

The third experimental project was the use of a student in a rural charge where there is a small camp site used by various churches for recreation and religious training. The student had a large share in planning the training work of the camp and thus serving many churches besides those of the charge to which he was assigned. The work proved unusually heavy for the student. Results were excellent. There is a need here that should be met each year. The local pastors are asking for help again next year.

This summer's appointments made a total of 1,329 students who have been sent out on The Duke Endowment as assistant pastors since the work began in 1926. No one could possibly estimate the good these workers have done in all the charges served. None can tell the helpful results in the lives of the students, or the insight gained into their future work as ministers.

Applications are already coming to the Director for student workers for the summer of 1950.

With the Faculty

PROFESSOR WALDO BEACH taught in the first Summer Session of the Divinity School, and in August, attended the Week of Work Conference of the National Council on Religion in Higher Education at Allegheny College, in New York. At this meeting, he was elected a member of the Central Committee of the National Council. He preached at the Duke University Chapel on July 3, and supplied the pulpit of the First Presbyterian Church in Durham, and the Myers Park Baptist Church in Charlotte, during August. In October, he participated in the week-end retreat of the Duke Undergraduate Y.M.C.A.-Y.W.C.A. On Sunday, October 16, he took part in the Centennial Celebration of the First Presbyterian Church in Chapel Hill, in a panel discussion on the topic "The Task of the Church Today."

DEAN HAROLD A. BOSLEY gave major addresses at both the Oregon and California Conferences in June. In September he attended the School of Prophets at Purdue University as special lecturer. He also lectured at the Tennessee Conference and preached at the Virginia Conference in October. He was one of the main speakers at the Public Forum of Christ Church in New York and spoke at the Chicago Sunday Evening Club in Chicago. Dr. Bosley gave the Richard Lectures at the University of Virginia and the Swander Lectures at the Seminary of the Evangelical and Reformed Church in Lancaster, Pennsylvania.

DR. JAMES CANNON III taught in the first term of the Duke University Summer Session. During the first week in September he attended the Triennial Council of Phi Beta Kappa which met at the University of Wisconsin, Madison, Wisconsin. Dr. Cannon is secretary of the Duke University Chapter of Phi Beta Kappa.

PROFESSOR JAMES T. CLELAND was guest preacher during the month of August in the Wellington Church, Glasgow, Scotland. His engagements for the fall, in addition to his duties in the University Chapel, include Matriculation Address, Pennsylvania College for Women, Pittsburgh, Pennsylvania, September 23; Sermons at Chatham Hall School, Virginia, October 2; Sweet Briar College, Virginia, and Randolph-Macon Woman's College, Virginia, October 16; Hotchkiss School, Connecticut, and Williams College, Massachusetts, October 23; and the North Carolina Youth Christian Council, October 30.

DR. ROBERT E. CUSHMAN spent July with his family at Ocean

Park, Maine, preaching three Sundays in the Methodist Church, Rumford, Maine. July 12 to 16, he was lecturer at a Pastors' School, Hamline University, St. Paul, Minnesota, giving a series of lectures on the theme "The New Testament Faith and the Mind of the Church Today." Dr. Cushman did two recordings for the Palm Sunday and Easter broadcast of the Maine Council of Churches. He returned with his family for a day to his former parish in Hamilton, New York, and preached to his former congregation on September 4.

DR. RUSSELL L. DICKS taught in the Duke Convocation, was special lecturer at a Pastoral Care Institute conducted by the Emmanuel Hospital, Portland, Oregon, visited the Mason Clinic in Seattle, Washington, held an Institute for clergy and physicians at the Great Falls Methodist Hospital, Great Falls, Montana, which was sponsored by the hospital and the Methodist Board of Homes and Hospitals. He taught ten weeks at the Iliff School of Theology in Denver where he conducted the first clinical training course for theological students in Denver at the Denver General Hospital. He also taught in the Memphis Conference Pastors' School in Eva, Tennessee; at the Annual Convocation for Congregational Ministers in Montpelier, Vermont, and preached at the Woodstock Congregational Church. Dr. Dicks conducted a ten-day workshop for Veteran Administration Hospital Chaplains at Duke University, one of three pilot workshops that are being held this fall in the nation. Conducted a "Spiritual Life Mission" centered in religion and health at the Leaksville Methodist Church, Leaksville, North Carolina.

THE REVEREND GEORGE B. EHLHARDT represented the Divinity School at the meeting of the American Association of Theological Libraries at Chicago during the second week in June, and on June twenty-eighth he was in New York as a member of the Committee to welcome Dr. Albert Schweitzer to America. During July sixth through the twenty-second he served as Registrar of the Supply Pastors' School and taught the course in Methodist history. Early in August he attended the meetings of the Commission on Church Related Colleges held in Nashville and participated in the theological education discussion group. From August fourteenth through the sixteenth he attended the meeting of the Southeastern Jurisdictional Methodist Historical Society, of which he is Secretary. During the leave of absence of Dr. Kenneth W. Clark he is serving as Acting Secretary of the Society of Biblical Literature and Exegesis.

DR. FRANK S. HICKMAN spent June and the first half of July in northern Indiana in vacation among old home scenes and friends. He preached at Duke Chapel, July 24 and 31.

PROFESSOR H. E. MYERS taught in the School for Accepted Sup-

ply Pastors at Duke University and in the second term of Summer School. He preached at Davis Street Methodist Church, Burlington; Asbury Methodist Church, Durham; Duke Memorial Church, Durham; and in the University Chapel. He also spoke at the Homecoming service of the Robersonville Methodist Church and at the Garysburg Methodist Church. The Homecoming service at Garysburg was a celebration of the 100th anniversary of the Garysburg Church.

DR. RAY C. PETRY delivered the Commencement Address at Bridgewater College, Bridgewater, Virginia, June 6. He was Visiting Professor in the Iliff School of Theology, Denver, Colorado, July 25 to August 25. During the summer, he did research and writing at the Rocky Mountain Bibliographical Center, The University of Denver, Iliff, and the University of Colorado. At the last named institution, Professor Petry had access to the Mandell Creighton collection, as well as to selected items from the private library of Professor S. Harrison Thomson, the medievalist. Professor Petry's researches are reported annually in Dr. Thomson's *Progress of Medieval and Renaissance Studies*.

During the summer and early fall, Dr. Petry completed the final revision of his Samuel A. Crozer Lectures, which are scheduled for publication by the Westminster Press in the spring of 1950. Since June, Professor Petry has contributed critical reviews to the *American Historical Review*, *The Journal of Religion*, *Theology Today*, and the *Journal of Bible and Religion*, while continuing his editorial work on *Church History*. During the course of summer travels in the Rocky Mountain area, the midwest and eastern seaboard, Dr. and Mrs. Petry made brief visits to the college campuses of Manchester, Dickinson, and Wilson, as well as to Purdue University.

PROFESSOR JOHN J. RUDIN II, prepared and led the Morning Devotions at the third annual Christian Convocation at Duke University, June 6-10. During the month of June, he was guest preacher at Carr Memorial Church in Durham; preached at Trinity Methodist Church, Durham, August 25; and at the University Methodist Church, Chapel Hill, September 3. On October 16, he preached at Long Memorial Methodist Church, Roxboro. He taught the course, "Speech, in Preaching and Public Worship," in the Intermountain Pastors School, Luccock Park, Montana, August 1-10, and preached in the Pine Creek Methodist Church, at a service to commemorate the 50th anniversary in the ministry of one of the pioneer preachers of Methodism in Montana. The remainder of the summer was spent in research in Preaching and Speech. October 1, Professor Rudin assumed direction of the radio program, "Adventures in Living,"

sponsored by the Durham Methodist Society. He has been producer of this program for the past year.

PROFESSOR H. SHELTON SMITH engaged in research in the early part of the summer and taught in the Duke Summer Session during the second term. He gave two addresses at the South Carolina State Baptist Bible Clinic on October 6th and 7th. On October 31 he addressed the Duke Seminary for German Students on "Church and State in Contemporary America."

PROFESSOR H. E. SPENCE served as Pastor of the Blowing Rock Methodist Church during the summer. He preached the opening sermon at the beginning of the Third Century of Washington and Lee University.

DR. A. J. WALTON delivered the Baccalaureate Sermon at Morris Harvey College, Charleston, West Virginia, June 5. He taught a course in Evangelism in the Duke Pastors' School and served as Dean of the School for Accepted Supply Pastors also held at Duke. He also taught a course, Christian Education and the Community, in the second term of the Duke Summer School.

During the summer, Professor Walton visited many of the students who were on the Duke Foundation and many churches which were receiving aid from the Duke Endowment. He was speaker in "Youth Week" programs at Asbury and Duke Memorial churches in Durham.

Dr. Walton visited in the Tennessee and Western North Carolina Conferences. At the latter he delivered an address on "Progress in Rural Work." He attended the National Town Church Conference in Lynchburg, Virginia, which was held under the auspices of the Methodist Church. He served as Seminar Leader, Resource Leader, and Chairman of the Panel Session of the general meeting. He has helped direct a combination Visitation Evangelism and Preaching Mission in Calvary Church, Durham, during October.

During the summer months, Dr. F. W. YOUNG supplied in the pulpit of the Lakewood Baptist Church, Carr Memorial Methodist Church, First Presbyterian Church of Durham, and the First Baptist Church of Mount Airy, North Carolina. He served on the faculty for the Supply Pastors' School conducted in July at the Divinity School and participated in a youth week at the Asbury Methodist Church. In October he delivered a series of five lectures at the conference of ministers of the Southeastern District of the Moravian Church. During the month of October he was guest teacher at the York Bible Class and during the week of October 17 delivered a series of five lectures at the Christian Institute in Chapel Hill. On October 27-30 he spoke at the State Baptist Student Convention in Winston-Salem. The Youngs announce the birth of their second son, David, on May 28th.

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With the Students

By ROBERT GRUMBINE

"Uncle Dudley" Stinespring's perennial remark as he beamed at his first year Old Testament class, "Ah, seventy-five babes in the woods who have not as yet been initiated!", marked the official beginning of another academic year, featuring an uncommonly large incoming class. Not only that, our total enrollment this fall adds up to 170, including B.D., M.R.E., and special students. With a little less than half that number living in the graduate dorms, we have the largest number of resident students in the history of the Divinity School.

But there is more than quantity. Qualitatively, the new junior class represents a high academic standard and no few members have been recipients of various scholastic awards.

A streamlined orientation program began with the traditional fellowship supper held this year in Duke Forest, with Harriet and Harry Mays and Jackie and Reggie Potts sharing the chef's apron. This followed an afternoon session of the Student Council, at which time the group formulated plans for the year and made preparations to welcome the new students. Dr. Bosley and Dr. Young attended this initial meeting, contributing encouragement and counsel.

Grady Kinley, chairman of the Spiritual Life Committee, presided at a special service for first year students in York Chapel on September 24. A meditation was presented by the Rev. Calvin Knight, pastor of Berea Baptist Church, and a member of the senior class. On September 28 Dean Harold Bosley addressed the students at the formal opening exercises in a sermon entitled "A Preached Gospel."

Continuing a practice initiated a few years ago, a fall Spiritual Life Retreat was held on September 30. Speakers included Prof. Franklin W. Young, "Faculty and Students in a Common Vocation"; James C. P. Brown, "This Year in Divinity School in the Light of Last Year"; Wallace Babington, "Pastor and Student in Divinity School"; Carl Glasow (first year), "What I Expect of the Divinity School"; Prof. H. Shelton Smith, "What Corporate Worship Means to Me"; Earl Richardson, "What Devotional Life Means to Me"; and Prof. James T. Cleland, "Divinity School—Our Common Vocation."

An informal open house in the Social Room and a formal recep-

tion at the University House completed the orientation program, but the social calendar also featured an evening of fellowship and fun with the Duke Hospital nurses on October 13—vespers first in the amphitheater of the Hospital, followed by a party at the Erwin Road Nurses' Home. The Social Committee has been making plans for a cabin party in November.

Among the new features of the Divinity School this year is the much talked of core curriculum, which essays to present more integrated and well-rounded candidates for the B.D. degree than the rather one-sided and specialized major and thesis program. New divinity students will probably groan under the unprecedented load of required courses, but the plan, as described in the 1948-49 catalogue, bids fair to accomplish its aim.

Graduates will be interested to know that no carrels are available for B.D. thesis-writing candidates because of an increase in the total enrollment of the graduate schools. Carrels have been removed from the Divinity School Library to make room for additional bookshelves.

Each Monday at 11 a.m. in the office of the Dean of Students, the Executive Committee of the Student Council meets with Dr. Young to plan and direct the work of the Student Council. The executive officers for 1949-50 are president, Robert Grumbine, Baltimore, Md.; vice-president, James H. Miller, Jr., Elizabeth City, N. C.; treasurer, David W. Charlton, Jr., Goldsboro, N. C.; and secretary, Martha Mallary, Macon, Ga.

The Council is composed of the executive officers and the following committee chairmen: Vernon Ramsey, Salisbury, N. C., Athletic; Richard T. Commander, Jacksonville, Fla., Christian Social Action; Reginald H. Potts, Wilmette, Ill., Christian World Missions; James C. P. Brown, Lasker, N. C., Church Relations; James O. Cansler, Atlanta, Ga., Forum and Assembly; George Henley, King George, Va., Interseminary; Jack Winegeart, Shreveport, La., Publicity; Harry R. Mays, Columbia, S. C., Social; Grady Kinley, Mebane, N. C., Spiritual Life; and Neal V. McGlamery, Mt. Pleasant, N. C., president of the Duke Endowment Association. Advisers to the Council are Dr. Frank Young and Dean Harold Bosley.

The touch football team, undefeated in two games to date, promises to turn in a good season with some big boys from the junior class bolstering the oldsters. A line averaging 185 lbs. and a fast backfield should be able to pile up points. Last year, in each intramural sport the Divinity School team placed second, which in itself is somewhat of a record, but Vernon Ramsey says we will be first this year in all sports.

The Christian Social Action Committee, in addition to its normal functions at the County Home and the City Jail, has begun a program for the regular visitation of shut-ins in local church congregations and a monthly panel and discussion group on the subject of the church and its relations with industry, which will feature men working in that field.

All other committees are functioning along plans similar to those of last year.

The Duke Endowment Association held its first meeting on Tuesday, October 11, in the Social Room, with President Neil McGlamery occupying the chair. Speakers included Curt Gatlin, Joseph Casey, and Vernon Ramsey, each speaking on his summer work experiences. Prof. A. J. Walton, director of the Endowment, told of future plans for a closer screening and supervision of student workers, plus a more thorough preparation before entering the field. Refreshments consisting of cakes and cookies were served at the conclusion of the meeting by O. C. Edwards.

Our new pianist and choir director is Carroll Mackey who also has undertaken to direct the Radio Quartet. Mrs. Mackey has studied at Capital University, Columbus, Ohio and hails from Detroit, Michigan.

Book Reviews

I. DIVISION OF BIBLICAL STUDIES

The Psalms, Translated and Interpreted in the Light of Hebrew Life and Worship. Elmer A. Leslie. New York and Nashville: Abingdon-Cokesbury Press, 1949. 448 pp. \$5.00.

About ten years ago, a number of books on the Psalms appeared in English. Among others may be mentioned *The Psalms* by Moses Bottenwieser (Chicago 1938); *The Psalms* (2 vols., London 1939) and *A Fresh Approach to the Psalms* (New York 1937) by W. O. E. Oesterley; *Thirty Psalmists* by Fleming James (New York 1938); and *The Book of Psalms* by Solomon B. Freehof (Cincinnati 1938). This literary activity in English followed the great German works of Hermann Gunkel, Sigmund Mowinkel and Hans Schmidt, ranging in date from 1905 to 1934. Professor Leslie, of Boston University School of Theology, is also in line of succession from these three foreign writers, as may be seen by reference to his preface and index. He has produced a scholarly book, with a new translation of each psalm and considerable grappling with critical problems. But his chief emphasis is religious, with "worship" as the key word; more particularly "worship in the congregation." Leslie believes that "practically every psalm in the Psalter was intended for rendition in the . . . worship of the Temple," as against Pfeiffer, who says (*Introduction*, p. 625) that it was "primarily a book for private devotions."

