

Volume XV

February, 1950

Number 1

The Duke Divinity School

BULLETIN

COURSES IN RELIGION

DUKE UNIVERSITY SUMMER SESSION

1950

DURHAM, NORTH CAROLINA

First Term: June 13 to July 1

Second Term: July 5 to August 12

PUBLISHED IN FEBRUARY, MAY, NOVEMBER, AND JANUARY

Entered as Second-Class Matter February 19, 1936, at the Post Office at
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CALENDAR OF THE SUMMER SESSION

1950

- June 13 Tuesday, 2:00-5:00 P.M.—Registration of students for the first term.
- June 14 Wednesday, 7:40 A.M.—Instruction begins for first term.
- July 1 Saturday—Final examinations for the first term.
- July 3-4 Monday and Tuesday—Independence Day: Holidays.
- July 5 Wednesday, 2:00-5:00 P.M.—Registration of students for the second term.
- July 6 Thursday, 7:40 A.M.—Instruction begins for second term.
- August 12 Saturday—Examinations for the second term. Second term ends.

All classes are held five days a week—Monday through Friday, except classes which will be held on Saturday, June 24, and Saturday, July 1, for the first term and on Saturday, July 15, and Saturday, August 5, for the second term.

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DUKE UNIVERSITY SUMMER SESSION

COURSES IN RELIGION

There will be two terms of the Duke University Summer Session of 1950 extending over a period of nine weeks. The first term of three weeks will begin on June 13 and end on July 1. The second term of six weeks will begin on July 5 and end on August 12.

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. Divinity School credits will count on the Bachelor of Divinity and Master of Religious Education degrees. Graduate School credits will count on the 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

In all dormitories the rate of room rent is \$21.00 for each student, where two students occupy a room. There are a limited number of single rooms available at the rate of \$30.00 for the six weeks. Graduate and undergraduate students will be assigned to separate dormitories in so far as is possible. 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.

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

(The University reserves the right to withdraw any course in which fewer than ten enroll.)

Courses carrying credit in the Divinity School only are numbered from 101 to 199. Courses approved for credit in both the Divinity School and the Graduate School of Arts and Sciences are numbered above 200.

The First Term (3 weeks) June 13-July 1

Pr. S184. PREACHING VALUES IN THE PAULINE EPISTLES.—A study of the religious experience and theology of St. Paul and its influence on his ethical theory and practice. 3 s.h. (A and C Periods, Room 3.101.)

MR. CLELAND

The Second Term (6 weeks) July 5-August 12

O.T. S301. THE RELIGIOUS THOUGHT OF POST-EXILIC JUDAISM.—A study of the development of religious ideas in Post-Exilic Judaism. 3 s.h. (A Period, Room 3.307.)

MR. YOUNG

N.T. S106. THE INTERPRETATION OF THE FOURTH GOSPEL.—A study of the content, historical value and religious significance of the Gospel of John and its relevance for contemporary Christian life and thought. The course will be based on the English text. 3 s.h. (C Period, Room 3.307.)

MR. YOUNG

C.H. S138. GREAT BOOKS IN CHRISTIAN HISTORY.—An intensive study of Augustine's *Confessions*, Thomas à Kempis' *Imitation of Christ*, Erasmus' *Complaint of Peace*, Luther's *Christian Liberty*, Calvin's *Instruction in Faith*, and Andrewes' *Private Devotions*. 3 s.h. (A Period, Room 3.309.)

MR. PETRY

C.H. S330. THE CHURCH IN EUROPE SINCE 1800.—Emphasis is placed on the relation of the church to the social, economic, and political life of Modern Europe. Particular attention is given to Papal pronouncements on social issues, the relationship of Eastern to Western institutions, and ecclesiastical historiography as it involves source editions, periodicals, and ecumenical literature. 3 s.h. (B Period, Room 3.309.)

MR. PETRY

C.T. S321. PLATONISM AND CHRISTIANITY.—A study in Plato's religious philosophy and a survey of its continuing influence in Hellenistic and Christian thought. Prerequisite: six hours in Introduction to Philosophy. 3 s.h. (C Period, Room 3.07.)

MR. CUSHMAN

C.T. S328. TWENTIETH-CENTURY CONTINENTAL AND BRITISH THEOLOGY.—Critical examination of the thought of Barth, Brunner, Berdyaev, Maritain, F. R. Tennant, and William Temple. 3 s.h. (D Period, Room 3.07.)

MR. CUSHMAN

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 6-9, 1950

For Further Information Write

THE CHRISTIAN CONVOCATION

DUKE DIVINITY SCHOOL

DURHAM, NORTH CAROLINA

The Duke Divinity School

BULLETIN

Bulletin Briefs

Some Occupational Diseases of the Clergy Dr. Kelsey Regen

A Lenten Meditation Miss Martha Mallary

With the Faculty

Recent Books by the Faculty

Book Reviews

Chapel Prayers*

O God, our Father, by the indwelling spirit of Christ teach us to love Thee with all our mind and heart, and so to love our neighbor as ourself, that we shall be delivered from the temptation to think of ourselves more highly than we ought to think. Amen.

Eternal God, grant us such faith in Thee that we shall be delivered from the fear of things that are merely big and noisy; and grant us such trust in Thee that we shall stake our hopes for the future on the growing edge of life wherever we find it, and seek to plant the seeds of it in whomsoever we can. Amen.

O God, the Eternal and Perfect Artist, who madest earth and heaven, if in our work for Thee we should be artists, then by Thy grace make us such good artists that those who listen to us may see clear past us as though we were not there at all, and behold Thee. Amen.

KELSEY A. REGEN.

*A series of prayers delivered by Dr. Regen and used in connection with his three Chapel talks which appear later in the BULLETIN.

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THE DUKE DIVINITY SCHOOL BULLETIN

VOLUME XV

MAY, 1950

NUMBER 2

Bulletin Briefs

The Divinity School observed Missionary Emphasis Week, February 7, 8, and 9. The program met with general approval, both in the Divinity School and with the team of visiting speakers. In fact, the authorities of the Methodist Board of Missions and Church Extension state that they have carried the Duke plan into the other seminaries of the Church and have met with marked success. The genius of this plan is to carry the visiting speakers into the class sessions of the school, along with a suitable number of public addresses.

During the February period, a total of twenty lectures and addresses were delivered to various groups in the Divinity School. The visiting speakers were:

Bishop Ralph S. Cushman, presiding Bishop of the Saint Paul Area of the Methodist Church and father of Dr. Robert E. Cushman of the Divinity School faculty. Bishop Cushman addressed the weekly assembly on the subject, "Report from the Orient," based upon his recent visitation to the Philippines.

The Reverend Karl Quimby, secretary of education and promotion of the Methodist Board, spoke on such subjects as "The Bible and Missions," "How to Preach Missions," and "The Theology Behind Modern Missions."

Dr. Alva Hutchinson, secretary of city mission work in the Department of Home Missions and Church Extension, spoke on Methodist work in Alaska and Puerto Rico.

The Reverend M. O. Williams, personnel secretary of the Mission Board, conducted a large number of interviews with students interested in becoming missionaries and made several addresses on problems of missionary personnel and preparation.

Mr. W. D. Hamrick, a layman who is an industrial missionary in Africa, spoke on laymen's part in supporting missions and also described his work in Africa.

A fruitful occasion was a round-table discussion between the speakers, Divinity School students, and faculty members. This was followed by a luncheon meeting of the same group.

At an evening meeting, the visitors showed "talkies" and slides of various aspects of missionary work. An abundant supply of literature was distributed.

Divinity School personnel employed in the conduct of the program were Professors Cannon and Walton and the student missionary committee headed by Mr. R. H. Potts.

* * *

In the January number of the BULLETIN, notice was given of the forthcoming session of the Christian Convocation, which takes place June 6-9. In addition to the features which were announced in that issue, several other attractions have been arranged. Miss Mary Alice Jones, a former member of the General Staff of the Board of Education of the Methodist Church, will give a series of lectures on the Christian Home. These lectures are especially arranged for the ladies attending the Convocation. A more complete announcement of the Convocation is given in another section of the BULLETIN.

A novel feature is being planned which will prove of interest to the "Old Timers" as well as to others. About twenty-five years ago, the Play, "The Sacrifice of Isaac," written by Professor H. E. Spence was produced as a feature of the evening entertainment of the Pastors' School. Among those who formed the cast were the Reverend D. E. Earnhardt, Miss Amy Childs (now Mrs. Fallow), the Reverend H. Grady Dawson, the Reverend Kern Ormond, the Reverend I. L. Roberts and others. In response to suggestions from many sources, there will be an attempt to reproduce the same play with the same cast. This will be an additional feature and will not interfere with other arrangements as now planned.

* * *

The three features of the new Divinity School Curriculum, which went into effect the first of the present academic year, are the Core Courses, the Vocational Groups, and the Senior Seminars. The first year's work of the Core Curriculum seems to have given general satisfaction: The Core Courses of the second year will be given for the first time next year, and equally good results are anticipated.

Not later than the end of the second year each student will choose one of the Vocational Groups in which his advanced work will be

concentrated. The three groups are: The Preaching Ministry and Pastoral Service, Applied Christianity, and Teaching and Research in Religion. The Vocational Group in general replaces the former "Major."

During the present year the faculty has given much time and attention to the development of the Senior Seminars. Regulations governing these seminars will appear in the forthcoming catalogue as follows:

"In the third year each B.D. candidate will take one Senior Seminar, yielding 2 s.h. credit. No student may enroll in more than one Senior Seminar a semester nor receive credit for more than two such Seminars. Juniors and Middlers are not eligible for credit. Senior Seminars will not yield Graduate credit.

"Enrollment in each Senior Seminar is limited to 12 to 15 students. No Senior Seminar need be conducted for an enrollment of less than 3 to 5 students. Each Senior Seminar will be in charge of a Chairman. Not less than two nor more than four instructors will participate in each Seminar. General supervision of all Senior Seminars will be exercised by a standing committee of the faculty.

"The work done in each Senior Seminar should be equivalent to that done in a normal 2 s.h. course, with reading based upon a prepared reading list and a substantial paper or written project report. It is contemplated that the list of Senior Seminars will probably be changed after the first year and such changes will be approved by the faculty on recommendation of the standing committee on Senior Seminars.

"B.D. students planning to graduate in 1950-51 will, as previously voted by the faculty, have the option of graduating with a major and thesis."

At this writing five Senior Seminars have been approved and will be offered in 1950-51. Others are in process of development and by 1951-52 there will be need for eight or ten such seminars in order to provide for the large class that will be working toward graduation in June 1952. The seminars thus far approved are: "The Christian Faith and Its Proclamation"; "The Ecumenical Movement in the Modern Church"; "Western Christianity and Non-Christian Faiths"; "The Old Testament as Materials of Teaching"; "The Church and Social Change"; "Christian Experience and Contemporary Church Life."

* * *

Friday, March 3, 1950, was an unusual morning in York Chapel. For the first time in the history of our Divinity School, so far as is known, a woman candidate for the degree of Bachelor of Divinity conducted the entire Chapel service. She is Martha Bayne Mallary of Macon, Georgia, who holds her B.A., 1946, from the University of North Carolina, and hopes to graduate from our Divinity School in June of this year. She would like to teach Bible and Christian Ethics in a preparatory school or college, but judging from her recent effort, she is ready to occupy a pulpit. That is the unanimous decision of her peers and her faculty.

* * *

The BULLETIN notes with regret the loss of three members of the Divinity School administration and teaching staff. Dr. Harold A. Bosley, as was earlier noted, has resigned the deanship to accept the pastorate of First Methodist Church, Evanston, Illinois. The Reverend George B. Ehlhardt, Librarian and Registrar, has been elected to the presidency of Brevard College. Dr. Franklin Young, Dean of Students and member of the teaching force, will accept a teaching position in the Yale Divinity School. Their many friends will follow the careers of these men with great interest. The BULLETIN extends its best wishes for their success in their new fields of activity.

* * *

Members of the Divinity School community again took an active part in the Easter Cycle which is becoming more and more an established tradition in the University. The chapel services for the week were directed along lines leading up to the Easter celebration. Lenten meditations were given by Dr. Robert E. Cushman and Mr. Ray Allen. Professor J. T. Cleland conducted the communion services in York Chapel.

In the Duke Chapel, the Choral Communion Service was held on Maundy or Holy Thursday as it has been held for a dozen years. Dr. Frank S. Hickman was the Celebrant, assisted by Dr. Robert E. Cushman, Professor H. E. Myers, Dr. Shelton Smith, Mr. Roland Rainwater, The Reverend Norman B. Gibbs, Dr. Franklin W. Young, and about thirty Junior ministers, largely of the Divinity School student body. The program was arranged and the continuity written by Professor H. E. Spence.