Leslie comes to this conclusion under the influence of the *Gattungs-forschung* (study according to types) of Gunkel. Bottenwieser attempted (not very successfully) to arrange the psalms in chronological order. Oesterley took them up in their usual Biblical order. But Leslie arranges them for discussion in groups or categories reflecting the *Sitz im Leben* ("life situation") in which they arose or were used.

The principal "life situation" which Leslie envisages is "the New Year Festival in Israel." After an essay on this subject, the author discusses twenty-seven (or twenty-eight, counting a doublet) psalms under the category of "Hymns, Songs, and Prayers for the Hebrew New Year." Here are treated the "Enthronement-of-the-Lord" psalms and six (2; 21; 72; 101; 110; 132) out of thirteen "royal" psalms. The other seven (18; 20; 45; 61; 63; 89; 144; 1-11) "royal" psalms are discussed in another place because they have "no connection whatever with the New Year ceremonies."

In respect to these "royal" psalms Leslie is conservative in his dating, for to him the "life settings" of these psalms are actual situations connected with the kings of Israel and Judah. For example, Psalm 2 is suggested as being appropriate to the anointing of young king Jehoash (Joash) of Judah perhaps at a New Year celebration rather than as being Messianic, as many scholars regard it, or as referring to Alexander

Jannaens (on account of the acrostic) as Pfeiffer holds (p. 628). Perhaps it is equally unwise to date such psalms so very early or so very late, though to the reviewer the acrostic seems as convincing as the current recourse to the New Year hypothesis to solve nearly every problem.

The above remarks will serve to give an idea of Leslie's method and the difficulty of finding a cultic "life setting" or "life situation" for each psalm. One might think that in "Songs of Personal Thanksgiving" no cultic situation would be necessary, but it transpires that these psalms too were uttered in the Temple in connection with the payment of vows, probably at the "autumnal New Year festival." Under this head is found Psalm 23, which "is a psalm of individual thanksgiving rendered in connection with the presentation at the Temple of a thank offering" by a person who had recovered from an illness.

Under the head of "Songs of Trust and of Wisdom" may be found Psalm 49, entitled "An Intimation of Immortality." It is very doubtful if the word "immortality" should be used at all in discussing the Old Testament. The idea of resurrection is found a few times, but even that cannot be seen with certainty in the Psalter. Modern man is so filled with the fear of death that he cannot understand how the ancient Hebrews lived for nearly a thousand years and developed a great religion without a "solution" to the "problem" of death. Where there was no problem there was no need for a solution.

Whatever small faults one may find in it, Professor Leslie's book is serious, interesting and worthwhile. It is a labor of love, with breadth and depth, not to be easily read in a short time. The author's feeling for religious values is warm and true.

W. F. STINESPRING.

II. DIVISION OF HISTORICAL STUDIES

Protestant Churches and Industrial America. Henry F. May. Harper and Brothers, 1949. 297 pp. \$3.50.

This work is a necessary companion to Doctor Howard Hopkins' useful volume, *The Rise of the Social Gospel in American Protestantism*, issued a few years ago. Whereas Hopkins delineated the social gospel within the framework of the churches, Professor May views the same movement as a part of social and economic history. Neither is thus complete in itself, but taken together they give an excellent portrait of the socialization of Protestant life and thought during the period between the Civil War and World War I.

Until well after the Civil War the Protestant outlook, socially, remained dismally conservative. Differ though the various denominations might over finer points in theology, they were substantially one in their belief that a *laissez faire* economy tallied best with the Christian virtues. Against a mass of minute documentation, May writes: "In 1876 Protestantism presented a massive, almost unbroken front in its defense of the social status quo."

The thing that did most to stab churchmen awake was not the coming of "the new theology" (though that was not without influence), but the

advent of a series of acute owner-labor struggles which occasionally erupted into bloody slugging matches. The first suddenly broke out in the summer of 1877 over a 10 per cent wage cut on the majority of the railroads east of the Mississippi. Trains were blocked, property was burned, and angry mobs were dispersed by troops. The religious press almost unanimously condemned the strikers. As liberal a paper as the *Independent* said, "Napoleon was right when he said that the way to deal with a mob was to exterminate it." "Bring out the Gatling guns," advised the *Congregationalist*. The *Christian Advocate* chimed in, "Legislate Trades' Unions out of existence." The dramatic Henry Ward Beecher, whose voice had so recently cried down Negro slavery, met the workers' plea for better wages with the startling statement: "It is said that a dollar a day is not enough for a wife and five or six children. . . . But is not a dollar a day enough to buy bread with? Water costs nothing; and a man who cannot live on bread is not fit to live."

In 1886 the celebrated Haymarket affair administered a second jolt, and a third shock ensued in the early 1890's in connection with the activities of the Carnegie steel mills. In both of these "earthquakes" many clergymen remained asleep, but a few saw the light. By the first decade of the twentieth century the major denominational bodies had undergone a significant change of heart. The lonely Gladdens, Strongs, and Rauschenbusches began to see the fruit of their earlier labors. The "Social Creed" of the churches, issued in 1908, did not emerge without much pain and travail of soul.

This is only a glimpse of what one will find searchingly dealt with in this eye-opening study. Incidentally, it shows that "Communist" is a very old smear-word.

H. SHELTON SMITH.

Alexander Campbell and Natural Religion. Robert Frederick West. Yale University Press. 1948. 250 pp. \$3.75.

Few leaders of early nineteenth century American Christianity were more dramatic than Alexander Campbell. Beginning as an arch critic of ecclesiasticism and of credalistic religion, he finally became an ecclesiastic with a rigoristic, though unwritten, creed. Though desiring to unify the churches by "the restoration of primitive Christianity," based alone on the Bible, he became in the end a vigorous partisan of still another sect, a body ultimately traceable to an informal society which his father, Thomas (formerly a Seceder Presbyterian), organized in Washington County, Pennsylvania, in 1809, under the name of "The Christian Association of Washington." Fearing that the Association might eventually become another sect, the Campbells, in 1810, sought to unite it with the Presbyterians (non-Seceder). Failing in this, the Association then reorganized itself into the Brush Run Church (May, 1811). Shortly thereafter it decided to practice immersion as alone Biblical, Alexander himself being immersed on June 12, 1812.

The Brush Run Church became a member of the Redstone Baptist Association in 1813, but in 1830 this union was dissolved and the Camp-

bellites began a separate movement of their own under the name of "The Disciples of Christ." These "Disciples" and a fraction of Barton W. Stone's followers, known as "Christians," fused their forces in 1832. They then entered upon a period of lusty growth. Today they embrace some million and a half members. Though still a separate sect, it must be said that their more influential leaders usually lament sectarianism and actively participate in the emerging ecumenical movement.

The great polemicist of the Disciples was Alexander Campbell. Highly individualistic and self-confident, he was never so happy as when locked in some debate; and he usually stole the show. Although transplanted from Ireland (but of Scottish descent), he was as native to the American frontier of the Jacksonian era as the roaming buffalo. His vinegar-bathed barbs and his astute debating tactics made his rostrum something of a wild-west show. Of his five historic debates, the one with Robert Owen, the secular socialist of New Harmony (Indiana) fame, was doubtless his most celebrated. It was a sort of "world series" in the west of the year 1829. Beginning on April 13, it lasted for eight successive days and drew a daily audience of 1200. Campbell was the defender of "revealed religion" against Owen, who believed that all religions were false and an enemy of society.

This brings me to the main point of Professor West's valuable research. It is his thesis that "the primitive gospel movement," of which Campbell was "the most influential leader," became an important force in arresting the growth of deism and skepticism in America during the middle third of the nineteenth century. According to Professor West, the earlier Campbell was himself tinged with the philosophy of the Enlightenment, but that by 1830 he had forsaken all "natural religion." Perhaps the decisive turning-point was his encounter with Owen. In any event, deism became for him the bantering Goliath that must be slain.

Basic in Campbell's idea of revealed religion is his theory of knowledge, to which Professor West rightly gives special attention. Campbell sets out to use empirical method in his argument with Owen, thus reflecting Lockean influence. By the use of natural reason, he observes, one may, through sensation and reflection, derive ideas of the material world. But the idea of God, he contended, cannot be derived from natural sensory processes, but can arise only from supernatural revelation. Only after the idea of God has first been given in revelation is it possible to deduce that idea from natural phenomena.

This explains why Campbell held so tenaciously to the absolute authority of the Bible. For example, in 1846, he wrote: "Revelation, though originally in the form of oral testimony, is now altogether in the form of the written record." On the other hand, surprisingly, he would not say that the Bible as a whole is inspired. While the Bible certainly contains divine revelations, not everything recorded in it is itself a revelation. How, then, does one tell what is a revelation and what is not? Campbell is far from clear at this point, though apparently he would regard as a revelation only that in the Bible which cannot be arrived at by natural reason. Obviously this is an indefensible position. Doubtless Campbell's vagueness (if not inconsistency) at this point has been an important

source of the modernist-fundamentalist tension that continues to vex the Disciple "brotherhood."

A particularly interesting aspect of Campbell's Biblicism is his eschatology. *The Christian Baptist*, a paper founded and edited by him from 1823 to 1830, reflects a growing interest in the subject. By 1830 he launched *The Millennial Harbinger* for the explicit purpose of promoting "that political and religious order of society called The Millenium." It was Campbell's eschatology, says Professor West, that became crucial in his shift from an iconoclastic individualism to a constructive churchmanship, including the support of colleges and missionary societies. His own brand of eschatology was critical of both Owenite secularism and Millerite apocalypticism. Though not properly evolutionist, its three-stage Biblical dispensationalism (Patriarchal, Jewish, Christian) was congenial to the idea of social progress. While at odds with Robert Owen's faith in the naturalistic source of the new society, Campbell was not a whit less romantic in his assurance of earthly perfection. Wars will cease, the Jews will be converted, crimes will cease, revivals "will keep pace with the exigencies of society," the seasons will become milder, land will become more fertile, and governments "will recognize human rights." More wonderful still, the "new age is soon to be born!" Indeed, "the Man of Sin" is already "tottering on the brink of the grave."

How was all this to be accomplished? Simply by the "restoration" of "primitive" Christianity. But make no mistake about it, Campbell preached this romantic doctrine with utmost sincerity—and with marked success. In his declining years he became somewhat tamed in his optimism, but he never surrendered the notion that the social millennium would one day be a historic reality.

Professor West's book is one of the best in the splendid series of Yale studies in religious education, of which this is volume 21. It is essential to a clear insight into the religious life and thought of the western frontier during the first half of the nineteenth century.

H. SHELTON SMITH.

Jonathan Edwards, Images or Shadows of Divine Things. Edited by Perry Miller. Yale University Press, 1948. 151 pp. \$2.75.

For generations students of Edwards have regarded his unpublished manuscript of 212 itemized jottings on "Images" or "Shadows" in the Yale collection as merely the conventional fruit of the Puritan penchant to moralize the commonplace. But Professor Perry Miller of Harvard, who had already distinguished himself in Puritan research, turned a perceptive eye on these seemingly insignificant notations and reached the exciting verdict that they represent a bold effort "to work out a new sense of the divinity of nature and the naturalness of divinity." Thus he whom tradition has dubbed an arch-Calvinist, Professor Miller now claims was "the first American empiricist."

Now, what is the basis for this surprising conclusion? According to Professor Miller, Edwards, being keenly alive to the decay of Puritan faith, became disquieted over the extent to which the "plain style" of

earlier Puritan preaching had been corrupted by a form of homiletical rhetoric that ran wild in "spiritualizing" ordinary events primarily to excite attention in the hearer. The new style is well illustrated in Cotton Mather's *Agricola, or the Religious Husbandman* (1727), a treatise avowedly modeled after John Flavel's *Husbandry Spiritualized*, published in 1669, and very popular among non-conformists for a century. Instead of starting with a doctrine and then mediating it through suitable symbols, the new technique began with a concrete event or experience and cleverly extracted a moral. Mather's book is full of commonplace moralizations on the carpenter, the tradesman, the kitchen kettle, etc. "In all the literature of New England," says Miller, "there is nothing more tedious than this 'spiritualizing.'"

As against this moralistic dribble, with its irresponsible tropes, Edwards sought a style whose rhetorical figures would be something more than merely gaudy adornment, more than simply flights of fancy. In *Image* number 174 he warns of the "danger" of "giving way to fancy" and of seeing in the "confused appearances" of fire or of clouds "images of men and beasts." His art required a closer correspondence between concept and reality, between the image and the object. In other words, while he did not exclude the use of lively rhetorical figures, he contended that they ought to be carefully disciplined so as to convey the inner nature of spiritual reality rather than to be merely decorative tinsel on the tree of the gospel.

These *Images* thus reveal that Edwards hoped to find in a purified "typology" a means of renovating current sacred rhetoric. Typology was being generally revived in New England at this time as a part of a wider movement in Protestantism. In fact, interest in "spiritualization" and in typology ran parallel with each other in New England. They not only ran parallel with each other; they sometimes were allied.

Now, typology was an ancient form of interpreting the rhetoric of the Scriptures, extending back at least as far as Origen. According to it, a Biblical event is a "type" of a transcendent spiritual event, or "antitype." Thus, Jonah in the whale's belly typifies Christ's burial; the manna in the wilderness, Christ as the Bread of Life from heaven; the Mosaic tabernacle, the Gospel tabernacle.

Edwards observes in *Image* 45 that "the type is only the representation or shadow of the thing, but the antitype is the very substance and is the true thing." Nevertheless, for Edwards, there is such a close analogy between the natural and the spiritual world that the type truly prefigures or even adumbrates, the antitype. Thus he says, commenting on *Image* 203, "External things are intended to be images of things spiritual, moral, and divine."

This brings us to what Professor Miller thinks is Edwards' chief distinction in relation to typological method. Edwards, making use of Newtonian and Lockean concepts, boldly extended the method to the whole universe. To him, "There is an harmony between the methods of God's providence in the natural and religious world." Hence, logically, the "type" and the "antitype" involve each other in such intimacy that revelation cannot be confined to the Bible. Indeed, Miller concludes that

Edwards pursued his method to the length of logically subordinating the Bible to a direct perception of God through natural images. One may listen to God's spoken word in the Bible, but, better still, one may "see Him in images." This, says Miller, "is Edwards' peculiar and inspired conception."

Edwards, seen from this perspective, is "moving with the times." Far from being a Calvinist, he is in truth a transitional thinker whose logic pointed in the direction of "Emersonian naturalism." Thus, paradoxically, he who scorned the new naturalism became himself its unwitting forerunner.

There is room here only to add the simple comment that if this novel thesis holds water, traditional interpretations of Edwards must be radically revised. The hitherto casually worked *Miscellanies*, now lying in manuscript in a Yale vault, are apparently the primary source of Professor Miller's new views. It is to be hoped that his promised book on Edwards, supplying fuller evidence, will make an early appearance. If the reviewer were required to make a tentative judgment on the basis of the evidence of "Images or Shadows of Divine Things" alone, it would be that the author, brilliant as he is, has over-worked an important aspect of Edwards.

Even so, his 41-page introductory essay is a model in precision, clarity, and suggestiveness. As usual, the Yale Press job is topflight.

H. SHELTON SMITH.

The Methodists of Continental Europe. Paul Neff Garber. New York, Board of Missions and Church Extension of the Methodist Church, 1949. 126 pp. \$0.50.

This volume is the study book for the Church Schools of Missions in The Methodist Church for the season 1949-50. The author, Bishop Paul Neff Garber, resident Bishop of the Geneva Area of The Methodist Church, was for twenty years Professor of Church History in Duke Divinity School, Registrar, and finally Dean of the School in the years just prior to his election to the episcopacy. He is beloved of many generations of Divinity School students and of those of his former colleagues still serving on the faculty.

Bishop Garber is the author of a number of books on American Methodism and was eminently qualified to write the present volume. While intended for popular use, it brings together the pertinent facts in the history and present status of the Methodists of Continental Europe. This renders a distinct service because the subject is not well known in the American church. Of particular significance, to this reviewer certainly, is the clear statement of the status of the European state churches, Catholic, Orthodox, and Protestant, and the problem thus posed for the free churches such as the Methodists and Baptists.

JAMES CANNON III.