The Seven Last Words of Christ again furnished the basis for the Good Friday meditations. Members of the Divinity School fac-

ulty who participated were Dean Harold A. Bosley, Dr. James Cannon, Dr. Robert E. Cushman, Dr. E. F. Scott, and Dr. A. J. Walton.

Others participating were Drs. David G. Bradley and William H. Brownlee of the undergraduate faculty of religion.

On Easter Sunday morning the sermon in the Chapel was preached by Dean Harold A. Bosley. Dr. F. S. Hickman presided at the lectern.

* * *

The Wednesday morning Assembly period is becoming an increasingly important part of the extra-curricular program of the School. The free period at eleven o'clock on Wednesday mornings is set aside for meetings of the Student Body, and for presentations by visiting speakers in the religious world who are thus given greater access to the Student Body than would be possible through their participating in classes alone. During the second semester, 1949-50, the following have been the Assembly speakers and guests: On February 8, in connection with the Missionary Emphasis Week, Bishop Ralph S. Cushman of Saint Paul brought to our students a report on his visit to the Far East. On March 8, the speaker was Dr. Ernest Findlay Scott, who is visiting professor for this semester. On March 15 and 16, Professor George Florovsky, representing both the World Council of Churches and the newly established Orthodox Seminary at Union in New York, gave a series of three lectures on the contribution of Eastern Orthodoxy to Christendom. On March 22, Bishop Sante Barbieri, acting President of Union Theological Seminary in Buenos Aires, spoke of the work of the Methodist Church in South America. On April 7, Dean Walter Muelder, of the Boston School of Theology, spoke on "Sources of Industrial Peace." On Wednesday, April 19, Dr. Howard Powell, minister of the Edenton Street Methodist Church in Raleigh, spoke on "The Minister in His Devotional Life," in connection with the Divinity School Retreat, held at that time. On April 26, Mr. John G. Ramsey, an ordained clergyman and currently director of community relations for the C.I.O., addressed the Student Body on "The Church and Labor." The last of the regular Assembly series brought Dr. Edwin McNeill Poteat, pastor of the Pullen Memorial Baptist Church in Raleigh, on May 3. The steadily large attendance and the stimulating student discussions which have followed these sessions give sign that the Assembly program is meeting a real need in the life of the School.

* * *

Dr. Kenneth W. Clark, professor of New Testament in the Divinity School, who is on sabbatical leave this year and serving as annual professor at the American School of Oriental Research at Jerusalem, has been receiving much favorable publicity lately for his work at St. Catherine's Monastery on Mt. Sinai, where he is in charge of microfilming the priceless Greek Biblical manuscripts still remaining in the monastery. Particular attention may be called to a series of three illustrated articles by Ralph Chapman in the New York *Herald-Tribune* of March 19, 20, and 21.

After an interesting period in Jerusalem, Professor and Mrs. Clark went on to Sinai around the first of the year to participate in the microfilming project being sponsored by the Library of Congress and the American Foundation for the Study of Man in cooperation with Farouk University of Alexandria, Egypt.

Although the famous Codex Sinaiticus was removed from this monastery, the Greek Orthodox Church to which the monastery belongs, now has a rule forbidding the removal of any manuscript. Hence the necessity of microfilming the collection in order that the world at large may have a better opportunity to study this great body of Biblical lore. Master negatives of all the microfilm will be filed at the Library of Congress in the United States and at Farouk University in Egypt. There are about 3,000 manuscripts in the collection, of which about three-quarters are in Greek, and it is Dr. Clark's responsibility to see that all these are properly recorded. In addition to the photographs, a written description of each manuscript is being prepared. Although most of the manuscripts have already been studied to some extent, there is always the possibility that careful examination will bring to light some very important and hitherto unknown document. Such a possibility adds zest to an otherwise sober and laborious scholarly undertaking.

The BULLETIN congratulates Dr. Clark on this important assignment and wishes him and Mrs. Clark all success and a safe return to their homeland.

* * *

The Editors regret that the BULLETIN does not carry the item With the Students. Repeated and earnest efforts were made to secure copy but without success.

* * *

The annual Spiritual Life Retreat was held April 19 and 20. On Wednesday services were held in York Chapel. In addition to an

elaborate devotional service, an address was made on the subject, "The Devotional Life of the Minister." The private devotional life was the phase stressed at this time. On the following day the Retreat was continued at Duke's Chapel, where it has been held for many years. The talks here stressed the devotional life of the minister in relation to public worship, and the devotional life of the minister in relationship to the personal crises encountered in his pastoral work. These addresses were made by Dr. Howard P. Powell, D.D., Pastor of the Edenton Street Methodist Church, Raleigh, North Carolina.

Duke's Chapel was made available to the Divinity School through the courtesy of the Reverend Clyde McCarver and his people.

"Some Occupational Diseases of the Clergy"

(Being three Chapel Talks given by Kelsey Regen, minister of the First Presbyterian Church, Durham, N. C., to the Student Body and the Faculty of the Divinity School of Duke University, in York Chapel on January 10, 11, and 12, 1950.)

Dr. Cushman, members of the Faculty and the Student Body of the Divinity School, I want to express to you my appreciation of the honor and privilege extended me in the invitation to speak to you in this series of Chapel Talks. I have accepted your invitation not because I feel that I have something that must be said or that you need to hear. I have accepted rather because I happen to have a strong and bothersome Presbyterian conscience which prompts me to try to pay my debts. During the past nine years of my ministry here in Durham I have called upon the members of this Faculty for help on numerous occasions. You have invariably responded readily and graciously. Consequently I am in the position of heavy indebtedness to this institution as a whole and to many of you as individuals. So I am here this morning because I feel a constraint and obligation to try to repay at least a small portion of that indebtedness.

One naturally wishes to speak helpfully to any audience even though he may not speak brilliantly or impressively. And for some strange reason I have always had the feeling that in order to speak helpfully a speaker needs to know more about his subject than does his audience. For that reason whenever I attempt to address my fellow clergymen (especially in a theological seminary) I find the field of available and appropriate subject-matter drastically curtailed,

if not completely eliminated! It would border on presumption were I, here in this place and before this audience, to try to throw light on some dark corner of Church history, or probe some problem of theology, or resolve some issue of Biblical criticism. It would be an impertinence for me to give you some condensed and warmed-over sample of the pulpit-fare of the First Presbyterian Church. And I promise that I shall certainly not try to give you an "inspirational address," which in my judgment is the most abused and inappropriate term in the language of religion. It has been my experience that "inspirational addresses" rarely inspire!

Rather would I prefer to talk with you (not preach at you) very simply, very plainly, and (I hope) helpfully along a line of thought which I believe is of considerable practical importance to your life and work as ministers in the Christian Church. In fairness to you, I ought to explain that part of what I shall be saying to you grows out of various attempts at honest self-analysis, and to some extent is, therefore, a personal confession. On that basis it may or may not be worth your consideration. Still more of what I shall be saying comes from my observations over a period of nearly twenty years as a parish minister, during which time it has been my privilege to know and observe many clergymen of different denominational backgrounds and from varied geographical sections of the country. It has also been my privilege (and one which I prize highly) to have the warm personal friendship and confidence of many splendid, competent, and intelligent laymen who have supplied me with no little evidence of the timeliness of what I shall say to you. There was a time when I could not honestly and sincerely say what I am about to say. But now I can say honestly and sincerely that from my observation of clergymen over this twenty-year period, they, as an over-all professional group, measure up just about as well as any other over-all group in terms of professional ability, devotion to their jobs, capacity for sustained hard work, and integrity of personal character. On that score you have no reason to hang your head.

But there are defects. And on these mornings together we shall be directing our attention to those defects. Our theme is "Some Occupational Diseases of the Clergy." I have never heard that term applied to the ministry: but it is not inappropriate, I think. The term means that in certain types of work and occupations there is across the years a record of an exceptionally high incidence of particular kinds of diseases. The conclusion is that a particular kind of work

predisposes the worker to fall victim to that particular kind of disease, that certain kinds of work involve extra or unusual hazards for those engaged in them. In some kinds of mining the occupational disease is *silicosis*. Among deep-sea divers it is, or was, "*the bends*." In work restricted to areas without sunlight and fresh air it is *tuberculosis*. Among many sedentary types of work coupled with high tensions it is "*stomach ulcers*." In radiology it is "*x-ray burns*" which often lead to malignancy. There are others. The ministry is no exception. Indeed there are many occupational diseases of the clergy. On these three mornings together we shall consider only three. I choose these three because I believe that each is basic and fundamental and inclusive enough to account for many other distortions which are in reality only symptoms and complications stemming from these three primary infections. What are the major occupational diseases of the clergy?

I. EGOTISM

The first is EGOTISM. Here is perhaps the most deadly occupational disease of the clergy. It is not always a blatant, swashbuckling, boastful, loud and noisy egotism. If it were that it would not be so sinister and deadly. More often it is a hidden, quiet, unobtrusive, subtle and consuming egotism. This is the kind that never allowed a professor I knew to forget, or fail to tell his students about, the time he preached to a President of the United States! His subject, he told us, was *humility*! And all the while he was blind to his own pride. The insidious danger of the clergyman's egotism is that it rarely displays itself as egotism—pure and simple. More often it reveals itself in other less-easily-recognizable, but none-the-less dangerous, expressions. So much of what a minister reads in the Bible and elsewhere, so many of his prayers, the major portion of his preaching plead for and praise the virtue of humility, of self-effacement, of setting God and others at the center of life. Yet almost every thing he does, almost every thing that happens to him, almost every relationship of his life and work tends to have exactly the opposite effect—to inflate his own ego, to nourish pride and conceit, to set himself and his work at the center of his thoughts and plans. So that imperceptibly to ourselves, if not to others, we lose the thing we plead for and over-develop the thing we deplore. I don't believe I am being unfair or hyper-critical in diagnosing that as our major occupational disease which in its scope includes many

lesser infections which come from it. The ministers who successfully and persistently throw off that infection are few and far between.

Most people listen to our sermons uncritically. And when we by chance say something which others in the audience think but have never managed to put into articulate words, the people go out from the church, tell us what a wonderful sermon it was, and what a great preacher we are. And, God pity us! let that go on long enough and we begin to believe it; to suspect that they may be right; to agree that maybe they "have something"! We forget that no sermon is a great sermon until, like the seed falling on good soil, it produces a good harvest. We conveniently overlook the fact that that parable puts more emphasis upon the soils than upon the seed or the sower. People come to us and entrust us with their most intimate personal problems: day after day they come to our office and pour out their hearts and minds, then listen to our counsel and trust our wisdom (or lack of it) as implicitly as though we were gods, or at least oracles of the gods. There is probably no other single experience which tends to inflate the ego as that does. Unless we are very honest and self-critical it tempts us to assume that we have managed our own lives so well that we are now competent to tell others how to manage theirs. Those are just two instances. There are others. Indeed almost everything we do can, if we are not careful and on guard, react in terms of inflation of our ego. It takes an honest and tough and hardy soul to throw off that spiritual infection. And before we know it we have in its incipient or advanced stages the "*star role psychology*," or the "*prima-donna temperament*," or the "*top-sergeant attitude*" toward other people. All of which are symptoms of an infection at the core of the soul. The name of that infection is egotism.

How can one tell if this occupational disease has struck? It is safest always to assume that it has. But there are tests. When your official board disagrees with your judgment and refuses to approve your recommendation, and you feel that such action on their part is ample proof of their incompetence, if not their insanity, and it never occurs to you that such action on their part may well be God's mysterious intervention to save you and His Church from your own stupid blundering—then you had better begin to check on the state of your soul and the size of your ego. Ordinarily our "blue Mondays" will be counted by our uncritical friends as a mark of our genuine humility. When the cause is not physical weariness or men-

tal exhaustion it is just as likely to be a wounded and hurt and frustrated egotism as it is to be a genuine humility. Indeed genuine humility is less likely to know depression and despair and "blue Mondays" than is over-weening pride! There is the temptation to tyrannize the groups we work with, to impose our "better judgment" and our will, to set our program at the center and require everything else to revolve around that primary concern. That is especially true in the minister's home and family life. We are all guilty on that score: partly out of necessity. Therefore, blessed is that minister who has a wife who knows him and loves him: knows him so much better than his parish knows him, knows his virtues and his faults, his strengths and his weaknesses, yet who loves him despite his faults; who loves him so much that she will not let him ruin himself by entertaining illusions of grandeur or greatness about himself; but who is tender enough and skillful enough to puncture every balloon of egotism he blows up without doing real and permanent injury to his truest and best self. And twice blessed is that minister who at the time of his temptations to pride and conceit has a teen-age son or daughter who fears neither man nor the devil, who has little reverence for "the cloth," and who with a phrase, or a shrug of the shoulder, or a lift of the eyebrows can put even the clergy in its place.