The Heathens, Primitive Man and His Religions. Garden City, N. Y.: Doubleday, 1948. 306 pp.

This is the case of a book whose real content and intent are not shown in the principal title, *The Heathens*, but in the sub-title. The book is well written, in an informal style, suitable to the needs of the general reader and not simply to those of anthropologists, sociologists, and professors of comparative religion. It fills a real need for a brief and readable book presenting the main phases of the beliefs and practices of primitive peoples, and is commended for textbook use or assigned reading in courses dealing with that area. The author has used the works of the older and later writers in the field, with valuable contributions of his own.

The arrangement might be called in question, and the author refuses to come to grips with the problem of religious origins, which he postpones to the last chapter of the book and on which he takes no positive stand.

JAMES CANNON III.

Man's Religions. John B. Noss. New York: The Macmillan Co., 1949. 812 pp. \$4.50.

Professor Noss has done an excellent piece of work in this book and this reviewer has shown his appreciation by adopting it as the basic text in the required course in the History of Religion in Duke Divinity School. It is not only the most recent, but the most satisfactory and comprehensive book in the field. For college text use it would have been well had the first section, "Primitive and Bygone Religions," received a larger share of space, as many college courses are divided into two semesters' work with the first semester covering the ground that in this book is allotted only thirty-seven pages. The treatments in the other three parts of the book are satisfactory, scholarly, and pretty evenly balanced.

Some teachers and writers now seem to lean to a book or books in which the various religions are treated each by a specialist in that field. After thirty years of experience and using a wide variety of books, this writer prefers that one writer treat the various religions.

Just to show that the book has been carefully read the following comments are made:

On page 477 appears the parenthetical statement "like glamorous Lilith in the Old Testament, who led Adam astray." Lilith, of course, is not mentioned in the Old Testament.

On page 481 we find "A moving group of Aryans whom the Egyptians were to call the Hyksos was close on their heels." Despite the footnote support for this identification of the Hyksos as "Aryans," Albright, for instance, holds otherwise.

On pages 705-6 Professor Noss names several actual or planned unions of Protestant bodies but does not seem aware that the largest of all such unions, that of three American Methodist groups, took place ten years ago. Further, on page 697, in the use of the term "Methodist Episcopal Church," the inference is that the name is still in use.

The latest works on each religion seem to have been consulted, and helpful lists of authorities are appended to each chapter. The book is well printed and bound. A good future for it is predicted.

JAMES CANNON III.

III. DIVISION OF THEOLOGICAL STUDIES

The Religion of Maturity. John Wick Bowman. Abingdon-Cokesbury, 1948. 336 pp. \$3.00.

Many readers will recall the very helpful book of Dr. Bowman, *The Intention of Jesus*. This book is in large part a sequel to that important work. The advantage of the present volume is its extensive and intensive effort to place the life and teachings of Jesus in the context of their Jewish setting. The author has brought to his writing the fruits of years of research in the Jewish sources and in the many secondary works which have appeared in recent years in this field of study. Since much has transpired in this area of research it is particularly valuable as a help in surveying in a rather brief span of pages the detailed studies absorbing many volumes. Fortunately, the book is exceptionally readable. The very fact that it was co-winner of the Abingdon-Cokesbury Award testifies to its value as a work significant to ministers and laymen alike. It deserves your careful attention. The book is well organized. Successively the author discusses the prophetic movement of the Old Testament, the priestly element in Judaism, the rabbinical movement and finally the apocalyptic emphasis. In each case he tries to show the relation of Jesus to the particular phase of religious life. In the life and teachings of Jesus he finds the religion of maturity whose validity the intervening years have served further to authenticate.

F. W. YOUNG.

Jesus and the Disinherited. Howard Thurman. Abingdon-Cokesbury, 1949. 112 pp. \$1.25.

In this book Dr. Thurman endeavors with real success to do two things: first, carefully to analyze the spiritually destructive attitudes which tend to dominate the mind of members of a minority group; second, to discover the relevance of the teaching of Jesus for the evaluation of these attitudes and their basic reconstruction. Any person who sincerely desires to broaden his sympathetic understanding of the psychological problems confronting minority groups cannot afford to overlook this little book. Incidentally, but not insignificantly, if the reader is by chance a member of a majority group he will have his own pattern of thinking and acting gently but thoroughly diagnosed and with most salutary and chastening effect.

F. W. YOUNG.

Law and Contemporary Problems. A Quarterly published by the Duke University School of Law. Volume XIV, Number I (Winter, 1949): Religion and the State.

It is a joy to lay one's hands on a journal of this sort. Published under the aegis of the Duke Law School Faculty, this solid (169 pages) and handsomely printed journal relates American law to one or another of the lively controversial issues of our day. Its articles are directed to both the professional student of jurisprudence and to the layman.

The current issue is a symposium, chiefly in reaction to the McCollum

decision of the Supreme Court, on the debated subject of religion and public education. A Supreme Court decision of such momentous significance has called forth sharp critical reactions, both pro and con, from some of the most eminent minds in the country. Among those writing here are: Edward Corwin, Milton Konvitz, Alexander Meiklejohn, and Charles Fahy. Here is the "legal mind at work" in a way much more impressive than the *New Yorker* delights to lampoon. The articles in this symposium subject the McCollum and Everson decisions to a more sober and careful scrutiny than any which this reviewer has so far seen. The historic and philosophical analysis of the issues joined throws a much needed light on a controversy which so far has been characterized chiefly by the heat of the Christian Century fulminations and the acrimony of the Spellman-Roosevelt spat.

On the whole, the most impressive articles seem to me to be those written by Edward Corwin, John Murray (a Catholic) and Alexander Meiklejohn, which rip the McCollum decision apart as being logically fuzzy, historically unfounded, and legally presumptive. Milton Konvitz' article, on the other side, apparently starting from the dogma of the necessity for absolute separation, is much less sound in the evidence of which he takes account.

One of the most fascinating things to study in this symposium is the recourse made by all the authors to the historical tradition. The ambiguity of the First Amendment leads one back of it to inquire into the mind of Jefferson and Madison. Yet these two estimable gentlemen are quoted liberally to support both sides of the argument. In the main, it seems to me that those here have much the better of it who claim that Jefferson's battle was against an established church, not against the inclusion of religion in the structure of American education. If the University of Virginia evidence be taken seriously, as Meiklejohn points out, "Thomas Jefferson should not be listed as the original opponent of the 'released time' plan. It would be nearer the truth to say that he was one of its first advocates."

Only one critical suggestion to the editors of this journal: evidently there was little collusion on the part of the authors. Writing independently, the contributors are often inclined to go over the same ground, with the total result of overlapping. The wording of the Northwest Ordinance, for example, appears at least a half dozen times. But this is a minor quibble. The whole volume is of inestimable value, and the Duke Law Faculty is to be heartily congratulated for making it available. It is through such enterprises as this, where one specialized discipline explores its relation to other fields, that Duke becomes less a multiversity and more a university. I hope, by the way, that the editors have sent a copy to Justice Reed, the valiant lone dissenter in the McCollum decision, for his comfort and support.

WALDO BEACH.

The Faith of the Christian Church. Gustav Aulén. Philadelphia: Muhlenberg Press, 1948. 457 pp. \$5.00.

The reviewer is not aware of any book coming from an English press in the past score of years which provides a more comprehensive and

coherent *summary* of the content of Protestant Christian faith. It should be added at once that Archbishop Aulén does not intend to offer an outline merely of Protestant theology. His effort is to portray "catholic" or essential Christianity.

Christianity is revelation. It depends on God's movement toward man, not initially upon man's movement toward God. Revelation is constantly going on. God is continually at work to manifest Himself and His love. But His work is always confronted by forces hostile to His working and His will. It is this opposition to the divine self-revealing in history and in human sinfulness which gives to revelation what Aulén calls its "dramatic" character. The revelation of the suffering but triumphant love of God in Christ is completed revelation. It is once for all. Nevertheless, it is not efficacious once for all. The Work of Christ, the Incarnate Lord, has continually to confront human wills and historical situations hostile to its import. Its meaning is always, therefore, discovered in relation to those continually emerging situations. The Revelation of God in Christ is complete; but, because it is related to the movement of history, it is never finished. Thus the conception of revelation is neither static nor evolutionary but, rather, "dramatic."

Revelation is unfinished, but there are perennial motifs constituting the inalienable content of the faith. They include the sovereignty of God or the sovereignty of love. This requires, secondly, the conception of both creation and redemption as depending exclusively upon the unmerited and absolutely gratuitous grace of God. Thirdly, the "essence of Christianity is characterized by the fact that everything in Christianity is related to and determined by the act of God in Christ."

Enough has been said to suggest no doubt that Aulén's views have something in common with the neo-Protestant movement in theology. Aulén is the systematic theologian of the group of Christian scholars associated with the University of Lund, Sweden. Other important names of that group are Bring and Nygren. The tradition behind these men is Lutheran.

Aulén rejects Protestant scholasticism which grounds the faith in the dogma of the inerrant word of Scripture. Like Brunner, he regards the foundation of faith as the witness of the Holy Spirit in the heart of the believer. The witness of the Spirit with man's spirit is the source of Christian truth. There is no way to possess the faith except through that witness. Aulén rejects natural theology and regards apologetics or the theology of "evidences" as having no place in systematic theology. He regards theology as a purely scientific effort to understand and expound the content of the faith. The Christian faith in God as mediated through Christ is the subject matter of systematic theology. It is the assertion of the Lundensian school that the delineation of its faith is a purely objective-scientific undertaking. The reviewer has his doubts.

The book before us has four parts. Part I, entitled Faith and Theology, is really a statement of standpoint and method. Thereafter follow parts called: The Living God, The Act of God in Christ, and The Church of God. The last part, concerning the Church, treats of the nature of the Church, the Church and Christian life, the Means of Grace including

the doctrine of the scriptures and the sacraments. The treatment in Part IV is worth the price of the book. Particularly noteworthy is the fresh and stimulating treatment of the sacraments.

ROBERT E. CUSHMAN.

Faith and History. Reinhold Niebuhr. New York: Scribners, 1949. VIII + 257 pp. \$3.50.

Perhaps it is characteristic of Reinhold Niebuhr to epitomize his whole thought in every book not to say every essay. Admittedly the disadvantage on the side of structure and orderliness is compensated for by the continual marshalling of a total view-point which "packs a terrific wallop" and is often overwhelming in its acuteness and intellectual power. *Faith and History* is not an exception. It is made up of fourteen essays which have the appearance of occasional pieces. The effort at organization is studied, but the book hardly escapes a fragmentary character. Nevertheless, taken together, the chapters comprise Niebuhr's approach to the Christian interpretation of history; and, in my opinion, Niebuhr has succeeded in producing another impressive book which, I may add, is well-nigh lucid.

Generally speaking, Niebuhr's role has not been that of a confessional theologian (such as Barth aspires to be and nothing else), but primarily that of an apologist *contra gentiles*. Interpretation of history has always been one of Niebuhr's most formidable apologetic weapons. In the present work, we are told that by such interpretation the Gospel may be in a measure both "negatively" and "positively" validated. It may be negatively validated in the fact that the fatalities of current history have rendered untenable the various forms of historical optimism. Furthermore, the Christian world-view is negatively validated by showing that secularist philosophies lead to either societal complacency or despair. Positively, the Gospel may be validated in so far as the Christian faith proves itself best able to illuminate the ambiguity in man's historical existence which reveals him as a being transcending nature in his "freedom" and miserable in his rebellion against finiteness. Niebuhr admits, however, that such interpretation is not in itself sufficient cogently to establish the truth of the Christian faith in the mind of a mere spectator. For one thing, meaning is never collected out of the facts of history. It is rather the resultant of an antecedently entertained pattern by which facts are ordered meaningfully. But the status of such a pattern is the status not of a rigorous deduction but that of a faith. Such is the Christian frame of meaning. Therefore, the Christian interpretation of history is not self-evidently true nor rationally coercive to just any man's mind. The Christian standpoint is a standpoint of faith. (So are others.) None attain to it according to Niebuhr except through the narrow way of repentance. "The Christian interpretation of life and history is rooted in a faith prompted by repentance." (p. 101, Cf. 142, 144, 151, 165) This is, I think, an authentically Christian understanding of the nature of Christian "knowledge." In the matter of Christian interpretation of history, however, it means, as Niebuhr asserts, that "we cannot speak simply

of a Christian philosophy of history" which can be established on merely rational grounds versus contending secularist philosophies. What are really at issue are faith-standpoints. These are neither occupied nor abandoned on merely rational grounds, and so cannot be refuted or established on such grounds either. The Christian understanding of history can be validated by exhibiting its "revelance rationally," declares Niebuhr; but he affirms, further, that faith remains a gift of Grace. (p. 165) Clearly, Niebuhr has defined herewith the limits of rational apologetic in theology and indicates the point where we enter upon the confessional phase.

In *Faith and History*, Niebuhr subjects the classical, the Christian, and modern secularist interpretations of history to telling analysis. The prevailing note of the modern secular view is that of conceiving history as the medium of human salvation and as self-explanatory, that is, as containing its meaning within itself. Niebuhr confronts this standpoint with Divine sovereignty, creation, judgment and redemption, which, together recall man to an awareness of his finitude and render every meaning in history fragmentary apart from Divine Grace. History is "potentially meaningful" proportionate to the measure of human repentance. There is something new to ponder in Niebuhr's admission that "life can be reborn" in proportion as, through "the foolishness of the Cross," men are relieved of the self-centeredness of their existence. Nevertheless, the fulfillment of history lies beyond the final Judgment, for the taint of sin remains even in the regenerate. The Gospel, in placing Anti-Christ at the end of history, does not foresee the decline but the accentuation of evil in the process of history. This accords with Niebuhr's familiar contention that progress in civilization multiplies the occasions as well as the dimension of possible evil. For individuals and possibly for groups, there is a way of deliverance and moderate historical stability. It is the way of repentance through despair and justification by faith, but the Kingdom of God is bestowed at the end of history. It is not achievable. Niebuhr's sobering words are: "history has no telos but only a finis."

ROBERT E. CUSHMAN.

God Was in Christ. D. M. Baillie. New York: Scribners, 1948. 213 pp. \$2.75.

It is my impression that Dr. Baillie has unobtrusively but certainly made in this book a permanent advance in and a lasting contribution to the Churches' understanding of its Christ. I am not merely saying that this is the best book so far in the current christological renaissance from the standpoint of clear comprehension of contending issues. It is that. It focuses the areas of strife as for example between the earlier 19th century approach to the historic Jesus and the methods and often skeptical results of Form Criticism. The book exhibits a constructive effort to achieve some sort of balance between the hard-dying devotees of the "Jesus of History," on the one hand, and writers like Barth and Brunner who, on the other, slight historical reality in the God-man in their concern to retrieve for contemporary Christianity its assurance of the Eternal

Word in Christ. Assuredly Baillie has uncovered the defects in a position such as Brunner's which divorces the "Christ of Faith" from the "Jesus of History" asserting that faith has to do only with the "Word hidden in the flesh." This sort of emphasis causes Baillie to ponder, I think rightly, whether either Brunner or Barth have, after all, a "truly incarnational theology." (p. 53) Baillie's succinct way of reducing the issue is this: "If revelation is by the Word alone, then Christ *lived* for nothing." (p. 54) The Incarnation should disclose its presence in the historic particular. The historical is not, therefore, irrelevant to faith. The Incarnation is falsely conceived and contrarily to Catholic christological tradition if its content (the Eternal Word) is but tenuously associated with its historical embodiment which is Jesus the Christ. The effort of the book is to find a negotiable passage between the Scylla of Ebionitism and the Charybdis of neo-docetism.

This brings us to Baillie's positive contribution. The hope of an exhaustively rational solution to the God-man enigma is to be relinquished. Where the eternal intersects the temporal, inevitably there will be mystery and paradox. But Baillie's really powerful suggestion is that the Incarnation can best be comprehended after the analogy of that other perennial paradox of Christian faith-experience. It was continually voiced by St. Paul: "I live, yet not I but Christ liveth in me." The Christian knows that it is not he who works but the Grace of God which works in him. Somehow redemption is the work of God in man without destroying the work of man. This is a certainty of experience; and so, perhaps in an analogous manner, God is in Christ not destroying the humanity of Christ. Admittedly, there are many questions remaining. Some of them Dr. Baillie answers in his concluding chapters on the work of Christ. But surely this profoundly reflective suggestion is admissible of further profound exploration. This book has a permanent place.