Another test is the quickness and glibness with which we make final pronouncements of "truth." The better scientists honor truth wherever they find it. But they are reluctant to say "This is it!" or especially "This is all of it!" Yet we are told that about our preaching there should be the note of "Thus saith the Lord." Perhaps so in sense of urgency. But not in buttressing what is actually so often merely our own private opinion of truth or our own partial and shadowed understanding of truth. Such authoritarian and final tone in our preaching is often a subtle betrayal of an aggressive and determined egotism.

There are other tests. These are only a few. They are all signs of this most serious and most prevalent occupational disease of the clergy. A United States Judge who was a good churchman and a personal friend once said to me: "Why is it that clergymen as a professional group are the most egotistical persons I have ever known? Or (he added) am I being unfair?" That was about fifteen years ago. At that time I felt he was being grossly unfair. But now fifteen years later, while I would not say that all ministers are

equally guilty or that all deserve that accusation, yet I am compelled to agree, as I am trying to say to you, that egotism is probably the most dangerous and sinister and insidious occupational disease of the clergy. We will do well to guard against it with all the resources at our command, while we pray that the grace of God may steadily and gradually and surely immunize us against its crippling powers.

II. JUMBOISM

Yesterday we talked about EGOTISM as one of the three major Occupational Diseases of the Clergy. We said that egotism—not the noisy, loud, blatant easily recognizable kind, but the hidden, quiet, subtle, elusive kind—is the most dangerous and most prevalent occupational disease of the ministry. While everything the clergyman says and pleads for tends to exalt and cherish the virtue of humility and self-effacement, yet almost everything he does, almost every relationship he sustains with his fellow-men, and almost every experience he encounters tend to inflate his ego and to build up in him a pride and conceit which manifest themselves in many and varied symptoms. And I might have added that when a rather mediocre, ordinary, average parish-minister is invited to address the students and faculty of a theological seminary, that could inflate his ego and nourish his pride unless he is given grace to recall that theological professors, like others, grow weary in well-doing and are willing to accept relief of whatever calibre. You see, I have no illusions as to why I am here.

We go on this morning to a second Occupational Disease of the Clergy: its name is JUMBOISM. I am using the term “jumboism” in the same sense that Dr. Halford Luccock used it in one of his books of several years ago: meaning being impressed, and misled, and victimized, and betrayed, and “taken in” by mere size and bigness and magnitude. I would warn you to be on your guard against that infection as I warned you to be on your guard against egotism. Over and over and over again, Jesus warned his disciples against being misled by size, and being betrayed by putting their trust in things big and mighty. Repeatedly he seemed to stake his hopes on the “growing edge of life,” even though it be in something as tiny as a mustard seed; and on the dynamic and transforming energy of a new idea or a regenerative insight, even though it be like a pinch of leaven hidden in a lump of dough; and on something as simple (or is it really so simple?) as a cup of cold water given in his spirit. Now

everyone of those things is of small dimensions and of seeming little consequence in our world as in that world of the disciples. Yet Jesus staked his hopes for the future on just such things! Not *because* they were small. But because in the world of values size *alone* doesn't make the difference. It is life (*growing* life), vitality, spirit, motivation, voluntarism, and creativity that count.

Moreover, for three or four years you have heard, or will hear, your teachers here in this divinity school tell you the same thing: That the hope of the world is in quality not in quantity, in worth not in size, in persons not in things. You will consent to that, believe that, and resolve to go out and live and labor by that. But, unless your experience is quite different from the experience of most of us, by the time you have been in your parish for a year or two you will find yourself surrounded and beset and infected by this occupational disease of jumboism which is exactly the opposite of all you have been taught and resolved to live by. It will be in the speeches you hear and will insinuate itself into the speeches you make. It will come at you from the newspapers, the radio, and the billboards. You will catch it in your civic clubs and in your community organizations. And you will be exposed to it even (perhaps I should say *especially*) in meetings concerning the Church and its work. It will rear its ugly head in the meetings of your official boards in your local churches—as when some Deacon or Steward suggests that “what we need is a ‘go getter’ who can bring into our church more dues-paying members.” It will occupy most of the time at your Conference or Presbytery meetings. It will be in the professional periodicals which come to your desk, in the books you read, and, finally, it will begin to haunt your dreams. The clergyman who escapes infection by it is indeed a candidate for premature birth into sainthood in the next world. For that next world to come is probably the only place where you will be free from it.

Jumboism usually begins its deadly work in quite innocent ways. First you begin to count attendance at Sunday School and Church (but especially at Church where *you* are preaching) just “for the record.” Then before you know it you have ordered and installed one of those bulletin boards with neat, white removable letters and numbers. It gives you “this Sunday’s attendance” compared with “last Sunday’s attendance” and with “the corresponding Sunday a year ago.” It does the same for the “collection.” I have always had the suspicion that though those devices are distributed by our de-

nominal book stores and church supply houses, they were actually conceived of the devil and born in hell. For had the devil tried he could not have fallen upon a more effective and innocent-appearing device to warp the judgment and deceive the minds of children—both young children and old children (including clergymen). Everybody watches that little board as a sailor watches the barometer. And again before we realize it, we are caught in an ugly denominational and local competition for the souls of men and the loyalty of men which is a far more unholy competition than a merchant's competition for their dollars. What makes it worse is that we do it in the name of "zeal for the Kingdom" and are thereby blinded to its sinister implications and its unhappy consequences. We and our people become so confused and distorted in our thinking and in our sense of significant values that we mistake *growing bigger* for *growing better*. The same thing takes place with the budget. Unless we manage to increase the budget each year (no matter what high-pressure devices are necessary to separate people from their money) we conclude we aren't making progress.

Thus the disease spreads until no minister is "successful," or even doing a good job, unless he has to enlarge his "plant" or increase the number of his "services." Those are the terms of an industrialized society. And our appropriation of them might well mean that we have taken over "lock, stock and barrel" the "assembly line psychology" and the "success philosophy" of the Chamber of Commerce which measures growth and worth only in terms of physical size and "doing a bigger business." We conclude that nothing is really growing unless it is growing bigger. That is not a Biblical idea or criterion. We claim to stake our hopes on the power of the Holy Spirit. But more often we actually put our trust in the high-pressure methods of some go-getter business house. We forget the mustard-seed and resort to "forcing" the full-grown tree. Thus jumboism infects our whole life and work.

Now I hope you won't misunderstand me. I am not meaning to imply that those of you who ten years from now will be preaching to a hundred people on a Sunday morning are necessarily better preachers than those of you who will be preaching to a thousand. You may be. And you may not be. By the same token the man who preaches to a thousand is not necessarily a better preacher than he who preaches to a hundred. He may be. And he may not be. Or the difference may be that one man is really working while the other

is actually loafing. What I am trying to lead you to see is that the permanently important thing about your work is not *size*—not how many people come to hear you preach—but *what happens in and to and through those* (many or few) who do come to hear you preach. I submit that that is the real test of every preacher's work and its worth. And yet, unless you are a unique clergyman, in a few years time you will be judging yourself and your fellow-clergymen by the size of your church, and the size of your congregations, and the size of your plant, and the size of your budget, and (God forbid!) by the size of your salary.

Yet all that is not the most sinister consequences of this disease of jumboism. There are other and worse complications. Being thus victimized by jumboism, the parish minister is often tempted to temper his message and design his program to get quantitative rather than qualitative results. So he tries desperately to become a "popular preacher," to prize popularity, and to seek applause and notoriety. Some will do it by catch-phrases and slogans. Some will do it by trying to find out what the people like to hear and then saying it. Others will do it by resort to a racy and spicy and highly dramatic style—resembling a cross between Walter Winchell and the late Mr. Barrymore. And all of us will be tempted to knuckle under to the most insidious pressure on the American pulpit today—more insidious than any pressure brought by a Manufacturers Association, or a Labor group, or the American Legion, or the Ku Klux Klan—namely, the pressure of the typical American audience to be fed pabulum instead of tough, solid theological meat; and even to have its pabulum so pleasantly served up that they will not be conscious that it is pabulum. That, I believe, is the most sinister pressure on the American pulpit today. It has brought spiritual abortion to potentially great preachers and delivered little more than clever after-dinner orators and entertaining story-makers. It has tempted many potentially good preachers to prostitute religion—which in the Bible is mainly a leverage by which God gets something into and then out of man, into a sort of magical device by which man expects to get something from God—anything and everything from relief from ingrowing toe-nails and stomach ulcers to the right wife, or a better job, or a new car, or a more pretentious house. And back of it all, I submit, is this insidious, malignant disease of jumboism and our temptation to surrender to it, which measures everything by its size and its bigness and forgets that what finally counts is individual per-

sons (one by one) and what happens to and in and because of the persons to whom you minister—whether they be a hundred or a thousand.

How a parish minister can escape this occupational infection I do not know. Perhaps he cannot so long as he is responsible for the vast institutional aspect of the Church's program and for the upkeep of so much plant. But there are antidotes and helps. One is to recall what true liberalism is. True liberalism is a view of life which always judges the institution (whether it be the State or the Church) by what happens to the individual related to it, and when necessary always tries to defend the individual's true well-being against the aggressive and stifling tyrannies of the institution. Another is to recover what I would call a true individualism which, remembering that everything that is creative and redemptive has its origin in individuals one by one and not in mass movements, is willing, when necessary, to swim up-stream and alone. To the degree by which we can manage to live by that philosophy of life and work we shall be able at least partially to offset the infection of jumboism, though I don't think we shall ever fully escape it.

III. PROFESSIONALISM

This morning we will continue these talks on "Some Occupational Diseases of the Clergy." Please note again that our theme is not *The Occupational Diseases of the Clergy*. That would imply that we are exhausting the field. Our theme is "*Some Occupational Diseases of the Clergy*"—implying that there are still others (many others) which we have not and will not discuss.

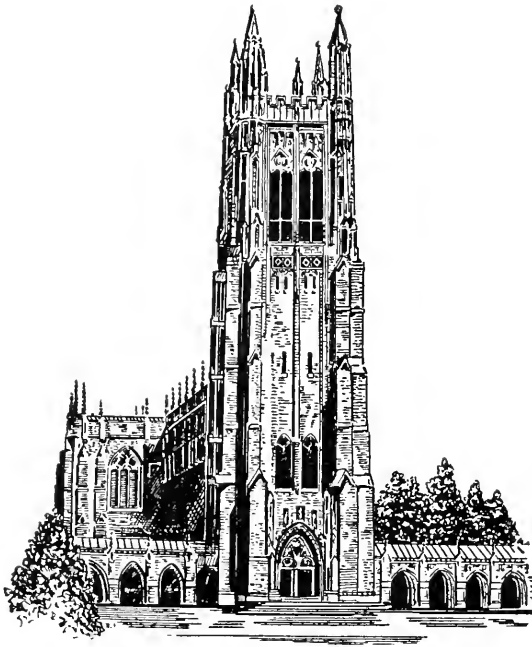
On Tuesday we said that egotism is perhaps the clergy's most sinister and insidious and prevalent occupational disease. Almost everything a minister says praises the virtue of humility. Yet almost everything he does tends to magnify his own ego. It takes a rare and tough-minded self-honesty and a careful and incisive analysis of human motivations (especially one's own motivations) to deal with this disease of egotism.

On Wednesday we talked about jumboism—the attraction by mere bigness; being misled into measuring the worth of everything; including a man's work, by its size; the temptation to be intimidated and frightened and coerced by those who worship at the shrines of jumboism. Jumboism is the infection which can take a potential prophet of the Eternal God and in five years' time or even less change

him into the ecclesiastical counterpart of the smoothest promotional expert or the most efficient Chamber of Commerce Executive you have ever seen.

And now this morning we move on to a third Occupational Disease of the Clergy. Its name is PROFESSIONALISM. I am using the term to designate the opposite of the *amateur spirit*. After nearly twenty years in the ministry during which I have tried to look at myself honestly and to observe others carefully, I am convinced that here is probably the clergyman's most difficult problem so far as his personal life and work are concerned. How to retain the amateur spirit? How to avoid those horrible, soul-choking, spirit-killing, vitality-draining influences of professionalism? I believe that the awareness of what professionalism was doing to me or threatened to do to me has come nearer driving me from the ministry than any other one thing.

Over and over again Jesus exalted and commended the child-like spirit. But have you ever considered how invariably such words were directed to adults, not to children? And has it occurred to you that Jesus was certainly not pleading for more *childishness* in adults? Surely there was more than enough of that—in his time as in ours! He specifically denounced childishness when he rebuked some grown-ups for acting like pouting children. What was he pleading for then? I think he was pleading for the amateur spirit in religion on the part of his disciples as over against the stuffy, wooden, inflexible, unbending, dull, but highly efficient professionalism of the contemporary religionists about him. Jesus himself was never formally ordained by any ecclesiastical body. So far as I can tell, his first disciples were never formally ordained in the sense that we now use that term. They were laymen who voluntarily committed themselves to a way of life and in turn were then commissioned to a discipleship and a task. In that sense they remained amateurs. Whatever else the Protestant Reformation may have been it was certainly a protest against the more glaring evils of professionalism in religion which had degenerated the priesthood into an unholy alliance of formalism, efficiency, greed and exploitation, and an effort to recover the free, unfettered, adventurous spirit of the amateur. That is still the hall-mark of the Protestant spirit, inherent in its primal doctrine of the priesthood of all believers. The amateur spirit in contrast to professionalism is the genius of Protestantism at its best. But it will retain that genius only so long as we who are



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the ministers of Protestantism can manage to retain the amateur spirit in our own personal life and work. Yours is the very difficult task of acquiring the knowledge and achieving the wisdom of the specialist without absorbing the spirit of the specialist. Yours is the very difficult task of winning the skills and the efficiency of the expert without assuming the attitudes of the expert. Yours is the very difficult task of doing your work as excellently as the professionalist does his work, yet doing it in the spirit of the amateur. That is perhaps your own and my own most difficult assignment. And the Church's unsolved problem, unresolved dilemma, is how to require and maintain high standards of excellence in its clergy without breaking their amateur spirit and without running them all under the same ecclesiastical stencil.

The symptoms of this disease are many. It shows up in our attitude toward persons. Inevitably you and I are involved in the machinery and program of an institution. The Church is not only a fellowship, it is an institution. As such there are certain things necessary for its maintenance and operation. We do our work in the framework, yea, within the wheels, of the institution. And if we are not careful the institution and its needs and its rules and its regulations and its laws will tend to loom larger in our thinking and in our concern than the persons to whom that institution was intended to minister. Here again, you will prove yourself a candidate for early saint-hood if you can with patience, kindness, and unruffled spirit interrupt your sermon-making to help a confused soul see life more clearly! I am sure there will be many times in the years ahead of you when you will lie awake at night agonizing and wrestling with some parishioner's personal tragedy. But you will probably lose more sleep and grow more grey hairs agonizing and worrying over some budgetary shortage, or some program breakdown, or some administrative problem related to your Church. When that begins to happen, take stock! You may be on the verge of losing your amateur status!

Professionalism shows up in our personal and social life too: in stuffed-shirtiness, in false piety, in artificiality, in studied sanctimonious demeanor, in professional ambitions to get ahead, in knowing and catering to the right people, in keeping your denominational fences in repair, in attending professional meetings, "to be seen and heard of men" (especially influential men), in the easy and glib use of professional jargon, and in our thoughtless and unnecessary injection of

"shop" into every social situation. I recall a wedding-rehearsal party in another state. The two ministers who were officiating were invited. There was the usual, and I think quite proper, "small talk." Suddenly and without so much as a fair warning so that others might "take cover," one of the ministers took command of the group conversation and said to the other: "What do you think of the differences in the eschatological viewpoints of St. John and St. Paul?" Now the eschatological viewpoints of St. John and St. Paul are interesting and important for clergymen: clergymen need to come to grips with matters of that kind. There is a proper time and place for it. But wedding-rehearsal parties are not such a time and place! At wedding parties clergymen ought to be able to talk pleasantly, intelligently, and happily about something besides themselves, their work, and their complimentary invitations to stand in high places in the synagogues. That is what I mean by professionalism injecting shop talk into every social situation.

But professionalism's most prevalent consequences show up in the clergyman's pulpit work. In a "pulpit tone"; in "pulpit mannerisms"; in a "pulpit style" and (God forgive us!); in a "pulpit performance." Here again it begins in innocence and commendable enterprise. I don't know what you are being told. But when I was in the theological seminary we were told that preaching is an art. Over and over again we were told that: "Preaching is an art: and our task was to perfect that art." We studied an excellent book on preaching, written by one of the world's truly great preachers, and entitled "The Art of Preaching." In his hands preaching is an art: for at heart he is a poet and an artist. But I am convinced that for the average seminary student and for the average clergyman (and possibly even for the superior preacher) the contention that "preaching is an art" is one of those half-truths which need more footnote explanation than main text. Perhaps preaching is an art, or ought to be. But long before it is an art it is and must remain a gift, an entrustment, a compulsion, an urgency, an insight, a flash of lightning, a spiritual pregnancy travailing to come to birth. If it is not that no art, however perfect, can redeem it. And without that the best art in preaching becomes sound and fury (albeit eloquent sound and fury) signifying nothing. The fact that so often a man's first book is his best book means something. And what it means, I think, is that the urgency of the soul's message when a man has something to say creates its own vehicle and its own uncon-

scious artistry. But later when he begins to use words for their artistic value (which is another way of saying their monetary value) not even his studied and perfected artistry can hide or redeem shallow and shoddy thinking. Perhaps preaching is an art. But let the preacher never count himself an artist. For if he begins by considering himself an artist, he will be tempted to make himself a better artist. And if he succeeds in making himself a better artist the odds are all in favor of his ending up with the psychology of the "Star Attraction" and the temperament of the "Prima-donna." It is better for the preacher and for the Kingdom when the preacher can consider himself a prophet standing under the judgment of God rather than an artist standing under the spotlights to be applauded and adored by "his public." Perhaps preaching is an art. But never let the preacher consider his pulpit a stage or his reading lamp the footlights. If he does, the time will come when he will grow more conscious of *how* he speaks than of *what* he speaks, and *for whom* he speaks, more concerned for his reputation as an artist than for his effectiveness as a protagonist for truth. Perhaps preaching is an art. But let the preacher remember that that art is best which most completely submerges and obscures the artist and most clearly proclaims and exalts the artist's subject. The thing that makes Sir Laurence Olivier's portrayal of Hamlet such perfect and powerful and moving and magnificent artistry is the fact that one forgets he is looking at Olivier and feels he is seeing Hamlet. If your preaching is to be an art, then let it be that kind of art! For whenever the congregation comes to hear or remains to applaud the pulpit performance of the Rev. Mr. Eloquent Mouthpiece then just there is where preaching ceases to be the speaking and the hearing of the redemptive Word of God and becomes an obscuring of God's message, a hindrance to God's claim, an obstacle to God's purpose, and a cloud hung between men's ignorance and the light of God's truth. Yes, preaching may be an art. But I am convinced that the notion that preaching is first and primarily an art has done more harm to the average American preacher, to the week-by-week American preaching, and to American religion than almost any other single notion abroad in theological education.

In closing these Chapel Talks with you let me say again that most of what I have been saying to you comes from personal self-examination and observation of others. I could easily be dead wrong on every count. For in skill as well as in spirit I am still an amateur.

Knowing so little myself how to do it, I am certainly not competent to tell others how it ought to be done. So I close with this warning: chew thoroughly and cautiously everything I have said before you swallow any of it.

A Lenten Meditation

MARTHA MALLARY

There is a little book by Hermann Hagedorn called *Sunward I've Climbed*, the story of a boy who reminds me of us here in Divinity School. His name is John Magee. He was born in China, where his parents were missionaries. Last summer in Vermont, I met his father, who is now Chaplain to the Episcopal students at Yale. He talked with me about his son, and spoke frankly of his faults as well as his virtues. John Magee was always trying to find out what life was all about; why he was born; and what he was supposed to do about it. This was the better side of his nature. On the other side were his selfishness, his egotism, his exhibitionism, and his craving for pleasure and excitement in the present. He was a tall, gangling boy with dark flashing eyes, a passionate love for books, and a flair for writing poetry. He had talent and promise; he was highly intelligent and unusually gifted—and no one knew it better than he! Like our medieval friend, Abelard, he vacillated between periods of insufferable egotism and abject humility. According to Mr. Hagedorn, "Each high-stepping ego-strut would be followed by a fit of remorse and the very extreme of self-depreciation." As one of John's teachers wrote: "When he did kick over the traces, he was so charmingly repentant that it was easy to forgive him." And he did honestly repent. He confessed in a letter to his mother: "I am selfish, I know, but I loathe myself for my self-centeredness." Now, when he hated himself for his sin, and when he repented of it, he took the first step that is necessary in order to see God . . . the first step. But repentance by itself is not enough. Because, even though John despised himself for his sin, and repented, he still continued in his selfish ways.

Then came the war, and because of his love for England, his mother's native land, he enlisted in the Royal Canadian Air Force. For the first time in his life, he felt himself a part of something

bigger than himself. Because he was contributing to a cause for which it was worthwhile to die, his life took on new meaning and value. "I have found my place in the sun!" he wrote his parents exultantly. When he went into the R.C.A.F., he was a boy, interested mainly in himself, his thoughts and his emotions. Now he became a man, "objective and outgoing," interested above all in doing a job, and doing it well. John learned to fly a plane, but most important of all, he learned to submit his will to the will of his leaders. He was willing to sign away his individual freedom in order to secure freedom for his fellowman. In so doing, he took the second step necessary in order to see God. The first was to hate his sin and to repent of it; the second, to lose himself in a great cause, and so surrender his personal autonomy to something bigger than himself.

John Magee poured out his feelings about life in a poem called "High Flight," which some of you may know. He composed it while flying combat duty in England. Two months later, a plane roared out of a cloud and crashed into his plane. He was killed. This is what he wrote:

O! I have slipped the surly bonds of Earth
 And danced the skies on laughter-silvered wings.
 Sunward I've climbed, and joined the tumbling mirth
 Of sun-split clouds, and done a hundred things
 You have not dreamed of—wheeled and soared and swung
 High in the sunlit silence. Hov'ring there
 I've chased the shouting wind along, and flung
 My eager craft through footless halls of air . . .

Up, up the long, delirious, burning blue
 I've topped the wind-swept heights with easy grace
 Where never lark, or even eagle flew.
 And, while with silent, lifting mind I've trod
 The high untrespassed sanctity of space,
 Put out my hand and touched the face of God.

And that is a Parable, a Parable for Lent. There is something in us, too, that longs to slip the "surly bonds" of egocentric living, and soar up into a "broader, cleaner atmosphere of self-surrender and self-giving." Now, here in this Lenten season, what can we learn from John Magee's life that will help us to reach this higher plane of self-giving? Well, first of all, we must hate sin, even as he hated sin. In life we have to choose between two loves: love of God, or love of self. We are constantly torn between those two loves. And the sad part of it is, we fail to live up to the steady love of God

because we love ourselves too much. But God built us for unselfishness, not for selfishness. This is a mental, moral, and spiritual fact of life. And unless we break through the circle of ourselves, we will never enjoy mental and spiritual health. Two basic rules are: "Love thy neighbor as thyself," and "Do unto others as you would that men should do unto you." This is God's will for us. Anything opposed to this is sin; and we must hate sin.

Secondly, we must lose ourselves in some cause. As John Magee found meaning in life by losing himself in freedom's cause, so we find meaning in life by losing ourselves in God's cause. When we accept Christ, God's gift to us, we substitute love of Christ for love of self, and in so doing, align ourselves with His cause. And through Him, we can overcome everything that is evil, everything that disintegrates and limits our natures. All of us have known fear, defeat, sin, condemnation, and failure. But we don't have to let these rule our lives. For once we have surrendered to Christ, we don't have to surrender to anything else. In Him, we have true freedom: freedom to give ourselves in love and service to others. He lifts us from self-centeredness to the higher plane of self-giving, so that we can say with St. Paul:

It is Jesus Christ as Lord, not myself that I proclaim. I am simply a servant of yours, for Jesus' sake For God who said, "Light shall shine out of darkness," hath shone in my heart to illumine men with the knowledge of God's glory in the face of Jesus Christ. (II Corinthians 4: 5, 6.)

With the Faculty

DR. WALDO BEACH preached at the First Presbyterian Church in Chapel Hill on February 19, February 26 and April 2. He participated in the House Forum discussions on East Campus during Holy Week, and on May 8 in the Student Leadership Conference of Undergraduate Leaders on the men's and women's campuses. He also attended the Spring meeting of the Society for Theological Discussion at Princeton University on the week end of April 22.

DEAN HAROLD A. BOSLEY, in addition to his regular duties here at the University, has attended the following conferences and delivered major addresses at each during the Spring Semester: National Study Conference on the Church and Economic Life, Detroit, Mich-

igan, February 16-19; Roanoke Preaching Mission, Roanoke, Virginia, March 1-3; Christ Church, Methodist, and Morris Harvey College, Charleston, West Virginia, March 5-10; Women's Division of Christian Service, The Methodist Church, Cleveland, Ohio, April 18-21; Pittsburgh Annual Conference, Pittsburgh, Pennsylvania, May 18-20; Southwest Texas Conference, San Antonio, Texas, May 24-28; Texas Annual Conference, Houston, Texas, May 30-June 1.

During Holy Week, April 2-9, Dr. Bosley gave the city-wide Noonday and Evening Lenten Services at the First Baptist Church in Durham sponsored by the Durham Ministerial Association.