ROBERT E. CUSHMAN.

IV. DIVISION OF PRACTICAL STUDIES

The Church's Ministry in Our Time. Henry Knox Sherrill. Scribner's, 1949. 162 pp. \$2.00.

Bearing Witness to the Truth. Harold Cooke Phillips. Abingdon-Cokesbury, 1949. 219 pp. \$2.50.

Here are the two most recently published Lyman Beecher "Yale" Lectures on Preaching, delivered in 1947 and 1948 by two nationally known ecclesiastical figures.

The Presiding Bishop of the Episcopal Church has given us a little book which seems at first sight to be but a résumé of what many others have set before us. That is not true on a second reading. Then one sees through this ecumenical statesman's eyes the things of man and the things of God. The first two chapters are analyses: "The Spiritual State of the World" and "The Spiritual State of the Churches." All is not well, but all is not ill. What resources are available to keep the Christian from disillusionment and hopelessness? Chapter III and IV tell us: God,

Jesus the Christ and the Church. Chapter V endeavors to read us a lesson from history, the state and fate of Rome being compared to our day. In Chapter VI he shows in a simple, serious and skilful way how all this relates to the work of the parish minister. It should give courage and confidence to the man who is doing God's work in an unattractive corner of the vineyard. I am glad that I read *The Church's Ministry in Our Time* twice; I am going to work through it again.

If there were but one minister in the United States of America whom I could "sit under" regularly I would choose Harold Cooke Phillips. Therefore I read his Yale lectures with eagerness and sympathy. I am a wee bit disappointed. That is my fault, not his. I hoped that he would spend most of the book on the making of a sermon, but that was not his immediate interest. The book falls into two evenly balanced parts. In the first three chapters he does an interesting piece of work on the Christian philosophical interpretation of truth: "What Is Truth?," "Truth as Moral Reality," "Ways of Knowing the Truth." I cannot always follow him in his discussion, again that may be my fault rather than his. Yet there are times when he is not careful or consistent in the definition of his terms. Perhaps that is the inevitable outcome of his method of constructing his argument. He has so many quotations and illustrations that it would be no minor miracle if all the authors had used the same words with the same connotation. The second half deals with "the sermon, a medium of expressing the truth"; "the preacher, the man who voices the truth"; "Christ, the embodiment of the truth." (p. 119). There is much wise counsel here. You will enjoy reading this book. It may stimulate you too to wrestle with the question of the truth; it will give you "primers" for many a sermon; it will afford you illustrations that are unusual and telling. It is made more easy to read by the technic of recapitulation which is used throughout. That is one sign of a good teacher, and preaching at its best is linked with good teaching.

JAMES T. CLELAND.

The Mature Mind. H. A. Overstreet. Norton, 1949. 295 pp. \$2.95.

Here is a book that should be very helpful to persons who are interested in the findings of modern psychology and its philosophical-theological implications. Not that the author deals extensively with theology as such, but when the ideal of *emotional maturity* is accepted one's philosophical-theological outlook is affected; just how much and in what ways few have seriously bothered to try to describe. The present writer is an exception. Philosophically and religiously orientated, he describes *the mature mind* in positive terms, drawing upon the insights of psychology, philosophy, history, and theology, to present the ideal which he says "may yet be the saving of us." (p. 292)

In his chapter entitled "Toward Religious Maturity" Dr. Overstreet says, "In religion, we suffer from an ancient and continuing indecision. Controversy continues even today over whether *religion* comes from a word meaning *taboo*, or from a word, different by one letter, meaning *to bind together*. . . . Religion as taboo has colored most of our Christian

civilization. Such religion has largely operated as an institutionalization of prohibitions and permissions, with fear of punishment and hope of reward as its basic motives." (pp. 266-267) The writer goes on to argue that such was not the religion of Jesus who looked upon man as one capable of having a sense of dignity and of maturity. The motivating principles of Jesus was one of love: "the principle that unites man; the power that moves him to outgrow his childishness of mind and spirit and to become happily and responsibly mature." (p. 272)

The author describes in Part One, *The Maturity Concept* and in Part Two, *Forces That Shape Us*.

This book will appeal to the religious liberal for it will substantiate his latent convictions about human behavior, convictions which have "taken quite a beating" in recent years at the hands of dogmatic orthodoxy. On the other hand it will be, like much of the science of psychology, aggressively rejected by those who think that man is bogged down in sin and helplessness. This book with its calm and reassuring point of view flows like a healing balm against the stultifying force of orthodoxy with its dour and rigid God.

RUSSELL L. DICKS.

Before You Marry, 101 Questions to ask yourself. Sylvinus M. Duval. Association Press. 171 pp. \$2.50.

This is a much needed book for young people, and for the teachers and friends of young people, and for the parents of young people. The book is made up of good sense. Its outstanding characteristic is that it is broad-gauge and presents its material in balance. If we can get our young people of high school and early college level to read this book, the typical blind, empty-headed, hearts-and-flowers, moonlight-and-roses, "isn't-he-wonderful," heart-palpitation type of courtship and marriage, which is so widespread today, might be slowed up so that sanity might play its proper role in this most important decision, the choosing a life mate.

The author deals with 101 questions a person should ask himself before marriage. In addition to the questions, which are numbered, the material is presented under chapter headings such as, *Love, and Successful Marriage; Your Readiness for Marriage; Family and Family Relationships; Previewing Money Matters; About This Matter of Sex; Mental Health*. The book is readable, interesting and understandable. At points one could wish for more specific information, but on the whole the material is excellent. It suffers from lack of a bibliography of other books where more information might be obtained.

Dr. Duval, the author, is an experienced teacher and preacher, and at present is Professor of Social Science and Religion at George Williams College in Chicago. He is the husband of Evelyn Duval, co-author of the popular book, *When You Marry*.

RUSSELL L. DICKS.

Resources for Worship. A. C. Reid. Abingdon-Cokesbury, 1949. 154 pp. \$2.00.

A. C. Reid is Professor of Philosophy at Wake Forest College, and his previous book, *Invitation to Worship*, established him as one of the few masters of the short devotional talk, commonly called the "meditation," presented in a brief chapel service

This book, like the former, contains Scripture interpretations developed from his chapel talks at Harvard University and Wake Forest College. Each "meditation" deals with a significant passage from the Old or New Testament, and in a compact, concrete, simple style the passage is at once explained and related to our time and to our needs.

These are "meditations": that is, one must read them meditatively, and the meditative reader will find them suggestive and at once stimulating and satisfying.

All ministers, most of whom do not recognize the possibilities and power of the short "meditation" type of devotional talk, should read this book with care, for in these meditations is exemplified the difficult art which Professor Reid has mastered. They should note his use of longer Biblical passages, and his reverent exposition of these passages. Here is no "textual preaching" in which the text becomes a perfunctory pretext or motto. The reader should note his use of concrete words, his stern suppression of adjectives and adverbs, his balance of ideas in sentences. However, he should beware of falling into the sameness and monotony of sentence length and tempo which sometimes appear. Of no less importance, the reader should observe that Professor Reid has learned well the difficult "art of rejection," an art which most ministers have not attempted to cultivate. Finally, but not least important, the reader might well covet earnestly his ability to "phrase philosophical and theological abstracts in the language of worship."

The reader needs one caution: the power and poetry of Professor Reid's simple style, which require meditative reading and re-reading, demand great skill if the meditations are to be delivered orally. Such concise, thought-packed meditations require deliberation, clean cut enunciation, and a masterful emphasis on the key words in each sentence and each paragraph.

No type of public speech available to the minister is more promising and more difficult than the "meditation," and this book will provide examples, refreshment, and insights which could grow into useful sermons.

JOHN J. RUDIN, II.

Preaching Unashamed. Joseph R. Sizoo. Abingdon-Cokesbury, 1949. 132 pp. \$1.75.

For years Joseph R. Sizoo was one of the influential ministers of New York City, and the Collegiate Church of St. Nicholas one of the most beautiful church buildings among the office buildings of Manhattan Island. When the trustees of this denomination decided to "sell out" the church building and lot for the erection of a sky-scraper office building, Dr. Sizoo resisted strenuously, and later resigned, taking with him a

large number of his congregation. He is now president of New Brunswick Theological Seminary. The qualities of vision and courage which motivated him to fight the secularism of New York City at its sources glow on every page of this book. His thesis is that the Protestant church of our day will regain spiritual leadership only as we return to unashamed Biblical preaching of the great Protestant affirmatives.

The Protestant minister who agonizes for anecdotes will find this book a rich hunting ground. But if he reads it thoughtfully, he will find far more than illustrations; he will be gripped by the pervading mood of warm-hearted, irenic courage, and by Dr. Sizoo's conviction that the preaching ministry is still a high calling. The minister who has become a jaded handy man for his congregation needs the iron which this book will put in his soul. Every minister will profit by his chapter on how to make the Bible meaningful in daily life. (pp. 50 ff.)

The minister who has no preaching program might find his preaching revolutionized, were he to adopt Dr. Sizoo's custom of sitting alone early in the morning with his Bible. (pp. 61 ff.). Equally sound and helpful is the exposition of the four central convictions of the Christian faith and their importance in a program of preaching.

The reading of this book will restore zeal and increase knowledge, and will make the minister a more helpful preacher and pastor to people bewildered by the materialisms of our age.

JOHN J. RUBIN, II.

Manual of Elocution for the Ministry. Frank Philip. Edinburgh: T & T Clark, 1948. 116 pp.

The word "Elocution" in the title indicates that this is a British book, for this word has passed out of usage in America. The first half of the book is devoted to technical matters of tone-production, the production of speech sounds, and vocal quality. This portion of the book is less useful to American readers than to British, because of our differing standards of pronunciation. Furthermore, the book suffers from formality, and from a lack of reading selections which would better enable the reader to apply the general principles developed in these chapters.

The second half is devoted to the conduct of the service of public worship. Effective reading of the Bible, the use of hymns, the language of prayer, and the delivery of the sermon are treated, using the Presbyterian and Free Church services as a basis. While this use of the church service should make the book useful to ministers of the Scottish churches, it sharply reduces its usefulness to the American minister.

The minister whose voice and delivery need improvement—and their number is legion—and who is conscientious and imaginative enough to seek to improve it—and the number of these is much smaller than the former—will find many American books on speech more useful to him than this one. Such a minister would do well to begin by seeking the help of a Speech teacher in his nearby high school, college, or Divinity School, who could direct his program of self-improvement.

JOHN J. RUBIN, II.

The Duke Divinity School

BULLETIN

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A Prayer on the 25th Anniversary of the Founding of Duke University

Almighty and eternal God,
Who alone art the source of truth and Who givest of the truth to
men,
through whose providence we come into being,
by whose sustaining power we live,
and under whose judgment we measure our days,
in humility we recognize Thy majesty, Thy holiness and Thy wisdom,
and bow in adoration.

On this special day of anniversary we remember before Thee this our
University.

We give Thee thanks for its past :
for its beginnings, its growth and its influence.

Grant that in gratitude we may recall him who sought in unexpected
fashion to make of his wealth a heritage of sound learning and of
true piety.

We give Thee thanks for its present :
for the varied service in many fields that make men praise its name.
Grant that its success may not blind us to its failures,
nor any trace of smug contentment mar its usefulness.

We ask Thy over-ruling watchfulness on its future :
that it may enter graciously and gladly into wider fields of welfare
ever seeking to bind more closely learning and religion to Thy
glory and for our common good.

Grant that the things that are true, lovely, and of good report may
here forever flourish and abound, so that this University may be
held in honor under Thee.

And to Thee shall we ascribe the praise and the glory,
In Jesus Christ our Lord.

Amen.

JAMES T. CLELAND.

PUBLISHED IN FEBRUARY, MAY, NOVEMBER, AND JANUARY

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THE DUKE DIVINITY SCHOOL BULLETIN

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Ancient Hebrew Manuscripts to be Exhibited at Duke, February 12-17, 1950

Arrangements have just been completed with His Eminence, Athanasius Yeshue Samuel, Metropolitan and Archbishop of Jerusalem and Transjordan, for the exhibition at Duke University of three of the ancient Hebrew scrolls which were discovered in the Holy Land in the late Summer of 1947.

These three scrolls are the most remarkable of some eight scrolls (eleven counting pieces which have since been put together) which were discovered by accident in a small cave in the cliffs overlooking the northern end of the Dead Sea from the west, south of Jericho. The dryness of this desert region accounts for the preservation of the parchment rolls. This is, in fact, the Wilderness of the New Testament—where John the Baptist preached and where Christ underwent His temptation.

The Bedouin who discovered the cave sold the scrolls to the Syrian monastery of St. Mark in Jerusalem and to the Hebrew University. The more valuable half was bought by the Syrians, among whose scrolls are a complete manuscript of Isaiah, the upper part of a Commentary on the Prophet Habakkuk, and a manuscript containing a record of the ritual and belief of the Jewish sect which had originally collected the scrolls and stored them in the cave for safekeeping.

The script of the scrolls found in the cave has been studied by some of the leading authorities on ancient writing, who date them in the last two centuries B.C. The Isaiah scroll is probably the oldest and is easily over a thousand years older than the oldest dated Hebrew manuscript of the Bible extant—the Codex Petropolitanus, now preserved in Leningrad. In any case, it is the oldest manuscript of a book of the Bible that has come down to us in any language. Even the latest of the new documents are prior to the Christian era and antedate the composition of the oldest book of the New Testament by more than a century. They are thus of extraordinary scholarly importance for the light they throw on the text of the Old Testament, for quite remarkable light on the background of the New Testament,

and for their contribution to our knowledge of Jewish literature and history in the period between the Old and New Testaments.

The three scrolls which are to go on exhibition will be published this year by Dr. Millar Burrows of Yale University, assisted by Dr. John C. Trever of the International Council on Religious Education and Dr. William H. Brownlee of Duke University. Volume One of the series will be published by The American Schools of Oriental Research on February fifteenth. Professor E. L. Sukenik of the Hebrew University will publish the scrolls which have been acquired by the Hebrew University.

As is always the case in such sensational discoveries, some scholars have attacked the age and even the authenticity of the new scrolls. Fortunately, the cave in which the Bedouin found the scrolls two years ago was thoroughly cleared out by two of the leading archaeological authorities on Palestine, Gerald Lankester Harding, chief curator of antiquities in the Hashimite Kingdom of Jordan, and Father Roland de Vaux, director of the famous Dominican Biblical School in Jerusalem. Together with the distinguished American Presbyterian archaeologist, Professor Ovid R. Sellers of McCormick Theological Seminary in Chicago, they studied the quantities of pottery from the broken jars in which the scrolls had originally been deposited for safety. The pottery was found to be characteristic of the Maccabaeon Age (165-37 B.C.), and cannot be dated in the time of Herod the Great (37-4 B.C.) or later. This is also the opinion of Professor W. F. Albright of Johns Hopkins University, who had originally dated the scrolls in this period when he was consulted by Dr. Trever in April of 1948. When he was in London this summer, Dr. Albright saw many of the hundreds of fragments of scrolls which Harding and De Vaux had rescued from the cave, and he is in full agreement with their conclusions. The eminent chemist of the British Museum, Dr. Plenderleith, declares that there can be no possible doubt that the scrolls are not only genuine, but go back to the general period in which they are dated by both pottery and script.

The Duke showing will be for one week opening on Sunday afternoon, February twelve, at three o'clock and continuing through February seventeen. The scrolls will be exhibited on the steps leading to the Chancel in the University Chapel. On Thursday evening, February sixteen, Dr. John C. Trever will deliver a public lecture in Page Auditorium under the sponsorship of the Duke Divinity School Library Lectures. On this occasion, His Eminence, the Archbishop and Metropolitan will be the guest of honor.

In conjunction with the display of the scrolls, a special exhibition of Biblical manuscripts and important printed editions of the Bible from the collections of the Divinity School Library will be shown.