Dean Bosley also preached at The First Baptist Church, Cleveland, Ohio, February 19; Hollins College, Virginia, February 26-27; All Saints Episcopal Church, Richmond, Virginia, March 1; The Memorial Chapel, Harvard University, Cambridge, Massachusetts, March 19; First Methodist Church, Evanston, Illinois, March 26 and April 2; Howard University, Washington, D. C., April 16; First Methodist Church, Evanston, Illinois, April 23.

PROFESSOR J. T. CLELAND spoke in February to the Pinehurst Forum, the Fellowship Club of the First Presbyterian Church in Durham, and the Duke Law Dames. In March, he preached at the United States Naval Academy, Yale University and Connecticut College. He addressed the Y.W.C.A. Forum on East Campus, the "Capping" ceremony of the Duke University Nursing School, the Men's Club of the First Presbyterian Church of Greensboro. In April, he preached at Davidson College, and addressed the Men's Clubs of two of the Presbyterian Churches in Charlotte. He also spoke to the Duke University Methodist Fellowship; and to the Divinity Dames on "How to Help Your Husband with His Sermon." May engagements include a speech at the Duke ODK Annual Banquet, sermons at Lafayette and Bryn Mawr Colleges, the Graduation address at the Cabarrus County Hospital Nursing School, and the Baccalaureate sermon at the Woman's College in Greensboro. In June, he preaches the Baccalaureate sermon at Hollins College, and lectures at the Duke Convocation.

DR. RUSSELL DICKS conducted a Spiritual Life Mission during March at the Central Methodist Church in Muskegon, Michigan, upon the subject of "Religion and Health." He lectured for the Hogg Foundation for Mental Hygiene of the University of Texas upon the general subject of Mental Hygiene, Counseling, Religion

and Health, in the following cities: Beaumont, Houston, Fort Worth, San Angelo and Lufkin, Texas. He conducted another Spiritual Life Mission upon the subject of "Religion and Health," at Gladwater, Texas. He gave the opening address at the Annual Conference of Social Work, Raleigh, April 2; spoke at the Fiftieth Anniversary of The National College of Christian Workers in Kansas City, April 18 and 19; preached at Sweet Briar College, Sweet Briar, Virginia, April 22; conducted an institute upon Pastoral Care at Salisbury and one at Raleigh; addressed a meeting of clergy and physicians at Monroe; preached at the Methodist Church in Leaksville, North Carolina; and conducted a workshop for Reserve Army Chaplains at Fort Benning, Georgia.

THE REVEREND GEORGE B. EHLHARDT participated in the annual meeting of the American Council of Learned Societies at Rye, New York, on January 24 and 25, and on January 26 attended the meeting of the Advisory Committee, the Friends of the World Council of Churches. On February 6 and 7, he took part in the Duke Divinity Seminar at Broad Street Methodist Church in Statesville, North Carolina.

The week of February 12 through 17 he was host to His Eminence, Mar Athanasius Yeshue Samuel, during the exhibition of the ancient Hebrew scrolls in Duke Chapel.

March 22 he attended the meeting of the planning committee of the Foreign Student Advisers Council in Chicago. During April he visited the District Conferences and spoke in behalf of the Christian Convocation. On May 8 and 9 he attended the meeting of the Executive Committee of the American Theological Library Association in Boston, Massachusetts.

Immediately following the Christian Convocation, he will leave Duke to assume the presidency of Brevard College.

PROFESSOR H. E. MYERS, in addition to his duties as Chairman of the Department of Religion and director of undergraduate studies, and teacher in the undergraduate program, preached at St. Paul Methodist Church, Durham, March 12; Carr Memorial Church, Durham, March 26; and shared in the services at the Free-Will Baptist Church, Durham, April 12. On Friday evening, April 7, he led in the celebration of Holy Communion at Spring Hope Methodist Church. He spoke at the dinner meeting of the Eastern Star, April

29, and he led the devotional service at the meeting of the Kings Daughters, May 4.

He had part in the program of the North Carolina College Teachers of Religion held at Elon College, April 22, as a member of the panel dealing with the "Effect of Bible Teaching on College Life." He has been notified of his election to be Vice-President of the Southern Section of the National Association of Biblical Instructors for 1950-51.

PROFESSOR RAY PETRY participated in the Duke Divinity School Alumni Seminars held at Statesville, February 6 and 7. He spoke at the White Rock Baptist Church, Durham, on Brotherhood Day, February 12. At the invitation of Professor William F. Church, Brown University, Dr. Petry collaborated in the preparation of a report on religious history from the eleventh to fifteenth centuries. This report will be presented before the International Congress of Historical Sciences in Paris, August 28 to September 3 of this year. Professor Petry's book, *Preaching in the Great Tradition: Neglected Chapters in the History of Preaching*, was published by the Westminster Press of Philadelphia on April 24. During the Lenten season, he visited historic churches in Charleston, as well as the cathedral in St. Augustine, Florida.

PROFESSOR H. E. SPENCE, in addition to his usual duties as Bible Class teacher, has preaching engagements for the semester including Duke Memorial Church, Durham; the Naval Base, Norfolk, Virginia; and the conference sermon before the Elizabeth City District Conference at his old home, South Mills, North Carolina.

Professor Spence's chief claim to publicity in recent months was his observation of "flying saucers," but this started such a deluge of claims by those who had seen or soon saw these phenomena, as to make his observation quite commonplace. Professor Franklin Young, Dean of Students, also reported seeing them and gave an even more detailed account than did Professor Spence. Dr. Cleland (always identified with every movement of public interest) claimed that he saw flying saucers in a dining room. He failed to report whose dining room and whether the saucers were thrown at him.

PROFESSOR W. F. STINESPRING, during the spring vacation, attended the meetings of the National Association of Biblical Instructors and the Society of Biblical Literature at Vanderbilt University,

Nashville, Tennessee. Dr. Stinespring is chairman of a faculty committee engaged in a restudy of the curriculum of the M.R.E. degree in the Divinity School. While in Nashville, he conferred with members of the Methodist Board of Education with regard to the problems of training workers in religious education. His articles on Amos, Hosea, and Micah in the International Lesson Series are appearing in the April and May issues of the *Adult Teacher* magazine.

PROFESSOR A. J. WALTON participated in the following activities during the second semester: Held a worship conference with the church school workers of the Lowe's Grove Baptist Church; attended a conference on summer schools for accepted supplies at Emory University; attended the Orange Presbytery Evangelistic Retreat and a men's meeting at Swepsonville. Dr. Walton taught in teacher training schools at Laurinburg, Sanford, Fayetteville, Charlotte, Liberty, Haw River, Columbia, South Carolina, and Durham, North Carolina. He spoke at workers' councils at Asbury Methodist Church and West Market Street Methodist Church. He also shared with Dr. Ed Hillman, District Superintendent of the Durham District, the direction of the two weeks visitation and preaching evangelistic campaign, and conducted the Holy Week Services for the Front Street Methodist and Evangelical Reformed Churches at Burlington. He preached at the following churches: Cordova, Calvary in Greensboro, Duke Memorial, Rehobeth, Badin, and the Stony Hill Easter Sunrise Service. He conducted conferences on Visitation Evangelism with the ministers of the Greensboro and Winston-Salem Districts.

DR. FRANKLIN YOUNG spoke to the Laymen's League of the Episcopal Church in Chapel Hill, North Carolina, on February 9. On Ash Wednesday he preached at St. Johns in Battleboro, North Carolina, and on February 27 spoke at the monthly meeting of the Edgecombe Clericus. On Sunday evening, March 5, he was the guest speaker at the Westminster Fellowship on the Duke Campus, and March 12 he addressed the Canterbury Club of the University of North Carolina in Chapel Hill. He delivered the monthly lectures to the Philips Brooks Club of Durham on Monday, April 2 and May 8. Easter morning Dr. Young preached at the Sunrise Service of The Reverend Carl Walton, minister of the Apex Charge. Saturday,

April 15, he spoke at a conference of Lutheran students held at Crabtree Park. Since February Dr. Young has been serving as interim preacher at the Church of the Holy Comforter in Burlington, North Carolina.

Special Faculty Publications

A Firm Faith for Today. Harold A. Bosley, Ph.D. New York: Harper & Bros., Publishers. 1950.

In 1938 an able young Methodist minister was called to the pulpit of Mount Vernon Place Church in Baltimore. Thereafter for ten years he matched mind and spirit against the thrust of twentieth-century forces at the claims of the Christian faith, not only in his pulpit but in his city at large, and on various campuses and in all manner of ministerial conferences and pastors' schools throughout the country. Subsequently he assumed the deanship of Duke University Divinity School, along with its chair of the philosophy of religion. He became also one of the stated preachers to the University. Out of the rich and varied experiences gained through these years comes his new and challenging book, *A Firm Faith for Today*. The author is Dr. Harold A. Bosley.

This book faces a problem and proposes a thesis. The problem is what Dr. Bosley calls a "spiritual famine descending on mankind," with its correlate of a bewildering confusion throughout Christendom with reference to spiritual values and beliefs. The thesis is that as badly as we need a revival of living faith, we cannot expect such a faith to gain much headway until the Christian world reaches some sort of clearance as to what it centrally believes, some recognized standard of truth around which it can rally its forces against the pressure of a pagan world.

The failure of the Church to sound a clear and ringing note of faith, we read, is in part due to a conflict between the liberals and the orthodox within its own ranks. The weakness of modernism or the liberal movement in religion is its "unwillingness or inability to state with clarity what it believes to be worthy of belief." Having broken sharply with the ancient dogmatic Christian tradition it has itself come to no new center, no new dynamic set of principles. Orthodoxy, on the other hand, "has unnecessarily weakened its witness by a refusal to come to terms with the method and many of the conclusions of . . . scientific studies." The author regards himself as a liberal with a high regard for the claims of science, as well as for the legitimate demands of a spiritual Christian faith. He refuses "to set science over against religion, or to place emphasis upon those religious claims . . . that do not square with the nature of reality as seen in or suggested by the conclusions of science" (p. 11). "I fail to see," he asserts, "why, in a rational universe, a reasonable statement of faith should be regarded as a scandal."

Throughout the book certain key terms are not brought to a steady

and consistent focus, due in part no doubt to the fact that the author is under a tremendous pressure of conviction and much too eager to put his argument across effectively to stop for any tedious definition of terms. But the reader has a right to know, for example, in just what sense he employs the term "reason" and its correlative adjective "rational." At times he points his guns straight at all naturalistic rationalism, whereas at others he claims a rationalistic basis for a sound faith. The difficulty here is that the reader encounters the same unjustified dichotomy between reason and faith which even defenders of mystical religion never quite escape. I doubt that any such dichotomy is intended by Dr. Bosley, but he might have been at some pains to guard his reader against any suspicion that it is.

And then there is the term "liberal." Having said forthrightly that the liberal movement is weak at the point of its unwillingness or inability to state what it believes worthy of belief, the author, a professed liberal in his work in this book, sets out to make such a statement. If we could have had a clear distinction between those liberals who treasure the essentials of the Christian faith the while they criticize its dogmatic treatment, on the one hand, and those who in a spirit of rationalistic humanism have turned their backs on the essential Christian faith altogether, we should have been in a better position to understand and appreciate the force of Dr. Bosley's claim for a firm faith for today.

No modern student of Christian thought, however reverent in his attitude, can quite ignore the challenge that the faith process ought to square itself with the scientific point of view. But there are wide areas of Christian belief where the scientific approach means little. Belief, whether ignorant or informed, rises out of the *milieu* of man's whole experience. It may and should come to terms with the best reasoning of which the mind is capable; nevertheless it is essentially spiritual in its nature, a vine growing on its own root. Reason can offer to a living faith the service of pruning shears to keep it from running out into wild superstition, and trellis to get it up off the ground into the sunlight. But reason in and of itself is not the secret of the life of faith in the human soul.

Take, for example, this statement: "A theology that emphasizes 'faith' as superior to 'reason' is not only irrational . . . it seeks to affirm the irrationality of all efforts to know, to understand this divinely created universe." The concept of a divinely created universe does not arise out of scientific demonstration; it arises out of intuitive faith in a creative life at work behind and through the universe. Science as we know it is not equipped to deal with the problem of the creation of the world; it can only spell out the steps in the natural process through which any conceivable creation may appear to unfold.

"The simple creedal statement, 'I believe in God,' " we further read, "is easily the greatest and costliest conclusion ever reached by the human mind" (p. 35). But such a conclusion is not the product of a scientific laboratory; it began its slow emergence in long forgotten ages when scientific laboratories and processes had not been dreamed of. The vitality of the Christian faith has never depended upon the conclusions of secular-

istic investigation; it has always been drawn out of the life of God in the soul of man. Its assurance has come far more from direct spiritual witness than from labored reasoning.

These observations do not seek in any wise to detract from the essential worth and fine emphasis of Dr. Bosley's masterful volume. A careful reading of the book is bound to convince the reader that the writer is trying to strike a working balance between the claims of faith and the claims of reason, so that a modern Christian of spiritually earnest mind can say without mental reservation, "I believe." He does not want the open-minded inquirer into the Christian tradition to be shut in by the dogmatism of the past, and yet he would not have it shut off from what is of eternal value in the great creedal formulations. A creed, he insists, is "an indispensably important statement of hard-won knowledge as it has been hammered out on the anvil of human experience by the hammer of clear thinking" (p. 24). But no creedal statement is final for all generations: "We shall make and modify creeds so long as religious experience continues to unfold in the lives of men."

What appears to be at issue is this. There is in the great Christian tradition a living nerve of eternal and unchanging essential meaning. That meaning has had throughout the nearly two thousand years of Christian history to get itself expressed from age to age in terms understandable in the thought life of any given age, with its cultural outlook. The manner in which the creedal statements have sought to body forth the profound mystical assurance with which they have to deal is bound to reflect the whole thought complex in which they have arisen. In ancient pre-scientific times the Christian creeds had to adapt themselves to terms and viewpoints with which the people were familiar. But as the history of thought climbed to new and higher levels some of the older dogmatic statements became more and more unreal in a growing scientific world, although the essential spiritual truths which they sought to convey remained fully in force. These truths then stood in great need of restatement in terms as clear and convincing to new age as the older statement did for another age with different intellectual outlook and standards of judgment.

The effort to bind older thought formulations upon a later age is what this author seems to mean by dogmatic intolerance. He evidently does not, as the British would say, want to throw out the baby with the bath in the matter of the reformulation of creeds. He does not want to surrender what has always been the vital inwardness of all Christian creeds, but only its outworn dogmatic formulation. He would hold steady with regard to the spiritual certainties of the Christian faith, the while Christian thinkers make such necessary adjustments to modern ways of thinking as will bring the great claims of Christianity forward again to a place of pre-eminence in men's ideas, convictions, and life-commitments.

This is a book which should be read and read again by every clergyman and thoughtful layman who is anxious to see the groundwork laid again for *A Firm Faith for Today*.

FRANK S. HICKMAN.

The Dead Sea Scrolls of St. Mark's Monastery, Volume I, The Isaiah Manuscript and the Habakkuk Commentary, edited by Millar Burrows, John C. Trever and William H. Brownlee. New Haven, Conn.: The American Schools of Oriental Research. 1950. xxiii pp. and LXI plates. \$5.00.

Dr. William H. Brownlee, who teaches undergraduate religion at Duke University and assists with Hebrew courses in the Divinity and Graduate Schools, was a member of the staff at the American School of Oriental Research in Jerusalem when the now famous Dead Sea Scrolls were brought to the School in 1948 and thus became known to the world of Biblical scholarship. These scrolls were exhibited at Duke University on February 12-17 of this year, as announced in the January issue of this BULLETIN.

Dr. Brownlee is one of three scholars having prior publication rights in the scrolls and he has already published several periodical articles on the subject. By way of definitive publication, three volumes have been projected, and the first of these has now appeared. The book consists of an introduction in English, followed by complete photographic reproductions of the two documents and also transliterations into conventional Hebrew characters. Dr. Brownlee had particular responsibility for the description and transliteration of the Habakkuk scroll. This volume is for scholars. It contains no translations, hence it will not have great significance for the non-Hebraist. The second volume, containing the Manual of Discipline of the sect which originally owned and used the scrolls, and the as yet unopened Aramaic fourth scroll, will be published in the same way. But the third volume will contain translations and discussions, and hence will be of interest to a wider public.

The editors and publisher are to be congratulated on this accomplishment. The volume is beautiful and the contents accurate. The next two volumes will be eagerly awaited.

W. F. STINESPRING.

Other Book Reviews

Christianity and History. Herbert Butterfield. New York: Scribners Sons. 1950. 146 pp. \$2.75.

When the review editor handed me this book I did not know who Herbert Butterfield was which is no reflection upon Butterfield. I did not know that he is professor of modern history at Cambridge University, a Methodist and a germinal mind. Now I know all this. I have read the book, and I am much in Butterfield's debt.

Christianity and History has the peculiar advantage of being another Christian interpretation of history written by an accomplished historian who is also an informed Christian thinker instead of being the work of an informed Christian thinker who is an amateur historian. This is a gain; for, instead of straining after historical instances to illustrate prin-

ciples, Butterfield commands a wealth of instances through which, as the diaphanous texture of history, the principles shine in their own light. To put it plainly, when this sort of historian inspects history, then history itself "uncovers man's universal sin," the reality of divine judgment, the delusive messianism of futuristic progress philosophies, the pattern of redemption through suffering and a providential order "going on over our heads."

To the Christian this is confirmatory. To the unbeliever and the mere academic historian it is probably foolishness. Butterfield has anticipated the latter probability by distinguishing between ferreting out the "mechanism of historical process" as one kind of history and history as interpretation depending upon an "act of judgment" and personal decision as another kind. How people interpret history depends not upon the arrangement of events but people's over-all judgment about man in his ultimate relationships. This judgment is the frame of meaning in terms of which the concourse of events takes on its significance.

Now the judgment which confers meaning presupposes a perspective. The perspective is made up, in the final analysis, of what men think of themselves—whether for example men view themselves as the highest grade of animal in nature or whether they view their own interior life as "broken reflections of a greater light." How we interpret history depends upon our decision about the nature of man. If Butterfield is right, evidently sound historical interpretation as well as sound theology begins at the same point—our decision about man. Perhaps a central thesis of the book is Butterfield's conviction that error in our interpretation of reality results wherever "man-in-nature" rather than "man-in-history" becomes the norm of reflection. To interpret history, while conceiving man after the analogy of nature, has led to the de-valuation of man and modern barbarism. To understand man as an image of God not only illuminates history but dignifies man by discovering him to be a *sinner* instead of a *thing*. It may be a hard choice, but it is the one which I believe Butterfield insists that we make. It is understatement to say this is an important book. Butterfield combines Whitehead's easy mastery of his subject with Coleridge's perceptivity and skill in aiding reflection together with Pascal's capacity to convey the depth dimension of authentic Christian faith. There are startling observations on every page. Rarely has so much been said so well in so brief a compass.

ROBERT S. CUSHMAN.

Jesus, Son of Man. George S. Duncan. New York: The Macmillan Company. 1949. 290 pp. \$3.50.

This volume contains in an expanded form the Croall Lectures delivered in Edinburgh in the Summer of 1947. One might call it a study in the "messianic consciousness" of Jesus if the author did not travel so far in the endeavor to demolish any possibility that Jesus looked upon himself as the Messiah during his earthly life. The one recurrent note throughout the pages is that Jesus conceived of himself as the Son of

Man. And the title, Son of Man, is to be understood not in terms of Enoch or Daniel, but in the light of Ezekiel. "It is in the light of Ezekiel's reminders of the way in which God deals with man—lifting him up from the ground, making known to him His will, filling him with His Spirit, and commissioning him to be His servant for the establishment of His kingdom throughout His whole creation—that we ought to seek to interpret the thoughts of Jesus regarding the Son of Man." The author believes that while some Jews anticipated the triumph of God through the coming of the Messiah, others thought it would be achieved through "a Man in whom God's purposes for mankind and the world would be fulfilled."

His treatment of the concept of Son of Man is suggestive. Certain of his insights deserve careful consideration. Nevertheless, to the reviewer, his arguments for the complete separation of the concepts of Messiah and Son of Man in the mind of Jesus are not convincing. He himself can refer to the acts of Jesus as "messianic."

The author is keenly aware of the importance of a proper understanding of Jesus' eschatology. He endeavors to follow a middle course between the two extremes of Schweitzer's "futurist eschatology" and Dodd's "realized eschatology" and in the process gives us a very consistent and helpful interpretation. Throughout the book he stresses the point that eschatology is not to be understood as significant solely in terms of "future" expectation. It is that system of ideas and events which binds the past, present and future into one unified whole. "Something new has entered human life which lifts it to a supernatural level. That 'something new' is the power of the Spirit of God, manifested firstly in His (Jesus') own life and then through Him in the lives of His disciples. It is because through Him the living God has become so truly operative in human history that we rightly regard the mission and message of Jesus as eschatological. And it is eschatological, not solely or even primarily because it points forward to a glorious consummation which with unerring insight He sees to be spiritually 'at hand,' but because through the power of God's Holy Spirit earthly life is being transfigured and all things are being made new."

There are a number of additional subjects dealt with in the book. The author has a most interesting discourse on the relation of Jesus to John the Baptist. He is superb in his handling of the difficult subject of the sacrificial nature of Jesus' death. His exposition of the relation of Jesus to the Church is exceedingly well-balanced and timely. But, above all, his constant concern to make the life and teaching of Jesus realistic and meaningful to modern man is for the reviewer one of the most commendable characteristics of the book. The sub-title is: *Studies Contributory to a Modern Portrait.*

This book, along with Manson's *Jesus the Messiah*, deserves a serious reading from every minister and scholar who genuinely desires to preach and teach the "whole" gospel.

FRANKLIN YOUNG.

The Man from Nazareth: As His Contemporaries Saw Him. Harry Emerson Fosdick. New York: Harper & Brothers, 1949. 282 pp. \$3.00.

Dr. Fosdick in this book directs his attention to the task of portraying Jesus as he must have appeared to a variety of classes among his contemporaries. The crowds, the Scribes and Pharisees, the complacent, the religious and moral outcasts among others come in for consideration. The author in each case skillfully recreates the historical scene, combining happily in the work a scholarly mastery of his materials with an ability for keen analysis and a profound religious imagination. On the basis of his exegesis familiar faces and common-place scenes in the gospels acquire a certain genuine novelty hitherto overlooked. One comes away from the book with a fresh understanding of the *sitz im leben* of many of the people who were Jesus's contemporaries.

The author is not concerned merely to write descriptive history. He endeavors to present individual personalities who experienced timeless spiritual needs. He sees Christ as appealing to the "profundities in human nature" which time and place never alter. "Two qualities in Jesus's manner of teaching are outstanding: the poignancy of its immediate appeal and its continuing pertinence to all men, always and everywhere." But the teaching is inexplicable apart from the personality "who still fascinates our imagination and challenges our conscience." The earliest disciples were devoted not to a creed nor an ethical state but to a person in whom they believed they found the incarnation of the truths he represented. When they thought of God it was in terms of Jesus. "So he became to them not only Teacher, but Lord and Savior, revealer of the divine, ideal of the human, who having died for their sakes still lives, and to whom in God's good time the future belonged."

The reviewer laid down the book with the feeling that the author so ably depicts the way in which his contemporaries saw Jesus because he himself has lived intimately with him so long. Dr. Fosdick never alludes to personal experience; but that he writes as one who knows first-hand the Eternal Contemporary is evident throughout the book. Here is spiritual and mental food for the minister with a double hunger.

F. W. YOUNG.

The Gospel and Our World. Georgia Harkness. New York: Abingdon-Cokesbury, 1949. 126 pp. \$1.50.

As a writer, Georgia Harkness uses the most lucid prose now being written by any theologian in this country or England. She insists upon keeping in touch with the realities of daily life; hence she draws her material freely from any sources: the "Ladies' Home Journal," a letter from a heart-broken girl, stiff theological works, and the Amsterdam report. The book is literally loaded with facts that throw light on the present status of the churches in America, the World Council of Churches, and the spread of the ecumenical idea in this country. When she wants

to describe the average layman she deserts statistics and embraces a parable, turning in a splendid delineation of "Mr. Brown." How I wish every layman could read it! Preachers could do worse, far worse, than literally reading it in lieu of a sermon at some service. And a good title for the sermon would be "Are You Mr. Brown?!"

The crisp clarity of Miss Harkness' style can be felt in such statements as these:

"If the Church has nothing to say that challenges, remakes, upbuilds human life, it is only a respectable and semi-decadent human institution, and nothing to worry much about if it goes out of business." (22-3)

"Perhaps the simplest and most inclusive definition is that a Christian is a person who sincerely tries to be a follower of Jesus." (42)

"It is not good for any man to receive as many compliments to his face, as many barbs behind his back, as a minister usually gets." (18)

Calling her view that of "evangelical liberalism," Miss Harkness studies the church, the contemporary social scene, the problems of minister and layman alike, and several of the major questions to be answered by those who try to take the Gospel seriously. The concluding chapter, "Christian Faith and Ethical Action," is at once the most helpful and most open to challenge from other theological viewpoints. Consider, for a moment, the movement of thought in it.

A theology is essential to Christian social action. The actual social conscience of a confessing Christian is deeply dependent upon his basic ideas of God, man, and the good life and society. Three great doctrines of the Christian faith constitute the ideational foundation for Christian action: Creation, Judgment, and Redemption and the Kingdom of God. The author examines each of these in turn, seeking its implications for personal and social conduct. The doctrine of Creation, for example, presents "The essential goodness of creation, the union in the Creator of holiness and majesty with personal concern, man's delegated responsibility and stewardship, and the unfinished character of creation. . . ." The idea of judgment—Divine judgment—is being badly handled both by liberal and neo-orthodox writers and preachers, Miss Harkness feels. The "wrath of God" is usually a baptized version of human anger and men have forgotten that "Vengeance belongeth to God." The Kingdom of God is both within man yet waiting to be realized in and through him—but it is always God's Kingdom. In it the whole of life will be redeemed by the power of the love of God.