G. B. EHLHARDT.

Bulletin Briefs

Perhaps the most startling and unexpected feature of the present issue of the BULLETIN is the announcement of the resignation of Dean H. A. Bosley, who resigns his position to become the pastor of First Methodist Church, Evanston, Illinois. This is one of the most important pulpits in America and offers a great challenge as well as a great opportunity. It was held for many years by the late Ernest F. Tittle and is easily the first church in American Methodism.

Dean Bosley's resignation came with such unexpectedness that this issue of the BULLETIN can carry only a brief account of it. Certain features may be found in another section of this issue. An evaluation of his work and other appropriate statements in connection with Dean Bosley's change of plans will appear in a subsequent issue.

* * *

One very awkward feature connected with the distribution of the BULLETIN is the fact that so many of our readers change their address and fail to notify us of that change. Something like a hundred copies of the November issue have been returned to this office because the persons to whom they were sent had moved and made no provision for having second-class mail forwarded and had failed to notify us of their change of address. Perhaps as many as five such notifications have been received. The editors made every possible effort to ascertain such changes by working laboriously over the changes in the North Carolina and Western North Carolina Methodist appointments. Even then they missed a few. They had no way of checking on other conferences or alumni of other denominations. Hence, their failure to send the BULLETIN to the proper addresses.

* * *

This failure on the part of the alumni to notify us promptly of this change resulted not only in their failure to receive the BULLETIN, but these undelivered copies were mailed back to us at an extra expense. In several instances they were returned because the consignee refused to pay the two cents due because of the unusual size of the magazine. Naturally, it must be taken for granted that such persons are not anxious to stay on our mailing list. We are very anxious to serve our alumni and other interested persons in the best way possible, but we are definitely handicapped if we cannot be furnished with the correct addresses whenever changes are made.

On Christmas Day at Hebron Church near Mebane, there was an unusual item in the Order of Service. The congregation presented a gift to Mr. Grady Kinley, who graduates this year from The Divinity School. He is the only person to have entered the ministry from that little church and his fellow members wished to recognize this fact. He was given the entire set of the Moffatt New Testament Commentary, members of the congregation having written their names in the fly leaves of the different volumes. This is a significant act, and the significance was heightened by the fact that it was done on Christmas Day to a servant of the Lord, whose birth the congregation was recognizing.

* * *

BULLETIN readers may be interested in learning about a new type of *Who's Who*. This publication is called by the pretentious name, *Who Knows—And What among Authorities—Experts—and the Specially Informed*. The book is published by the A. N. Marquis Company, who also publish *Who's Who in America*. The volume seems to be useful and very informative. There is no suggestion that it contains the names of all the great writers, scholars, or other notables of the country. The persons included are, as suggested, those who are specially informed on particular subjects. Doubtless many thousands are omitted, who might easily belong in the volume, because they forgot to send in the data when requested.

It may be of further interest to our readers to know that an unusually high percentage of our faculty is included in the volume. Approximately ten per cent of the entire Duke faculty is included, while forty per cent of the Divinity School faculty is listed. Members of the faculty listed and their special fields of interest are as follows: Dr. Kenneth Clark, Biblical Manuscripts; Dr. Robert Cushman, Plato; Dr. Frank S. Hickman, Psychology of Religion; Dr. Ray C. Petry, Church History; Dr. H. E. Spence, Religious Drama; and Dr. W. F. Stinespring, Old Testament.

* * *

As in former years the Duke University Divinity School played an important part in the Christmas programs which are becoming established traditions in the community. On December 11th, Mr. J. Foster Barnes and his magnificent choir again presented Handel's "Messiah" to an overflowing crowd in the Chapel. The traffic officer observed that the large number of people who crowded the campus to listen to this inspiring rendition of the immortal oratorio reminded him of the football season at its height.

Christmas programs were appropriately held during the regular Chapel hours. The annual Divinity School Christmas party was held in the Union and, immediately following it, the candle light service introduced by Dr. Waldo Beach a few years ago was given in York Chapel. Again Dr. Beach delighted the audience with the reading of the beautiful and unusual Christmas poetry. The singing of rare carols and the beautiful ritual of the lighting of the Christmas candles completed the program.

The Christmas Pageant, written and produced by Dr. H. E. Spence, was given for the eighteenth time on the Sunday night before the holidays, December 18th. As usual, Dr. F. S. Hickman read the continuity which he has done each year since the Pageant was introduced as a part of the Christmas celebration. The stage production was in charge of Professor Kenneth Reardon of the Department of Dramatics in the University.

This year a new feature was introduced which may be of significance in the coming years. Each year the actors and others taking part are furnished supper in the studio. Mrs. H. E. Spence has charge of the supper, assisted by Mrs. F. S. Hickman. The main part of the preparation is done with the aid of Professor Spence's *Man Friday*, a colored man by the name of Israel Barbee. At the supper this year, the only original members of the Pageant Party were Dr. and Mrs. Hickman, Dr. and Mrs. Spence, and this colored man. They gathered in the studio, along with the other members of this year's pageant group, and stood in reverence while Professor Wetherby read a poem written by Professor Spence, paying tribute to those who shared in these activities throughout the years. Then a "Memory Candle" was lighted.

A letter has been sent to as many of the persons as can be located who took part in the Pageant in former years. A copy of the sonnet was sent each one and he or she was requested to keep the hour sacred each year in their memory. At six o'clock on the Sunday evening preceding the Christmas holidays each year, it is proposed to read again this poem and light the Memory Candle. All former participants are asked to remember that this is being done in honor of those who have died, and as a pledge of fellowship to the living.

If there are those who took part in the Pageant in former years and did not receive this letter and poem, if they will kindly write Professor Spence he will be glad to furnish them with copies of each.

* * *

The Committee in charge of the Assembly period, with Dr. Waldo Beach as Chairman, has been unusually successful in arranging help-

ful and inspiring programs for these occasions. Since the first of November, the following programs have been given:

November 2: Program by the Methodist Publishing House with music by the Circuit Rider's Quartet from Emory University. The address was by Dr. Roy L. Smith, Publishing Agent of the Methodist Church.

November 18: The address was by Canon Alan Richardson of Durham Cathedral, England. Canon Richardson spoke on "The Conception of Revelation in Our Modern Theology."

November 23: Dr. J. B. Rhine of the Department of Parapsychology of Duke University. Dr. Rhine's subject was, "Religious Implications of Extra-Sensory Perceptions."

December 1: Dr. Kirby Page. Dr. Page spoke on the subject, "How Can We Prevent War with Russia?"

December 9: The Reverend J. Hutchinson Cockburn, speaking on behalf of the World Council of Churches. Dr. Cockburn's lecture was entitled, "The Churches of America and Europe—The Significance of Their Relations."

It is a trite but true statement that all of these programs were of a high order. It would be difficult to imagine a finer array of lecturers in a university community in such a short period unless there were a convention in session. The Committee is to be congratulated upon its success and commended for the excellent work done.

* * *

Dr. Ernest Findlay Scott, for many years one of the world's outstanding biblical scholars, will be visiting Professor of New Testament at Duke University during the spring semester.

Professor Scott has been professor of New Testament at the Union Theological Seminary for thirty years. He is a native of Durham, England. He studied at Glasgow University, at Balliol College in Oxford University, and at the United Presbyterian Theological Hall in Edinburgh.

He was minister to the Prestwick United Free Church, in Scotland, and Professor of New Testament literature at Queen's University, Kingston, Canada, before joining the faculty of Union Theological Seminary in 1918.

Dr. Scott is a prolific and distinguished writer as well as a scholar of international reputation. A score of significant and scholarly books have come from his pen, including several in recent years. Among these are *The Nature of the Early Church*, and *The Validity of the Gospel Record*.

The Divinity School is fortunate in having such a distinguished scholar and teacher on its staff.

Bearing Witness to the Truth

A Chapel Talk by
JOHN W. CARLTON

In the Gospel of John there is a unique recurrence of a word which Jesus frequently employed and which bears vitally upon his message and mission. That word is *truth*; not knowledge, but *truth*. Jesus confronted believing Jews with the fact of their bondage to sin and declared, "Ye shall know the truth, and the truth shall make you free" (8:32). He answered Thomas' quest for certainty with the assurance: "I am the way, the truth, and the life" (14:6). In his farewell sermon he calmed the troubled hearts of his disciples with the promise to send the Comforter—"the Spirit of truth who will guide you into all truth" (16:13). In his high priestly prayer Jesus said: "Sanctify them through thy truth: thy word is truth" (17:17). Before jesting Pilate Christ proclaimed as his mission: "For this cause came I into the world, that I should bear witness to the truth" (18:37). Out of the life and thought of Jesus comes this concept of truth which with its many facets eludes our total grasp; yet there is an underlying relevance to our meeting of minds and hearts in a common search for the deeper meanings of life.

1. Man's search for the truth must be within the context of a primal awareness that God himself is the adequate and sole end of life, whether within or beyond our human ventures. We turn the whole personality toward God and seek truth as a divine bestowal and not merely as a human achievement. This mood does not despise the spirit of Tennyson when he acknowledged that

Our little systems have their day;
They have their day and cease to be.
They are but broken lights of thee
And thou, O Lord, art more than they.

William James had not gone far into his study of the varieties of religious experience until he confessed: "There is a state of mind known only to religious men and to no one else whereby the desire to assert oneself and to hold one's own is displaced by a willingness to close one's mouth and to be as nothing in the floods and water-spouts of God." The self-reliant Emerson wrote in *Spiritual Laws*: "Be and not seem. Let us take our bloated nothingness out of the path of the divine circuits. Let us unlearn our wisdom of the world. Let us lie low in the Lord's power and learn that truth alone makes rich and great." This is not a shrinking back into timidity; it is a

stilling of the mind to reverence. We must have the courage and the certitude of faith: "He that cometh unto God must believe that he is and that he is a rewarder of them that diligently seek him." Jesus admitted with perfect frankness the limits of his knowledge: "Of that day and hour knoweth no one but the Father." His was not a mind to which a world of mystery was inconceivable, and this fact foreshadows our second emphasis.

2. Jesus urged his followers to respect the vastness of truth. Listen to him: "If thou knewest the gift of God . . ."—we are creatures blind and ignorant! "Except ye become as little children, ye cannot enter the kingdom of heaven"—what a repudiation of our pride! St. Paul is the classic example of what can happen to a man's mental outlook when God's truth in Christ is apprehended. We see him first when he is "breathing out threatenings and slaughter" as he moves with merciless fury to annihilate the opposition. He is "in bondage to the letter of the law" and is a heresy hunter who easily becomes a head hunter. He leaps into fanaticism, which means the redoubling of one's efforts when he has lost his aim. Here we have typified a mental and emotional momentum which can easily forget that

Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more.

But a great thing happened to St. Paul that day on the Damascus road when he confronted Christ, "the master Light of all our seeing," and we hear no more of his threatenings and slaughter. Rather, in that climactic moment we hear him exclaim, "Who art thou, Lord? What wilt thou have me to do?" In his writings he left these words to mark the tenor of his way: "We are not sufficient of ourselves . . . Our sufficiency is of God . . . Now we know in part, and we prophesy in part . . . now we see through a glass darkly, but then face to face." This is not the language of dogmatism or of opinionated arrogance, nor does it imply an inability to arrive at intelligent conviction; these are the words of a man who is looking into the vastness of truth.

Today the scientist confronts the dependability of the world of nature and knows full well that Newton was right when he confessed that our knowledge is but a few pebbles on the shore of an infinite ocean. The artist looks in wonderment upon the scene before him and ponders: Who is sufficient for this splendor? The poet sees the waters break upon the cold gray stones in the sea and exclaims: "I would that my tongue could utter the thoughts that arise in me." For Jesus the great word for the mind and the spirit was *watch*. "Be alert. Expect surprises. Out of darkness shall come light." Our watchfulness should be a set of the soul; an undertone of ex-

pectancy. Beyond the gray hills and dim mists of our common ventures there may be scenes which will flash with eternal meanings.

3. An appreciation of truth as a divine bestowal and a respect for its vastness must characterize the inquiring mind. Then truth must be pressed into character and provide such a unity in the spiritual and intellectual life of man that he can realize the harmonious expansion of all his powers. The intellect never works alone for the discovery of truth; we bring the whole man into the quest, and the truth which the mind discovers becomes the possession of the affections and the will. It is the whole man that is freed. Thus sound understanding and a great heart go together. We do not pay for the expansion of the mind with the contraction of the heart. The truth we apprehend will push back the frontiers of life and expand the horizons of human sympathy. Truth and action are thus wedded together, even as we are social beings tied together in nature and destiny—"for better, for worse, for richer, for poorer, in sickness and in health, till death do us part." If we try to insulate ourselves in today's world by withdrawal, we shall more than deserve the charge of John Dewey: "While saints are engaged in introspection, burly sinners rule the world." One of our divinity students recently received a letter from his former room-mate in Princeton, who is today in Europe working with displaced persons. He writes in startled eloquence of his discovery of appalling conditions which mean that to take Christ seriously and to follow the light of truth may easily sweep an individual into an entirely new course of life. Listen to part of the letter:

These people are displaced from more than their homes—their whole view of man and life are distorted; their ideas about morality and survival are a little above a minimum existential level. Like a wilderness frontier we wait here mutely expecting the Communists to strike at any time—people talk in terms of next week, next month . . . but ever on the expectancy. I try to give these people the hope of the cross, but it is nigh on to impossible to speak of giving Christ to one who has received only hell. If they read the Bible at all, it is Lamentations, Job, or Revelation to which they turn. Suffering and escapism are their past, present, and future.

One cannot read this without being reminded that truth carries with it the awesome responsibility to walk in its light and to go where it leads, and this can be gravely disquieting. Its ageless symbol is the cross and its gaunt form twisted into a great question mark against the darkened sky. Yet that gallows is lifted high upon the steeples of our churches, and the truth it symbolizes hovers over our distraught world like the ghost of a troubled conscience.

We have chosen the ministry because we believe that, under God, it is the work which will give our inner self the clearest and most forceful expression. Then surely we shall not be so audacious and short-sighted as to conceive of our days of preparation as nothing more than the conventional homage which we *must* pay to the intellectual life of the world. Nor will we engage in three years of camouflage, going through the motions of a deadening familiarity with the sublime, engaging in our mental quests as though we were conducting post-mortems and autopsies. Into our way of life there come the strains of the "still sad music of humanity," and in silent and wondering reverence we must seek the Light that saves us and the Truth that sets us free. We must confront "the pestilence that walketh in darkness and the destruction that wasteth at noonday," but knowing that God alone is permanently interesting and that His truth endureth forever, we shall make our adventures in a spirit like that of Rupert Brooke: "Now God be thanked who hath matched us with this hour."

Resignation of Dean Bosley

The public has already been apprised of the resignation of Dean Harold A. Bosley, which goes into effect at the close of this academic year. BULLETIN readers, however, will doubtless be interested in reading Dean Bosley's letter of resignation to President Edens. We are also publishing a message from the Dean to the Friends of the Divinity School which will be of equal, or even greater, interest.

The Editors

President A. Hollis Edens
Duke University
Durham, North Carolina

Dear President Edens :

This constitutes my formal resignation as Dean of the Divinity School of Duke University in order to accept the call to the ministry of the First Methodist Church of Evanston, Illinois. If you desire it, I will be glad to continue in the deanship to the end of the year, or until you have secured someone for this position. I am certain the details of this matter can be worked out to the mutual satisfaction of all concerned.

As you know, this decision has been mine to make for nearly three months now. I deeply appreciate the large amount of time and unfailing consideration you have given it and want to assure you that the decision to leave Duke has not been an easy one for me to reach. Even so, the choice to go seemed and seems a wise one. As I have studied the unfolding pattern of responsibilities in the deanship, if our Divinity School is to continue its growth toward adequacy, I have come to the conclusion that I could be more useful in the pulpit of the church than in the deanship. The entire bent of my ministry points toward acceptance of a preaching ministry like the one which awaits in Evanston, and I feel I must go.

Sincerely yours,

HAROLD A. BOSLEY
Dean

HAB :ndw

To the Friends of the Divinity School

The past three months have been among the most difficult in my life because of the problem posed by the invitation to come to First Church, Evanston, Illinois. Many of you will know the church either through its own reputation or as the place where, for thirty years, Ernest Fremont Tittle preached with such power. My own keen interest in the preaching ministry of the church gave the invitation a most compelling power in our thinking as we finally moved toward accepting it. The President in accepting my resignation asked that I stay at my post throughout the remainder of the year and I have agreed to do so.