I commend this book to anyone who wants a brief, clear, penetrating view of some of the fundamental problems before Christian churches today.

HAROLD A. BOSLEY.

The Private Devotions of Lancelot Andreæus. Translated from the Greek and Arranged Anew by John Henry Newman. Abingdon-Cokesbury, 1950. 146 pp. \$1.25.

A critical review of this work is scarcely called for. The restless centuries, themselves, have subjected it to their cynical negations and have, in turn, found a reorienting calm in its beautifully virile affirmations. Written in Greek of and for the author's own privacy, these devotions are an enduring witness to a singularly excellent balancing of the contemplative and the active life.

In the historic translation of John Henry Newman—himself a man of vigorous mind and yearning spirit—these personal prayers lay on the Lord's altar the disciplined praises of one of earth's greatest scholars and humblest men. The superb reproduction of a rare edition is set in a beauty of printing and binding fully appropriate to the majestic cadences of the spiritual glories within.

R. C. PETRY.

The Duke Divinity School

B U L L E T I N

Bulletin Briefs

The Conception of Revelation

Alan Richardson

Single Women and the Church

W. F. Stinespring

With the Faculty

With the Students

A Faculty Publication

Book Reviews

A Prayer Offered at the Formal Opening of the Divinity School, September 27, 1950

Our Father and our God :

Thou hast brought us through the chances and the changes of life to this place and to this hour. We ask thy blessing, O God, upon the Duke Divinity School for the year that is beginning. We would remember those who have been with us in other years as students or as faculty. They are forever a part of us and we of them, and we ask that thou wilt be with them wherever they are at this moment. We now gather together as a somewhat different group but as a nucleus of the old, but we in turn, our Father, as thou dost give us grace, would pass on the spirit of our school to those who come after us. We ask thy guidance for our specific needs in this hour, for each one of us has some particular need which thou alone canst supply. As a group we face temptations peculiar to our ministry.

May we cherish the Bible as a lamp unto our feet and not just as a book to be dissected and studied but as a source of light. May we worship our Lord Christ not as a theological problem but as King and Lord of our lives. May we honor the Church not just as an organization but as the body of Christ. May nothing that we do bring dishonor to the Church.

In our corporate capacities we are fellow seekers after truth. Some who are teachers seek rightly to divide the word of truth. Others who are younger and who are students look for guidance, and may they seek and find that—not only in the accumulation and attainment of skills but in a life of devotion. We would not be unmindful of the larger community of which we are a part nor of the world in which we live, but now we have before us these few golden days which will never come again in which we will seek to become good ministers of Jesus Christ. So we ask that none of us may commit the unpardonable sin of negligence and neglect of our opportunities in this day and time. Amen.

JAMES CANNON III.

PUBLISHED IN FEBRUARY, MAY, NOVEMBER, AND JANUARY

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NUMBER 3

Bulletin Briefs

In his first chapel talk of the current year, Acting-Dean James Cannon III with modest egotism declared exuberantly that he would not exchange his faculty for any other faculty in American Seminaries. He further stated that he and the faculty would not trade the student body for any other in the country. A glance at the actual situation in the Divinity School reveals some ground for Dr. Cannon's optimism. The school has reached an all-time high both in students and faculty. For the first time in its brief existence, the enrollment has passed the two hundred mark. One hundred and ninety-two candidates for the B.D. and M.R.E. degrees have been enrolled. Twenty-six candidates for higher degrees have enrolled in the Graduate School of Arts and Sciences. Practically all of their instruction will be received through the Divinity School.

The faculty has been increased and a full-time Librarian as well as a full-time Recorder have been employed. There is cause for self-congratulation.

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The BULLETIN extends a hearty welcome to Dr. Kenneth W. Clark, Professor of New Testament, who is returning from his sabbatical. Dr. Clark spent a year as Visiting Professor at the American School of Oriental Research at Jerusalem. He also spent several months at the Mt. Sinai Monastery where his work in photographing Greek manuscripts attracted world-wide attention. We hope to give our readers a more extended account of Dr. Clark's experiences in a later issue.

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ADDITIONS TO THE DIVINITY SCHOOL FACULTY

Dr. W. D. Davies, who becomes Professor of Biblical Theology. Dr. Davies was educated at the University of Wales and at Cambridge University. From Wales, Dr. Davies recently received the degree of Doctor of Divinity, being the first person in the history of

the University to gain that degree by original research. His latest book, *Paul and Rabbinic Judaism* (1948), has received international recognition. He comes from a professorship at the United Independent College at Bradford, Yorkshire, England.

Dr. William H. Brownlee becomes Assistant Professor of Old Testament. Dr. Brownlee has won early recognition for his work in identifying and translating the Dead Sea Scrolls. He joins the Divinity School faculty after successful teaching in the Department of Religion of Trinity College of Duke University.

The Reverend Thomas A. Schafer becomes Assistant Professor of Historical Theology. He comes from a teaching position at Southwestern College, Memphis, Tennessee, where he has been engaged for several years. He will receive the Ph.D. degree from Duke University in June, 1951.

Miss Helen M. Kendall becomes Recorder and Secretary to the Faculty. Miss Kendall is an A.B. of DePauw University, Greencastle, Indiana, where she was a member of Phi Beta Kappa. She also did graduate work at the University of Wisconsin and Johns Hopkins University. She comes from Goucher College where she was Assistant Registrar, after having previously served as Registrar of the Duke University Law School.

Mr. Donn Michael Farris is the new Divinity School Librarian. He is an A.B. of Berea College, a B.D. of Garrett Biblical Institute, and an M.S. of the Columbia University School of Library Service. He has studied also at Northwestern and Yale Universities, and worked in the libraries of those institutions. He comes immediately from a position in the Library of the General Theological Seminary in New York.

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THE FRANK S. HICKMAN PRIZE IN PREACHING

A prize of \$50.00 in cash is offered in recognition of Dr. Hickman's outstanding service at Duke University and in the Divinity School, as Dean of the Chapel, 1938 to 1948, as Preacher to the University since 1932, and as the first Professor of Preaching in the Divinity School.

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BULLETIN COMMITTEE

For the current year the BULLETIN is published by a committee consisting of Professor H. E. Spence, Chairman, Professor James T.

Cleland, Dr. W. H. Brownlee, and Mr. Thomas H. Schafer. These men are especially anxious that the BULLETIN shall have a correct mailing list. They earnestly request all persons who have been receiving the BULLETIN and who are changing their addresses to notify them at once of the change. Address all communications to Divinity School Bulletin, Box 4784, Duke University, Durham, N. C.

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ASSEMBLY ADDRESSES

Outstanding speakers who have appeared at the Wednesday morning assemblies are as follows:

Dr. Eugene Conover, of the Interdenominational Bureau of Architecture, and Dr. John Scotford of the Congregational-Christian Church made a joint presentation of the subject: Worship and Architecture.

Dr. Roger Hazelton, Professor of Philosophy of Religion and Christian Ethics, Andover Newton Theological School, on Theology and Worship.

Dr. Kenneth Clark, of our own faculty, who spoke by way of a report on his recent experiences in Palestine with the American School of Research.

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RECENT DEGREES RECEIVED BY FACULTY

Dr. John J. Rudin, II, recently was awarded the degree of Doctor of Philosophy from Northwestern University.

Early in June Dr. H. E. Myers received the D.D. degree from Elon College.

Dr. Frank S. Hickman was awarded the degree of Doctor of Divinity from his Alma Mater, DePauw University.

Bread Upon The Waters

The Western North Carolina Conference, at its 1950 session in Asheville, adopted the following resolution:

RESOLUTION IN SUPPORT OF THEOLOGICAL SCHOOLS

This Conference, having heard the statement made by Dr. Ray C. Petry, representing the General Conference Committee on Theological Education, desires to go on record as expressing its very great interest

in the campaign to make the whole Methodist Church more aware of the importance of training more and better ministers. The Western North Carolina Conference pledges its wholehearted and prayerful co-operation in this effort.

To the furtherance of this end, the Conference urges that pastors and district superintendents should not only seek out recruits for the ministry, but when young men and young women have expressed a desire for advanced theological education, should seek to have the home churches of such young people provide adequate scholarships for them at the school of their choice.

Some Divinity School alumni have already taken action in raising scholarships in their congregations for young people who desire to attend Duke Divinity School. I should like to press this matter very earnestly with all of our graduates. Practically all of you went through Duke Divinity School on liberal scholarships, supplied mostly through the Duke Endowment. In many cases, there was very little cost to you. We have now reached a point when we expect the bread cast upon the waters in earlier years of the school to be found even "after many days."

The situation in Duke Divinity School at the present time is paralleled in all the Methodist seminaries. The requirement for a B.D. degree for admission to most annual conferences, together with the effective youth movement campaigns in the church, have resulted in a great increase in Divinity School enrollments. At our school this fall we have enrolled one hundred ninety students. The University grants free tuition to each of these students amounting to \$350.00 per year. The funds available through the Duke Endowment for summer work for our students are slightly larger than they were ten years ago, but there are nearly twice as many students seeking support through this source as before. Both of these situations are expected to continue. It would not seem unreasonable then, that any congregation that has raised up a young man or young woman who desires to enter the ministry or full-time Christian service should supply the funds, usually very modest in amount, that are necessary to help these young people fit themselves for their callings.

Beginning at once, the Duke Endowment money will be known as "Grants-in-Aid." We are trying to build up other funds available through the University and the Divinity School, and these will be known as "Scholarships" and will be awarded on the basis of academic performance. All of these will be work scholarships. We do not just hand out free money without asking some return in the way

of actual clinical work in the churches. This has been a feature of our work from the beginning. We would like to have a number of scholarships that are not restricted, as the Duke Endowment funds necessarily are, to work in North Carolina and in rural churches. Increasingly there are opportunities for work in town and city churches, and we would like very much to have scholarships that can be used anywhere in the Southeastern jurisdiction, and also a large number of scholarships for young women taking the course leading to the Master of Religious Education degree. I shall be glad to correspond with any interested person regarding the amounts and terms of scholarships. Some prefer to set up endowed scholarships. However, we can use just as effectively annual contributions, and many churches will find this a more suitable way in which to help their young people secure an education.

JAMES CANNON III
Acting Dean

The Conception of Revelation

By ALAN RICHARDSON

It is for me a great pleasure to come from Durham in the old world to a Durham in the new, and to find that here also people are interested in the same great questions of human life and destiny, of God, freedom and immortality. It is gratifying to find that the discussion of these great matters of perennial interest goes on here in the same way as at home. I am greatly privileged to have this opportunity of sharing with you my thoughts upon these great themes.

My subject this morning is *revelation*. If I may begin with a personal word, I would say that I have two major interests. One of them is biblical theology, of which the revived study has been such a marked feature of the life of Christendom since the period of the first World War. The second is Christian apologetics. These two interests lie very close to each other. I have been led to believe that the final truth about the world and our life in it is given to us in the theology of the Bible; and it seems to me that it is the task of the Church's teachers in this age to present to the modern world in a form which it can understand those great key truths about which we read in the Bible—revelation, redemption, sanctification, holiness and

peace. Alas, these great words mean little to so many people in the twentieth century, and it is vitally important that we should undertake the work of apologetics and reinterpret them in terms which the modern world can understand.

Biblical theology and apologetics are brought together in our topic, revelation. What does revelation mean for us in the twentieth century? It cannot mean the traditional conception, which has been held down the ages until the rise of modern scientific criticism of the Bible, namely, the idea of revelation as given to us in the written propositions of Holy Scripture. We must find some conception of revelation which is in accord with the new knowledge. The Christian apologist today must show that there is a revelation from God, which can be properly understood only in the light of our present-day knowledge about the Bible and how it was written.