I want to share this personal word with our many friends in the Carolinas and among other Alumni. I was a stranger and you took me into your common life as friend and colleague. I thank God that the structure of our church is such as to permit me to anticipate many opportunities to return to this area in one capacity or another.

Duke University is destined to become one of the greatest educational centers in the world. Under the able leadership of Dr. A. Hollis Edens and Dr. Paul M. Gross, she will pass rapidly toward this distinction. There is no school in America I would rather be associated with than Duke—nor do I know of a Divinity School that has a brighter future than our own. Our faculty, already strong with distinctive teachers, will add to their number and their combined ability. It both is now and will increasingly become a more distinguished center of religious thought and training.

I bespeak for the Divinity School an immediate and sincere concern on the part of the churches. I hope you both have the will to do it, and will set up ways and means of rendering significant financial support to the program here. The idea that there is "plenty of money at Duke" has been a myth for a good many years now—and a dangerous one at that. Church people should be the first to recognize this and seek to help the Divinity School in its program of necessary expansion toward adequacy.

Every time in the future when I look at the map of North Carolina, I will see the lights of friendship go on in homes, schools, churches and communities from one end of the state to the other and I will thank God with all my heart for the three years we have been privileged to serve here.

Gratefully yours,
HAROLD A. BOSLEY.

HAB :ndw

The 1950 Convocation

Plans are definitely shaping up for the 1950 session of the Christian Convocation which will be held again this year immediately following the Duke University Commencement. The program will begin at eleven o'clock, Tuesday, June 6, and continue until noon, Friday, June 9. The first session will be addressed by some outstanding Christian layman.

Tuesday afternoon, class sessions will be held. At the evening hour, a sermon will be preached in the Chapel. On subsequent days there will be held morning devotionals in the Chapel, followed by class periods, a general lecture and forum, more class periods and lunch. The afternoons will be given over to forums, work shops, exercise, play and other interesting and useful activities. The story hour which has proved to be such an enjoyable feature for the past two years will be continued. Carillon recitals are to be given. Wednesday and Thursday evenings, preaching services will be continued in the Chapel.

The main lecturer and preacher for the coming Convocation will be Dr. Ralph Sockman, Pastor of Christ's Methodist Church, New York City. This alone will assure a Convocation of interest, inspiration and helpfulness.

Several instructors and courses of instruction have already been arranged. Among these are Christianity, Communism, and the non-Christian Faiths, by Dr. Eddy Asirvatham; Some Phases and Problems of Preaching, Professor J. T. Cleland; Parish Problems, Dr. Arthur Hewitt; The Vacation Church School, Mrs. W. R. Reed; and Evangelism in the Rural Church, Dr. A. J. Walton. Other courses may be planned.

It is expected that a much larger group will be in attendance this year. Bulletin readers are advised to mark the dates on their calendars and make plans to be present at all sessions.

With the Faculty

Dr. Waldo Beach was recently appointed a member of the Commissions on the Church in Economic Life of the Federal Council of Churches of Christ in America. This Commission is launching a three-year survey study of the relationship of Christian ethical principles to contemporary American economic theory and practice. Mr. Beach's speaking engagements included preaching at Sweet Briar College and Hollins College in Virginia on Sunday, November 13th; at Duke University Chapel on Thanksgiving Day; and participation in the Religious Emphasis Week Program at the University of North Carolina early in December.

Dean Harold A. Bosley has had the following preaching engagements: First Unitarian Church, Germantown, Pennsylvania; Sunday Evening Club, Chicago, Illinois; Swan Quarter Circuit, Swan Quarter, North Carolina. He delivered the Saturday morning address at the National Methodist Student Conference, Urbana, Illinois, on December 31. The subject was "Practical Techniques for the Christian Use of Power." Dr. Bosley attended the meeting of the Deans of the Theological Schools of the Methodist Church at Philadelphia, November 28th. This meeting terminated his year's tenure of office as President of the Association, and Dean Clarence Tucker Craig of Drew Theological Seminary succeeds him in this office. A review by Dean Bosley of Karl Barth's book *DOGMATICS IN OUTLINE* appeared in the *Christian Century* in December. Liberals may appreciate it but Barthians and neo-orthodox theologians are guaranteed not to like it!

The entire Bosley family was present at the Consecration Service of the Sidney Stanton Bosley Memorial Chapel in Mount Vernon Place Methodist Church in Baltimore, Maryland, on December 11th. Not only was the Chapel consecrated upon this occasion, but as the final movement in the Service of Consecration Bishop Hughes, assisted by Bishop Flint, baptized Diane and David Bosley. The Reverend George B. Ehlhardt was representative of the University and Mr. Robert Grumbine was representative of the Student Body of the Divinity School upon this occasion.

Dr. Bosley's book, *A FIRM FAITH FOR TODAY*, due to be published by Harper's in February, has been selected by the Pulpit Book Club as the February book-of-the-month.

Professor James T. Cleland, in addition to his duties in the University Chapel, addressed several organizations on the Campus:

Nursing School, Forestry Dames, East Campus Chest Drive, Westminster Fellowship. He preached at Vassar College, Millbrook School, Bennett Junior College, Dunn Presbyterian Church, and the Riverside Church of New York City, in November. In December he was guest preacher in the Germantown Unitarian Church, and addressed the Twenty-Five Year Club of the Erwin Mills at Cooleemee, N. C. During January he preached at Harvard University and Tabor Academy, delivered three lectures on Preaching at the Presbyterian Synod Meeting in Columbia, S. C., and five lectures on the Parables at Kannapolis, N. C.

In October, Dr. Russell L. Dicks conducted a Spiritual Life Retreat at Leaksville upon the general subject of Religion and Health. This is one of the first of its kind to be held in a local church. Two other similar weeks are scheduled in local churches during the spring term; one in Michigan, and one in Texas. In November, Dr. Dicks taught in the Pastors' School in Lake Alfred, Florida; he also conducted a one day institute for ministers under the auspices of the Flower General Hospital of Toledo in cooperation with the Methodist Board of Hospitals and Homes. Early in December he conducted a similar institute at Roanoke, Virginia, under the auspices of the Roanoke Ministers' Conference. He was one of the leaders at the "Shepherds Retreat" in Richmond, Virginia, which was sponsored by the First Baptist Church. Recently Dr. Dicks went to St. Louis for two days under the auspices of the St. Louis Federation of Churches, and spent also two days in Jefferson City, Missouri, for the Missouri State Council of Churches. He has been appointed to the editorial board of the new journal in pastoral care which will soon begin publication under the title of "Pastoral Psychology."

The Reverend George B. Ehlhardt has been serving as foreign student adviser for the University and during November attended three meetings of the Foreign Student Advisory Council in New York. On December 11 he represented Duke University and the faculty of Duke Divinity School at the Consecration of the Sidney Stanton Bosley Memorial Chapel in the Mount Vernon Place Methodist Church of Baltimore, Maryland. The following week he attended the annual meeting of the Friends of the World Council of Churches in New York. During the Christmas holidays he attended the annual meeting of the Society of Biblical Literature and Exegesis and also represented the Divinity School at the annual meeting of the American Association of Schools of Religious Education, both of which were held in Cincinnati, Ohio.

Professor H. E. Myers attended the sessions of the North Carolina Conference, November 2-6, serving as Chairman of the Board of Ministerial Training and Qualifications. Conference Sunday,

November 6, he preached at Hayes Barton Methodist Church in Raleigh. He attended the sessions of the National Association of Biblical Instructors, the Society of Biblical Literature and Exegesis, and the Corporation meeting of the American Schools of Oriental Research at Hebrew Union College, Cincinnati, Ohio, December 27-30.

During the Christmas holidays, Professor Ray Petry read final proofs for his forthcoming book, *PREACHING IN THE GREAT TRADITION: NEGLECTED CHAPTERS IN THE HISTORY OF PREACHING*. This work is scheduled for publication by the Westminster Press on April 24.

In the course of the recent holidays, Dr. Petry was in attendance upon meetings of Learned Societies in Boston, Massachusetts. As a member of the Editorial Board and of the Council of the American Society of Church History, he participated in policy-forming sessions of those groups, and attended the general program sessions of the Society. He likewise attended the joint dinner meeting of the Mediaeval Academy of America and the American Historical Association, held at the Algonquin Club. Professor Petry also attended the joint meeting of the American Society of Church History and the American Historical Association held at the Old South Meeting House, as well as the dinner meeting of the American Historical Association at the Hotel Statler.

Professor John J. Rudin, II, preached at Long Memorial Methodist Church, Roxboro, October 16 and December 4, and at Jonesboro Heights Methodist Church, Sanford, on January 1.

At the recent annual convention of the Speech Association of America, Professor Rudin was appointed a member of the Study Committee on Problems in Theological Seminaries. It is the function of this committee to work for the advancement of Speech Education in Seminaries, and to encourage research which will improve the quality of the teaching of Speech and Preaching.

On November 15-17, Professor H. Shelton Smith delivered a series of three lectures before the annual session of the North Carolina and Virginia Congregational Christian Conference meeting at Ingram, Virginia. On Sunday night, November 20, he spoke before the Wesley Foundation, Chapel Hill. He gave one sermon and an address at the Religious Emphasis Week, University of North Carolina, held at Chapel Hill, December 6-9. On December 10, he was in New York attending a meeting of the Executive Committee of The Association of American Theological Schools.

Professor Smith has recently been appointed by President Edens to the re-constituted Research Council of Duke University.

Professor H. E. Spence spent the greater part of the holiday period in New York City, observing Christmas programs, visiting the Publishing House in search of new information on audio-visual education, and otherwise enjoying the holidays. He reports a most unusual experience in not being allowed to take a tub-bath in his hotel, or secure a glass of water at a restaurant without specifically asking for it.

He had the interesting experience of being a member of the party which went to the docks to wish his close friend and former student, Ambassador George V. Allen, bon voyage, as he sailed for Europe on the steamship America to take up his new duties as Ambassador to Yugoslavia.

Dr. Spence had the privilege of making the address of response at the session of the North Carolina Conference which recently met in Sanford where he was once pastor. It was during his ministry in Sanford that the beautiful Steele Street Church in which the Conference was held was erected.

Professor W. F. Stinespring, during the Christmas holidays, served as a discussion group leader at the Second Triennial Conference of the Interseminary Movement at Augustana College and Seminary, Rock Island, Illinois.

Professor A. J. Walton engaged in the following meetings in November and December:

The North Carolina Annual Conference, November 4, representing the Duke Endowment Aid to Rural Churches;

The Bluefield, West Virginia, City Wide Training School, November 6-11, where he taught Protestant Beliefs;

The Methodist National Conference on Christian Education, Grand Rapids, Michigan, November 16-22, where he served as Vice-President and member of Executive Committee; directed one of the nineteen study groups, and was elected president of the Conference for the next two-year term.

Professor Walton addressed the Presbyterian Women's Organization of Durham on two occasions on the theme "Christian Ethics and Our Daily Life."

He also met with the Durham District Evangelistic Committee to make initial plans for district wide Evangelistic campaign for April 16-30, 1950. Professor Walton will serve as director of the campaign.

Dr. W. F. Young attended a meeting of the Society for Theological Discussion in November. An article by Dr. Young, "Jesus the Prophet: A Re-examination," appeared in the December issue of the *Journal of Biblical Literature*.

With the Students

ROBERT GRUMBINE

For the first time in unnumbered seasons, the Divinity School touch football team completed its season at the top of its division in the intramural athletic program, thus winning one of the much-coveted trophy cups which will be placed in a conspicuous spot in the Social Room, once it has been awarded. In the current basketball league, "A" team has emerged undefeated from the first round—and the basketeers, under the able leadership of junior student Carl Glasow, are shooting for a second trophy. "B" team has faced some tough opposition but is still in there fighting hard. So much for athletics.

The Social Committee has sponsored several notable affairs in past months—a square dance in November at the Lions Club hut on Guess Road under the expert calling of Bob Fakkema, a pre-divinity student; the traditional Christmas social on Thursday, December 15, in Union ballroom, followed by the very meaningful and beautiful Candlelight Service in York Chapel, conducted by Dr. Beach, with music by the Divinity School Choir and the Madrigal Singers; and the "after-the holidays" party in early January. Jackie and Reggie Potts, Jack Winegeart, and Vernon Ramsey, as well as several other students, were directly responsible for the success of these activities.

As anticipated, the two-week Christmas holiday season proved fateful and fatal to the love potion-pointed arrows of Dan Cupid. Although the rolling-pin average was less than one half of last year's voluminous business, when the vacation ended there were the following fatalities: married, one—Joe Moore of Mill Hall, Pa.; at the diamond stage, two—Dave Charlton of Goldsboro (and incidentally, keeper of the student body coffers—hmmm), and Rick Commander of Jacksonville, Florida. New babies might well be listed in this paragraph: Robbin, son of Mr. and Mrs. Kenneth R. Moore of Charlotte.

Having read several previous issues of this column in past BULLETINS, this writer could not help but notice the tendency to stereotype and categorize all news (including that reported by himself) as social, athletic, chapel, assembly, etc. This trend though not particularly harmful, is far from creative; so, in order to introduce some deviations from this pattern, we will pursue new facets of thought, lead where they may.

Last week, while discussing the divergent theological positions of

our own faculty members, senior Cal Knight said something which started my mind turning in a conniving direction. Said he, "How would you like to see Henry Nelson Wieman's book, *The Source of Human Good*, reviewed by Dr. Cushman, and Emil Brunner's *The Mediator* reviewed by Dr. Bosley?" "The reviews would be quite interesting," was my reply. And then as I thought further along these lines, I couldn't help but imagining the possibilities of a debate between those two worthies, our dean and our professor of theology, on some such question as this: "Resolved: Faith is the essence of Christianity," or "Resolved: Theology is an empirical science." We would have to place an S. R. O. sign on the door of the hall where it was being held but—wouldn't it be interesting?

Approaching the end of January, we can say with Thomas Paine, "These are the times that try men's souls"—to wit, examinations!

Special Faculty Publication

My Faith Looks Up. Russell L. Dicks. Westminster. 1949. 96 pp.
\$1.50.

Back in 1936 I lectured to a teachers' club in Massachusetts on "Robert Burns" and in return was presented with a volume *The Art of Ministering to the Sick*. That was the first time I heard of Russell L. Dicks, and I was deeply impressed with his efforts to interpret and cultivate the partnership of the doctor and the minister. Since then he has written a round dozen volumes on pastoral art and counseling, and has joined our Divinity School Faculty. Here is his latest volume, the first in a new series *The Westminster Pastoral Aid Books*, "aimed at helping people to solve problems" (9), Dr. Dicks being the General Editor. This particular book is "aimed at the general problem of emotional tension" (9). It is not written for doctors or ministers or divinity students, but for the general public. It is dependent on the traditional insights and resources of the Christian faith—the Gospel, prayer, belief in immortality (11)—but it is written with the specific problems of Twentieth Century America in mind—emotional tension despite more basic material security and boredom in the handling of increased leisure (10).

The little book is divided into five sections, Awe and Adoration, Faith and Forgiveness, Rest and Reassurance, Courage and Confidence, Prayer and Praise. Personally I cannot accept the reasons Dr. Dicks offers for such a division nor for the titles (12). Would it not have been more helpful to have reduced the number of divisions to four such as: Apprehension and Adoration; Failure and Forgiveness; Fear and Reassurance; Loneliness and Confidence? (I shall deal with section five later). Then the diagnosis and the remedy would have been obvious immediately to the lay reader.

Within each section there is some sensitive, beautiful and soul-calming writing. The extended interpretation of the Lord's Prayer (17-20) is filled with sound commentary; the paraphrase of the Prodigal Son (35-43) is a powerful piece of writing, excellent for reading aloud. "Man of Galilee" (39-43) appealed to me more than anything else in the book except for the lovely piece on quietness—"A Quality of the Spirit" (49-51). I disagree with Dr. Dicks on "The Perfect World" (67-70); the one he damns so cheerfully looks good to me, but that is because I believe with Genesis that work is a curse and struggle a punishment for sin! However, I am with him again on "Suffering Teaches Us" (70-71), "The Lord Is My Light" (71-75) and the paraphrase of Psalm 23—"Song of Contentment" (75-81). There is both prose poetry and gentle healing here which bring quietness and confidence, as God and nature and man are intertwined and recognized as interdependent.

In these sections two other facts were of great interest to me. The

first was his detailed descriptions of "The Art of Physical Relaxation" (52-56) which reminded me of the "worship exercises" which Dr. Hornell Hart conducted one year at the Northfield League Conference. The other was the acute observation of nature—the poet's eye—which Dr. Dicks reveals in "The Art of Mental Relaxation" (57-59).

The fifth section is the least successful. The central thought is not always clear in each of the fifteen prayers, and there is no order to their arrangement. He did not follow the plan which he had used in the previous sections, nor did he accept the more traditional order—adoration, confession, thanksgiving, intercession, supplication, dedication.

This is a helpful book, what we call in Scotland a "bonny" book, in motive, format, and result. I think it will do what it was written to do: "speak for the pastor, and work for him when he is not with you." (9.)

JAMES T. CLELAND.

Other Book Reviews

The Theology of the Old Testament. Otto J. Baab. New York and Nashville: Abingdon-Cokesbury Press, 1949. 287 pp. \$3.50.

In 1943, James D. Smart published in *The Journal of Religion* a longish article in two parts entitled "The Death and Rebirth of Old Testament Theology." The idea was something like this: During the nineteenth century it was common practice for Old Testament scholars (especially in Germany) to publish books entitled *Old Testament Theology* or *Theology of the Old Testament*. These books were usually translated into English, but nothing of the sort was written in English until A. B. Davidson's *Theology of the Old Testament* appeared posthumously from Scotland in 1904.

All of these works followed a topical method and were arranged according to a more or less standardized outline of Theology, Anthropology, and Soteriology. There was always considerable attention given to Sin, and usually an excursus on Eschatology was added. After Davidson nothing of this sort appeared in English or German until 1933. What had happened?

The answer is to be found in the word "historicism," a term now in bad repute with many theologians. Instead of Old Testament Theologies, there had begun to appear in the latter part of the nineteenth century books entitled *Religion of Israel* or *Old Testament Religion*, attempting to tell the story of the development of religion in the Old Testament by a chronological rather than a topical outline. The older Theologies were accused of being "subjective" and out of line with modern scientific thinking. Their authors were said to have been guilty of reading their own ideas back into the Old Testament, or of making Moses talk like a Lutheran, as someone put it. What was needed was to get at the "facts"

in their "historical context." This view was so appealing as to "kill" the old-fashioned Theologies.

But alas! came World War I and the brave new scientific world suffered delay in coming to the Continent of Europe. Already by 1921 there were stirrings among German Old Testament scholars, searching, along with their fellow men, for religious values that might bring salvation to men and the world. It was said that historians of Israelite religion were mere antiquarians or that they treated the Old Testament as though they were medical students dissecting a cadaver. These moods were reflected in Britain and America. Perhaps the final straw was the publications in 1930 of Oesterley and Robinson's *Hebrew Religion*, in which, according to Smart, "32 pages suffice to describe the importance of the prophets . . . , while 192 pages are required for the exposition of pagan elements."

So, in 1933 appeared E. Sellin's *Theologie des Alten Testaments* and from 1933 to 1939 W. Eichrodt's work by the same name in three volumes; also in 1936 a work under the same title by L. Köhler. Not only did these books return to an old title, but they used the topical method and in some cases the three-fold outline, Theology, Anthropology, and Soteriology. However, the scientific age has had its effect: the newer authors accept Biblical criticism and avoid much of the old subjectivism while striving to show religious values in the Old Testament relevant to our present age and not just intriguing relics of a dead past.

It is within this framework that the work under review finds its place. Professor Baab is assisting in the "rebirth" of Old Testament theology. He is probably the first American to attempt a work bearing this title. He has followed rather closely the traditional outline with topics such as God, Man, Sin, Salvation, Kingdom of God, Death, Problem of Evil. It remains to be seen to what extent he has poured new wine into old bottles. Being in one sense a pioneer, he cannot be expected to have said the last word on the subject. On the other hand, he is still too much under the influence of the older German method to bring forth a highly original work. Yet all who are interested in the subject must read this book; it is an essential foundation for other studies that will follow.

There is one rather startling technical error. James D. Smart, mentioned at the beginning of this review, is mentioned only once (p. 15, n. 3), and then his name is given as W. A. Smart. Both of these men are most estimable gentlemen, but they are definitely very different persons. The error is repeated in the index. "Artefact" stands for *artifact* on p. 17. The very meager bibliography suffers especially from lack of periodical literature and the older German works.

W. F. STINESPRING.

How Came Our Faith. W. A. L. Elmslie. Charles Scribner's Sons. 1949. 417 pp. \$3.25.

In his preface the author states the purpose of his book: "Its claim is that in the course of Hebrew history beliefs were attained—attained in

an extraordinary way—that are in essence eternally valid, that speak to the heart of our manifold anxieties and fundamentally concern right understanding of the Christian Faith and its presentation in the modern world.” True to his purpose he then turns to the study of the origin of the “beliefs.” He divides his book into three major sections. The first, *The Old Testament Today*, opens with a consideration of the relevance of the life of ancient Israel for modern life. This is followed by a summary of the major contribution of modern research to the study of the Old Testament. It concludes with a treatment of the Old Testament as literature and as Sacred Scripture. Section two deals with the Religion of the Hebrews. In it the author endeavors to portray the momentous events leading up to and including the settlement of the Hebrews in Palestine. The third section consists of a series of biographical sketches of the principal figures in the prophetic stream. In each case an effort is made to evaluate the particular prophet’s contribution to the growth of the faith.

This is another of the many books dealing with the historical development of the religion of Israel. The principal criticism the reviewer has to offer is the unfortunate failure of the author to utilize a considerable body of recent archeological discoveries in his reconstruction of history. He is largely dependent upon older authorities. The chief virtue of the book is the amazing way in which it summons the past to life once more. The reader may disagree with certain aspects of the author’s recreation of the lives of such men as Elijah, Amos, Isaiah; he cannot help being deeply stirred by the realistic portrayal of persons and events. He feels himself a part of every action.

It is unfortunate that the author in his treatment of the religion of Israel excluded most of the post-exilic literature including the Wisdom Literature. This is particularly surprising in view of the author’s statement: “The course of Jewish religion subsequent to the great Prophets is no more of secondary importance for perceiving what is, and what is not, ‘religion pure and undefiled’ than is Christian history as sequel to the Gospel.” He does not justify this observation by utilizing the biblical materials covering this period. The intertestamental period is completely ignored.

Having said this, the reviewer does not hesitate to recommend the book. It was written by a man of faith whose love and appreciation of the Old Testament and Israel’s faith is evident on every page. Repeatedly his keen insights shed new light on shadowy scenes. His own warmth brings the warmth of life to days and events long since grown cold to the hearts and minds of many.

FRANKLIN W. YOUNG.

The Meaning of Christ for Paul. Elias Andrews. Abingdon-Cokesbury, 1949. 266 pp. \$3.00.

If any reader is interested in Paul and is looking for a book to study rather than to skim over, then here is a satisfactory, developed and documented analysis and synthesis of the Pauline Christology. It is a sane

estimate; it has a good knowledge of recent interpretations by many scholars; it appends a valuable bibliography.

The author presents and reiterates his thesis so that there is no mistaking it; Paul's theology and Christology are rooted and grounded in his personal religious experience and cannot be understood apart from that experience. Jesus the Christ is not only central for Paul, he is practically everything for him. That is laid out and dinned home in the first chapter and recalled at regular intervals throughout the book. Paul was "a Christ-intoxicated man" (23).

There follow three sections developing the Pauline Christology. Part I is a study of "The Relation of Christ to Mankind" (7 chapters). "The Historic Person of Jesus" is a great chapter on Paul's knowledge of the historic Jesus and his confident belief in the genuine humanity of his Lord. Then the soteriology of Christ is discussed in relation to sin, law, and the powers of darkness. Next the mysticism of the Apostle, the concept of the new creation, and the Church as the "Body of Christ" are discussed. There is good stuff in these chapters, and an awareness of the interesting work that has been done by scholars in the field of eschatological apocalypticism.

Part II is concerned with "The Relation of Christ to God." Here Andrews ploughs into the real problems of Christology—the Divinity of Christ, his Lordship and his pre-existence. There are long and valuable discussions here of such key passages as Phil. 2:5-11 and Col. 1:15-20. Chapter XII is a moving statement of the eternal value of Christ for God and for us. I wish I could write a chapter like that.

Part III deals with "The Origins of Pauline Christology" in the Mystery Religions, Stoicism, Judaism (Palestinian and Hellenistic), but for Andrews they are not of any real significance. There follow chapters on Paul's debt to primitive Christology, his agreement with Jesus, and, in conclusion, an appreciation of his value as a Christologist for the centuries that followed him. This is a good introduction to the environmental influences on Paul, but it is too brief a study to be in any way definitive. However, it serves the author's purpose in upholding his thesis and in showing that Paul and Jesus were of like mind.

There are quite a few difficulties that are not resolved for me. I am not clear on the significance of the Crucifixion in its relation to the Resurrection (15-16, 44, 48-50). If Jesus Christ left his enemy dead on the field why doth sin yet abound (38)? If Paul believed that men must be saved in order that they might keep the Law why did he collide with the Judaisers (61)? Isn't it true that Jesus defeated Flesh in his lifetime rather than by his Resurrection (75)? There seems to be a confusion of Hellenism and Hellenistic Judaism on 201 and it is hard to reconcile the "long before Paul" (211) with the "seven years . . . perhaps even earlier" (231). The "development theory" of Pauline theology is both rejected and accepted (242-245). I would enjoy talking these points over with Professor Andrews; I hope they are not difficulties merely because I misread what he wrote.

I commend this as a sound, careful and interesting piece of work, and Dr. Young agrees, for he is using it in his New Testament courses.

JAMES T. CLELAND.

Contemporary Thinking about Paul: An Anthology, compiled by Thomas S. Kepler. Abingdon-Cokesbury, 1950. 442 pp. \$4.00.

This is the best \$4.00 worth of Pauline studies that I have ever set eyes on, and a bargain at that price. If you are still interested in Paul or feel you ought to be, then buy this book. It is not written for the casual reader so pass it by if that is your learned status. But if you want to know what some good scholars think on most aspects of the Pauline influence on Christianity then here is your next purchase.

What was Kepler's reason for compiling this anthology? "Paul is one of the most intriguing characters in Christian history—yes; in world history—and we of the twentieth century can learn much from him that will guide us to our high Christian destination." (7). What was his norm of selection? ". . . I am sharing many selections which helped me in my religious quest, and I hope they will be of equal benefit to others." (10). What does he want the book to do? "It is my hope that introduction to these writers through the reading of these selections will lead many to seek fuller acquaintance with them in their complete books, and further that the rewards of such intellectual friendship will stimulate readers to seek an even wider circle of noteworthy modern thinkers about Paul." (11).

The anthology is divided into five parts dealing with Paul's religious environment, the biographical data, the epistles, the theology and some modern evaluations. Moffatt and Goodspeed, Schweitzer and Barth, Branscomb and E. F. Scott, Knox—John and Wilfred L., Dibelius and George Foote Moore are some of those rounded up to contribute. There are fifty-five co-operators in all.

Conflicting viewpoints are found side by side, e.g., the two sections on Pauline chronology; critical problems are acknowledged and faced, e.g., the authorship of Ephesians; the place of apocalyptic thought is recognized—though, maybe not enough is made of this.

In the Appendix is a sound Bibliography so that those of us who are impelled to further study in any phase of Paul's life and thought may find guidance. There are also interesting thumb-nail sketches of the contributors. I would not be surprised if this volume were used as the required text in the Summer School course on "The Religious Ethic of St. Paul."

JAMES T. CLELAND.

The Christian Faith and Secularism. Edited by J. Richard Spann. Abingdon-Cokesbury, 1948. 296 pp. \$2.50.

As symposium volumes go, this one is better than average. A wide range of speakers contributing to the 1947 Evanston Conference Lectures have edited their talks for publication. The point of departure is an introductory essay by Leroy Loemker, defining succinctly and per-

ceptively the nature of secularism. Then the volume ranges through diagnostic analyses of secularism in all of the facets of contemporary life: motion pictures, higher education, politics, diplomacy, contemporary literature, et cetera. Christianity's witness in a secular world is the common theme of the concluding section of the symposium.

In a book of three hundred pages, twenty-two contributors are not given much room for each of their separate essays. A few of the pieces are quite too slight and discursive to help much. Most of them succeed remarkably well in compact incisiveness. The essays by Loemker, by George Shuster on "Secularism in the Church," by Carl Miller on "Science as a Source of Secularism," and by Gerald Kennedy on "The Spiritual View of Secular Affairs" are especially probing. This last treatise confronts the problem which is implicit in all of the prescriptive sections of the book: the perennial problem of the church in its approach to the world. There is a tussle of points of view between those latitudinarian Christians who would approach secular culture receptively and sympathetically, seeking out its residual merits, to redeem and transform secular life, versus the sharper renunciatory approach which would repudiate secularism, root and branch, in the interests of a Christian culture "against" the world. It is to the good that most of the writers in this book are inclined to the first of these tactics. It is to the good also that so many of the contributors are not professional churchmen, but Christian laymen, among them professors of physics, law, and economics. That they can write with such a degree of Christian perspective on their own fields, as well as with such precise information about their own discipline, is indeed an encouraging sign.

WALDO BEACH.

Story of American Protestantism. Andrew Landale Drummond. Edinburgh and London, 1940. 418 pp. 30/-net.

This is American Protestantism as seen by a Scotsman, but one who holds a degree from Hartford Theological Seminary. The style is vitalistic, and the text is as readable as good fiction. Though based almost altogether on secondary sources, Dr. Drummond has certainly been judicious in his selections.

One hundred and eleven pages are devoted to the colonial foundations of the churches, but only twenty-six each are given to the Middle and the Southern colonies. This seems somewhat out of balance. The Puritans get several strictures, some of which seem a bit extreme. For example, "The founders of the Bay Colony outdid Laud in their utter lack of tolerance" (66). Again, this Colony "was a 'totalitarian state' on Old Testament lines for about sixty years" (93). I doubt that the facts will sustain these criticisms. Incidentally, Virginia Anglicans also enacted stringent laws against dissenters, but nothing is said about them.

Unfortunately, Dr. Drummond continues the traditional view, now exploded by Professor Perry Miller, that the Separatists of Plymouth and the Puritans of the Bay were widely divergent in their views on church polity, and that Plymouth's Doctor Fuller was instrumental in

winning the Bay to Separatist notions. Any careful reading of Endecott's correspondence with Governor Bradford or of John Cotton's *The Way of the Congregational Churches Cleared* (1648) would correct this mistaken notion.

In view of the large influence of the Great Awakening in the rise of the Presbyterians, Methodists, and Baptists, it is surprising that Dr. Drummond limited his total account of that Revival to just nineteen and a half pages. This is far too skimpy. Furthermore, the Virginia phase of the Awakening gets a mere passing remark, despite the fact that it was in the South that the Awakening made its greatest impact on the masses. Apparently Dr. Drummond does not realize the strategic importance of the Great Awakening in the making of what is sometimes called "popular" evangelical Protestantism. Anyhow, to brush off an influential leader of the Awakening like Gilbert Tennent with the epithet "hot gospeller" (118) is certainly unperceptive.

Dr. Drummond is to be commended for his vivid story of the influence of the western frontier in the shaping of American Protestantism. His analysis of the important differences between frontier religion in the South and in the North is, on the whole, correct. Apparently, however, he thinks the South is still completely buried beneath a suffocating blanket of Fundamentalism. To be sure, there is plenty of that deplorable "ism" around, but there are also a few lengthening streaks of light.

The story closes with a short chapter of eleven pages on the ecumenical trends in the American churches. While suggestive and generally accurate as far as it goes, it is too sketchy to do justice to the numerous developments that have occurred in America, especially since 1908.

Despite these limitations, Dr. Drummond's book is decidedly worth reading. His relatively objective perspective is a good corrective for those of us who live under the spell of our own moral and religious importance.

H. SHELTON SMITH.

The Ministry. J. Richard Spann, Editor. Abingdon-Cokesbury. 1949. 208 pp. \$2.00.

This volume, based on the twenty-ninth Symposium of the Annual Conference on Ministerial Training of the Methodist Church, is the latest in the series which included, among others, *Making the Gospel Effective*, and *Methodism*. The foreword promises that this volume will "bring renewed inspiration and help to every earnest pastor and other interpreter of Christ to people. It will be indispensable for all young people who are seriously considering full-time Christian work." To accomplish this purpose, seventeen leaders of American Protestantism discuss the ministry under three heads.

Part I deals with "The Minister's Prerequisites." Paul B. Kern, Henry Sloane Coffin, Murray H. Leiffer, Joseph R. Sizoo, and Russell Henry Stafford contribute chapters on his qualifications, his call, his background, his preparation and his supreme task.

In Part II, "The Minister's Work," Ralph W. Sockman treats the ministry of preaching; Oscar T. Olson, his function as priest and comforter; Otis R. Rice, the ministry of counseling; Harold F. Carr, his ministry of religious education; Weldon F. Crossland, his administrative leadership; A. Frank Smith, his direction of public relations.

In time-honored Protestant fashion, Part III views "The Minister's Personal Life" as the indispensable prerequisite to success in his public ministries. Chapters entitled "His Health," by Seward Hiltner; "His Ethics," by Nolan B. Harmon; "His Temptations," by Fred P. Corson; "His Study," by D. Elton Trueblood; "His Home," by Edward and Anna Laura Gebbard; and "His Higher Compensations," by Raimundo de Ovies, are honest, concrete, and helpful.

Every chapter of this book contains much that is true, less that is new. Each writer views *The Ministry* through the stereotypes of his own profession. Thus the section on "The Minister's Prerequisites" is heavily theological in its viewpoint. The chapter, "His Background," by Dr. Leiffer, a sociologist, is an exception. It provides concrete data gathered in his numerous studies of the Methodist ministry. Likewise, the second part "The Minister's Work," presents the usual *topoi* found in such chapters. Within the limits of approximately nine pages each, the writers are unable to treat their subject as thoroughly as they doubtless could wish. The same is true of Part III, "The Minister's Personal Life." Health, Ethics, Temptations, Study, Home, and Higher Compensations receive summary treatments, each topic being more adequately presented in standard books in these fields.

The contribution of this book, however, does not lie in the individual chapters so much as in the total impression produced. Addressed to a reading audience composed of "preachers," its total message is significant, for by explicit declaration and implicit suggestion the theme emerges frequently; "the requirements of the Christian ministry today are more varied and exacting than they have ever been in the history of the Christian church." The thoughtful minister will find corroboration for his conviction that his ministry must be many-sided without becoming thin. Let us hope that the complacent "preacher" will discover here a broader and more Christian conception of his vocation than he now holds.

The qualities which enable this book to speak strongly to the experienced minister—use of the theological vernacular, conciseness and consequent generalities—will make it less useful to the second audience for whom it is planned: "young people who are seriously considering full-time Christian work." For such lay people, unacquainted with the stereotypes of the minister, it has the failings of short chapters written by experts; lack of concreteness, and frequent failure to begin at the point of their interests and awarenesses. A better, smaller, less expensive book for such young people is *The Minister's Job*, by Albert W. Palmer, published by Willett, Clark & Company, \$1.25.

Despite these limitations of its parts, the total impact of this book is wholesome and stimulating, for it constantly reiterates two factors so basic as to be frequently neglected. The Christian ministry is a voca-

tion, demanding the best efforts of the best men, and, at its best, it is a many-sided vocation, providing more than one means whereby the called man may serve his Master and mankind.

JOHN J. RUDIN, II.

To Fulfill This Ministry. William C. Martin. Abingdon-Cokesbury. 1949. 142 pp. \$1.75.

"This is a plain book about practical matters," writes Bishop Martin in the opening sentence of his preface, and goes ahead to explain that it is his intention "to bring into vital relationship certain elements of parish responsibility which are under special demand today."

The Bishop writes out of the conviction that "pastoral oversight of a local parish stands at the heart of the Christian ministry." It is a little surprising, although reassuring to have such words from a Bishop, but to know Bishop Martin is to love him and to be assured that such is his conviction.

This is a book of inspiration about the pastor and his work set against the background of firm Christian hope and devotion to Christ. It does not attempt to deal with the "how" of pastoral work, and we are grateful for that fact! Rich in illustrative material it cannot but send a minister to his task of the care of souls with renewed devotion, which was the intent of the writer. At one point the Bishop is critical of the seminaries for having failed to prepare men for the pastoral task, and then, with characteristic episcopal tact, he adds: "perhaps that is not the function of a seminary, for the medical school does not prepare men to practise medicine, as the young doctor is further required to take an internship." He fails to point out that the medical school maintains oversight of its graduate through this additional period of his training, either directly or through authorized organizational supervision. The Bishop got his teeth into something at this point but failed to give it its deserved rough treatment. But then I am prejudiced here for I think the seminaries have neglected their responsibilities at this point far too long.

RUSSELL L. DICKS.

Psychiatry for Everyman. J. A. C. Brown. Philosophical Library. 1947. 247 pp. \$3.00.

This is a book we have long needed and which should have had far wider recognition than it has received, although it was published in 1947. The only reason I can see for its failing to have its deserved recognition is inadequate promotion, for it is an excellent book.

Many introductions to psychiatry have been written, especially by American psychiatrists, but most of them fall short at one point or another, and most of them are quite expensive. One will be strong in a description of the psychoses, another the neuroses, another will be too technical, while another will be biased in one point of view but lack historic perspective. *Psychiatry for Everyman* has none of these shortcomings. It is, in my opinion, the best all round introductory book upon the subject that has been published.

The early chapters of the book deal with the development and history of both psychology and psychiatry. "Psychiatry is quite simply that aspect of healing which has as its aim the correction of abnormal behavior," the author writes in his preface. There are chapters upon "The Nervous System" and "The Body-Mind Problem," simply and understandably written. The minister needs the information these chapters contain lest he approach the subject of human behavior too easily. There are chapters upon the three major figures of modern psychiatry, Freud, Jung, and Adler, and a description of Psychosis, Psychopathic States, Neurosis, and Treatment.

The book is well indexed but one could wish for the use of sub-topics in the text itself for more ready reference purposes. However, this is not a serious oversight. Neither does the fact that the book is written by an Englishman make it less useful. The writer has succeeded in lifting up the universal themes of the subject and has made them comprehensible. We know nothing of the author; his degrees are M. B. and C. hB. He has written a calm and balanced book upon a subject that is characteristically out of balance. It is highly recommended to ministers as well as to other professional workers. I would also recommend it to laymen who have an interest in this field.

RUSSELL L. DICKS.

The Story of Methodism. By Halford E. Luccock and Paul Hutchinson, with two final chapters by Robert W. Goodloe. Illustrations by Harold Speakman. Abingdon-Cokesbury. 1949. 528 pp. \$4.00.

The marked virtues and obvious limitations of this work as first produced in 1926 are too well known to be recounted here. The lively insights and accelerated narrative of the original authors have added to them in this new edition the distinctive contributions of yet another collaborator. Dr. Goodloe, an ecclesiastical historian widely appreciated for his services to church and education, provides two lucidly written and well-balanced chapters: "The Unification of American Methodism" (XXVI), and "Methodism Since World War I" (XXVII). The pertinent data are analyzed and interpreted adequately within the somewhat sketchy contours imposed by the work as a whole. Controversial issues are candidly stated and evaluated without the extremes either of heatedness or lassitude. The impression conveyed by the book as a whole—in its format and illustrations as in its matter and treatment—is one befitting the telling of a story at once noble in its character and moving in its recital.

R. C. PETRY.

The Forming of an American Tradition: A Re-examination of Colonial Presbyterianism. By Leonard J. Trinterud. Westminster, 1949. 352 pp. \$6.50.

The traditional notion that colonial Presbyterianism was basically the child of Scotch and Scotch-Irish Presbyterianism is here irreparably demolished. Although this is one source of the American Presbyterian Church, there is a more important one, says the author, in English Puri-

tanism. Five of the seven ministers who formed the first presbytery at Philadelphia in March, 1706, were from either old or New England. Of the other two, one was Scotch and the other Scotch-Irish. While the first congregations were admixtures racially, they were largely of English descent. The closest ties of the presbytery, for many years, were with England and New England, not with Scotland. Not only so, but most of the early ministerial recruits and most of the financial assistance came from Boston and London.

The English Puritan influences assume even greater significance in the making of colonial Presbyterianism when it is recognized that the Great Awakening, which gave middle-colony Presbyterians their mass-following, was promoted by clergymen who drew their inspiration from what Dr. Trinterud calls "evangelical Puritanism." The Scotch and Scotch-Irish ministers, with the exception of the Tennents and a few others, did everything possible to exterminate the Awakening. They abominated "enthusiasm" and they held in contempt the New Side evangelists who were trained in the so-called "Log College" operated by William Tennent, Sr. It was they, the Old Siders, perhaps even more than the New Siders, who split Presbyterianism into separate bodies in 1741. Nevertheless, it was the Log College clergy who completely outstripped the Old Side group. When re-union was achieved in 1758, the New Side synod (the Synod of New York) showed a net gain of fifty ministers, whereas the Old Side synod (the Synod of Philadelphia) had actually suffered a net loss of five. Obviously, the Log College evangelicals dominated the merged body.

Now, the main point which Dr. Trinterud accents in this connection is that the Log College influences stemmed from evangelical Puritanism, not from Scottish Presbyterianism. True enough, the Tennents were of Scottish background, but they "were definitely English Puritans in spirit." Furthermore, their sermons "all follow the one pattern, namely, evangelical Puritanism" (pp. 56-57).

But as the author recognizes, colonial Presbyterianism is not merely the product of European culture, whether Scottish or English; it is the unique child of the American frontier. Its opposition, for example, to rigid creedal subscription as favored by the Scottish Old Sides was to no small degree the result of the new individualism that was nourished in the wilderness. Likewise its decision to reserve the right of licensure and ordination to the local presbytery was the fruit of the rising democratic consciousness in the colonies.

The limits of space prevent an adequate review of this tradition-shattering study. Suffice it to say, this is by all odds the most penetrating work that has even been done on the early period of the American Presbyterian Church. The primary sources are meticulously examined, and the complex problems encountered are analyzed with rare sympathy and discernment. In short, it is a truly magnificent piece of historical scholarship. It is a foreshadowing, I hope, of what will soon be undertaken in many other areas of American Protestant life and thought.

On first sight the price seems a bit high; yet, when one takes into account the durable and dignified binding, the superb print-stock, and the attractive type, it is obvious that the volume could not sell for less under present economic conditions. But even at \$6.50, this is a rare bargain.

H. SHELTON SMITH.

Jesus the Preacher. Francis J. Handy. Abingdon-Cokesbury, 1949. 143 pp. \$1.75.

One of my students, Johnny A. Dinas, B.D. ('49), dropped in to the office with this book in hand to ask me to read it. I already had a review copy, so I invited him to give me his estimate of it in a sentence or two. Here is his judgment:

"To me there is nothing more important in the Christian ministry than preaching for the glory of God. This being true it was inevitable that *JESUS THE PREACHER* became a part of my library last summer. In reading this book there were three secrets of Jesus' preaching which stood out above all others for me. First, He always spoke to the needs of the people. Second, He was a master of language—many of the words He spoke were colorful and picturesque. And third, the message of Jesus was centered in God. To have learned these lessons afresh more than rewarded my purchase of this book."

There is truth there, and it grows on one the oftener he studies the book. It is a better book than a first reading would suggest.

It is not always possible to march in step with the author. He is not very helpful in his discussion of the place of apocalyptic in Jesus' teaching (103-111); but then he did not think Jesus was very helpful on this subject, either. He is "highfalutin" at times; e.g. "The rainbow arch of God's truth was seen by men through the prism of Jesus' personality" (18). He states that Jesus was in debt to the Old Testament for illustrative material, but does not substantiate his assumption with a single reference (72).

Nevertheless it is still a useful book, with many references to Scripture (*passim*), and interesting insights into scriptural interpretation (e.g. 114).

JAMES T. CLELAND.

When the Lamp Flickers. Leslie D. Weatherhead. Abingdon-Cokesbury, 1948. 206 pp. \$2.50.

The reason given in the Preface for the writing of this volume should sell it to many ministers. Leslie Weatherhead faced the fact that "religion as at present organized is not reaching the great masses of our people." (7) Therefore he experimented with a three-hour service in the evening, made up of various interests and emphases, one of which was the replying to questions handed in by the folk present. This book is the development of the answers, twenty-one of them, e.g.: Did Jesus distinguish between sacred and secular? (13) Is any sin unpardonable? (44) Did Jesus praise a grafter? (81) Is it any good praying about the weather? (151) Is Christianity out of date? (197).

These are expository sermons, not expository lectures; he does not

analyze scriptures for the sake of interesting information, but for the sake of specific religious guidance for today. There are flaws in it. It will be too naïvely liberal for some of us, e.g., Chap. VI. There is a common but unnecessary abuse of the text in Chapter XXI. Nevertheless, there is sane, helpful exposition here, because he combines psychological insight with Biblical scholarship. This book will be of real value to the preacher if he learns Weatherhead's methods; it will be spiritually as well as homiletically dangerous if he just adopts his answers.

JAMES T. CLELAND.

Pastoral Leadership. Andrew W. Blackwood. Abingdon-Cokesbury. 1949. 272 pp. \$3.00.

It is a delightful experience to review any book by Dr. Blackwood. His writings have made a real contribution to the literature of church administration. This new product of his pen is a stimulating study of the leadership opportunities and requirements of the pastor.

The contents are divided into two major sections—Part I, The Pastor As Executive, and Part II, The Pastor As Organizer. In these two sections twenty-eight chapters or sections treat as many phases of pastoral work.

Here, a versatile, experienced and effective minister, teacher and writer gives a systematic summary of some of the wholesome advice he has been dispensing to ministers for a quarter century. The material is readable and well organized for use by busy ministers and teachers. The bibliography is up-to-date and usually presents the best in the field.

One of the most helpful features of the book is encouragement and practical guidance given to help the minister in getting the members of the congregation to do constructive Christian work. If the burdened minister will think through Dr. Blackwood's suggestions and adapt them to local conditions, he can become less of a drudge and more of an executive and organizer.

Three chapters provide provocative material for ministers' study groups. These are, "The Plight of the Leader," "The Problems of the Church," and "The Secret of Pastoral Leadership." In the last named chapter, five basic factors in ministerial success are listed. The list could have been much longer, but those named are majors in the life of any successful servant of God.

The chapters on "The First Year in the Field," the outlook on the community, comity with other churches, the conservation of new members, the pastor and the church school, and the problem about the men's club, should be required reading for all ministers.

The friend of musicians, and the believer in the ushers, and dependence upon group leaders are stimulating topics which many ministers can heed profitably.

To treat so many subjects, briefly and well, has made this a good sized volume. Even so, it would have been valuable if this capable leader could have given more specific help in several instances. There is need for more help in the discussions that treat the work of the official

board, relation to committees, the promotion of world missions, and the plans for the yearly meeting. The discussions are quite good for centering attention upon these areas of work. Dr. Blackwood calls attention in the Foreword that in some subjects the discussions may seem scanty because he feels experts have already written much. However, in pastoral leadership there is too much of the whole church life at stake in these particular fields to treat them scantily. Consider the yearly meeting as an illustration. This meeting can be the climax of a year of church effort which thrills and inspires every member to new loyalty and effort. It can be the high hour when mighty strides of advancement can be launched with a vivid dedication and zeal that bids fair to succeed. Far too many ministers let the occasion fade in a fad of figures, or weaken by mutual admiration for progress achieved. The author has the proved ability to have made this planning meeting the orbit and golden thread for the whole study.

Ministers, old and young, are again indebted to Dr. Blackwood for a useful and stimulating book.

A. J. WALTON.