One of the temptations which besets the Christian apologist in every age, and which arises out of his legitimate desire to go as far as he can to meet his contemporaries where they are, is that he should go too far in the direction of his opponents' categories and thus explain away a good deal of the faith which he aims at commending. Some of the great Christian apologists of previous centuries have hardly avoided this danger. For instance, the great Bishop Butler of Durham, who in 1736 published his *Analogy of Religion*, seems now to us to have gone so far to meet the deists on their own ground that his work appears to us in many places almost like a deistical writing. But on the other hand we may look at the example of St. Thomas Aquinas. I am not myself a Thomist, but I would say unhesitatingly that St. Thomas is the greatest Christian apologist of all times. Think for one moment of what he accomplished. In his day the great revival of ancient (especially Aristotelian) philosophy was being pressed forward at great speed under the stimulus of non-Christian teachers. It was the Mohammedan scholars who had revived the study of Aristotle, and younger thinkers even within Christendom were beginning to think in terms of the Aristotelian logic. In the flowering of the thirteenth-century renaissance there was a widespread tendency to look upon the Aristotelian categories as the final presentation of truth. The movement was especially dangerous to the Christian outlook because it had reached the universities of Europe from Arabic sources and had consequently a strongly atheistic flavour. Moreover, the new "ideology" was backed by the formidable military and economic power of Islam. The posi-

tion of Christendom in the thirteenth century was remarkably similar to the position of Christians in some countries of Europe and Asia today, threatened as they are by a communist ideology backed by enormous material resources. A vigorous atheistic philosophy was being made to appear to the young and immature as something fine and liberating. Think, then, of what St. Thomas did. He took the newly discovered Aristotelian logic and made it the instrument of Christian philosophy. He represented the ancient truth of the Church under the forms of thinking which had become fashionable in his day, and made those forms the vehicle of Christian truth. So well did St. Thomas do his work that his thirteenth-century "modernism" is still regarded by a large section of Christendom as the final presentation of Christian philosophy. We need in Eastern Europe at the present time a Christian apologist who can do with the Marxist categories what St. Thomas did with the Aristotelian ones.

In our own days what are the principal systems of non-Christian ideas which have infected the minds of our contemporaries? Against what sort of background have we to make our apology today? I do not wish to be misunderstood: I am not suggesting that we can *argue* men into the Christian faith. The world will not be converted as the result of a clever intellectual argument. But on the other hand, unless we can make the meaning of the Gospel clear in terms which are familiar to the thinking of our contemporaries, we shall not make much headway in our presentation of the Gospel. It is therefore important that we should seek to understand the mentality of the generation to which we must bear our witness. It seems to me that the two great non-Christian systems of thought and action which dominate the world today are Marxism and scientific humanism. With the former we need not now concern ourselves further, since it is in Europe and Asia rather than in America that it conditions the thinking of multitudes. It is scientific humanism which here presents the greater danger. The assumption upon which it is founded conditions the minds of young people in all the schools and colleges of our "western" world, and has eaten its way into the inner thoughts of large numbers of our people of every class and type. That assumption is simply this: that all truth must be capable of demonstration by the methods of empirical science. It is widely believed today, though perhaps unconsciously by most people, that no statement can be known to be true unless it can be demonstrated scientifically. In

this atmosphere how can we present the idea of revelation? Can religious truth itself be validated at the bar of scientific enquiry?

We shall have to begin by widening the concept of what science is. In this we shall be helped by a remarkable movement of thought which has been taking place amongst scientists and scientific philosophers themselves. During the nineteenth century "science" meant chiefly physics and chemistry with a dash of biology. So long as this narrow view of science prevailed, it was ridiculous to speak of the scientific verification of religious truth. But today it is generally conceded even amongst scientists themselves that all the sciences do not have to conform themselves to the pattern of physics and chemistry, that each science has the right to develop its own scientific method. In other words, psychology does not nowadays have to be behaviouristic or the social sciences deterministic in order to retain their reputation as sciences. Even before this revolution in scientific thinking had taken place, theologians themselves had been quietly developing their own scientific method. The scientific literary and historical study of the Bible and of Christian origins has been pursued with great vigor for more than a hundred years, and it is true today that no field of research has been scrutinized with greater integrity and seriousness. Theology has in fact developed its own scientific method, without waiting for the approval of mathematicians or physicists. Its method is much nearer to the scientific method used by the historian than to that used in the natural sciences. As in the historical sciences it requires personal judgment and conviction concerning motives, values and "imponderables," in a way in which the methods of the natural sciences do not.

Historical knowledge, or the knowledge which is gained by the "human" (as distinct from the natural) sciences, is thus in an important sense subjective, dependent upon the faith and attitudes of the investigator. In modern jargon it is "existential" knowledge. That is to say, it comes to us through the actual experience of living in the present, through which we are able to re-live the historical past. The knowledge of God of which the Bible speaks is knowledge in this sense, not the formalized, abstract knowledge which comes through the natural sciences. The biblical knowledge of God arose from the actual conflicts of Israel's history, in the midst of which prophetic insights were given. It was when men began to take God's will seriously in the actual concrete situations of life—when Amos or Isaiah or Jeremiah stood in the midst of the crisis of their nation's

history and sought the will of God—that they were able to say, “Thus saith the Lord.” The truth came in the midst of an historical situation with its demand and promise. This is the way in which knowledge of God in the biblical sense must always come—through obedience and faith: “they that do the will shall know of the doctrine.”

The biblical knowledge of God is different from Greek *ideas* about God; it was not arrived at as the result of an intellectual process of academic enquiry. It was in a life-situation that the revelation came. Thus, in the biblical conception, truth is something that one *does*, not merely something which one thinks; it is in the doing of God's will that we learn the truth about his nature. “Thy father did judgment and justice; then it was well with him. . . . Was not this to know me? saith the Lord.” (*Jeremiah* xxii. 15f.) The knowledge of God is found by those who seek righteousness and judgment. This is the truth that makes us free. The existentialists have recovered something of the truly biblical conception of truth, even if some of them, through lack of Christian interpretation, have misunderstood what they have found. It is in the moment of the discovery of truth, in the actual obeying of God's will here and now, that God's revelation actually comes to us. This is one of the things which we ought to see very clearly in the light of the modern scientific study of the Bible and how its revelation was in fact received.

Thus we have moved very far from the old idea of the biblical writers as men who sat in a secluded spot and listened to the Holy Spirit dictating infallible oracles of revealed truth. The modern study of the Bible has shown us how the prophetic minds of the men of the Bible received their inspiration in the midst of the conflict of life, and how amidst their perplexities and doubts they wrote down the insights which had come to them. We now know a great deal about how the sacred books took the form in which we have them. Later teachers always try to systematize and formalize the insights of prophetic minds as soon as these have won general acceptance, but the actual birth of the insights themselves was never thus systematic, formal, academic or static. The history of philosophy and of theology is one long account of the swing of the pendulum from concrete experience to abstract systematization and back again. Thus, Socrates protested against the formalized materialism of his predecessors: truth was to be found not by looking outside at the world of nature. “Know thyself,” he says, and he directs our attention within. Or again, one thinks of St. Augustine, who found in the depths of

his own consciousness the God whom he had not yet learnt to see in nature, and who discovered the presence of God in his own internal flight from God and resistance to God. One thinks of St. Bernard and his protest against rationalism. One thinks of Pascal and his protest against the whole Cartesian philosophy of abstraction; it was Descartes who set modern philosophy upon the wrong road by his assumption that mathematics is the essence and type of all truth. In so setting before philosophy the ideal of abstraction (for mathematics is the most abstract of all disciplines) Descartes began the quest for a will-o'-the-wisp which ended in Hegel's identification of the real with the rational, the reduction of all that is to an Absolute Idea. The process of modern philosophy which Descartes began had worked itself out with the conception of the real as an abstract idea working itself out in history.

As Pascal had protested against this process in its beginnings, so Kierkegaard protested against its final outcome in Hegel. Once more it is asserted with great vigor that truth is something that is known in the doing of it, not in evolving abstract ideas. The moment of decision, of obedience, of personal surrender, of the "leap of faith," is the source of our knowledge of the truth. Thus Kierkegaard bids us look within ourselves and to find within our "subjectivity" the means of understanding. It was Kierkegaard who invented and gave to us the word "existential," yet this kind of "existentialist" view is very much older than Kierkegaard. After every period of abstract thinking in the spheres of philosophy and theology it always reappears as a kind of protest on behalf of the concrete individual, the personal, the indeterminate, the free. We have already mentioned Socrates, Augustine and Pascal. After the long night of rationalistic and positivistic philosophy in the nineteenth and early twentieth centuries, the protest has been strenuously renewed. Perhaps the main significance of existentialism today, both Christian and non-Christian, is that it is a protest against the mathematizing and abstractifying tendency of modern thought, and as such it is an inevitable swing of the pendulum. When people ask me if I am an existentialist, I hardly know what to answer. But at least it seems to me that the existentialists have rediscovered an essential part of the biblical meaning of the knowledge of God. It is not anything that is new in existentialism that is true, but what is very old: what is new is not true, and what is true is not new. The insights of the existentialists help us Christians to understand that revelation is no

abstract system of revealed truth, and that we can no longer treat theology as a deductive science. Revelation is what comes to men of the truth in the midst of the concrete historical situations in which they are set, and it is the result of their response to the demand of God in history, of their obedience to his will as they understand it in the here and now.

Thus revelation is given in history, but it is not merely the same thing as historical events. It is necessary that there should be responsive, prophetic minds who can interpret those events in the light of their understanding of God's purpose. Event plus interpretation constitutes the revelation. For instance, because there was a Jeremiah to declare God's purpose in the destruction of Jerusalem, that tragic event became revelation, the means of the making known of God's purpose of righteousness for all cities and all nations. Revelation, then, consists in the historical events as interpreted by the men who in the midst of that situation had attempted to find God's will and who had utterly surrendered themselves to it; in their obedience a new knowledge of God's purpose and power had been vouchsafed. It is this new conception of revelation, as given in history and life, that we as Christian apologists today must seek to present to the men of the twentieth century. It is in *our* obedience to the demand and purpose of God that we shall find for ourselves the knowledge of God and his truth for ourselves. Revelation is not a series of once-given truths which can be codified and systematized; it is a living communication of truth here and now as we seek to know and obey the Lord of history.

Of course, the existentialist reaction which is so marked a feature of literature and philosophy in our day is not in itself necessarily Christian. But it is something to which the Christian apologist can appeal. While the protest is in full swing, and is being vigorously underlined by poets, novelists, dramatists, philosophers and even scientists themselves, while there is such a healthy reaction against the depersonalization and standardization of so much of human life, we have now our chance to go to these people as Christian apologists and say, "Him whom you ignorantly worship we declare unto you." For in a real sense all genuine existentialism is a Christian heresy: it has stressed a fundamental aspect of biblical thinking, even though, through ignorance of the rest, it has often fallen into distortion and error. The search for freedom, meaning, significance, responsibility and status, which characterizes the existentialist attitude as over

against the abstractions of positivism or the collectivism of modern mass society—this search is something which can find its satisfying goal only in a fully Christian answer to its problem. The insights of the existentialists are based upon truths which we Christians must claim as our rightful heritage.

One last word. How are we to commend the Christian view of revelation to the twentieth century mind? The process will not be short or easy. Our contemporaries have ceased to think in terms of the Bible view of life, and the categories of thought which they use are drawn from industry, from machinery, from radio, from complex social organizations—not from the simple and pictorial thought-patterns of the Bible. How then can we translate the language of the Bible into terms which the mind of the twentieth century can understand? Two ways are possible. The first is that which is represented on the European Continent by R. Bultmann and his proposal for “de-mythologizing” the Bible. It urges that we must recognize that the Bible is written in myths and images which are remote from the modern world, and that therefore these symbols must be “de-mythologized” and their meaning stated in straightforward twentieth-century prose. Instead of the ancient myths, now no longer comprehensible, with their three-story universe and pre-scientific cosmology, we must use the thought-forms of our own age. Can this task be performed by Christian apologists today? Ought they to attempt it?

Personally I think not. There is a second way. That is the way of teaching people to think by means of the biblical symbols and images once again. It all depends upon our view of the nature of religious truth. If what we have said above is at all true, it would seem to follow that religious truth is necessarily concrete, and that it cannot be conceived under abstract and formalized ideas at all. What we find in the Bible is a series of great images—Creator, King, Priest, Prophet, Suffering Servant, Sacrifice and so on—and the understanding of these images is essential to the grasping of biblical truth. In the Old Testament these images are in process of formation: now they become vivid and alive in a character, such as Abraham or David or Jeremiah; now they fade into the mists again, later to re-form in another historical character and context. Then in the New Testament they come to life again and are incarnate in a new

way in the figure of Jesus Christ.* But it is always under images or symbols that the truth is expressed and conveyed. The old theology which took literally the biblical myths and stories is useless today; and the new theology of "De-mythologizing" is surely an error in the opposite direction. Man thinks his deepest thoughts in symbols, in poetry, in pictures. We must teach depersonalized modern man to think in pictures again. Our anaemic generation, which as far as so many of the masses are concerned cannot appreciate poetry and symbol, must be taught how to think in the full-blooded categories of the religious imagination once again. This is the task that lies before Christian apologists and educators in the next generation. The debilitated and impoverished modern mind has now so often come to regard it as axiomatic that truth can be expressed only in the dull language of scientific text-books. Religious truth, ultimate truth, the deepest truth about man's being and destiny, cannot be expressed in this way. It is only by image and imagination that such truth can be grasped. The recognition of this fact must sooner or later bring about a revolution in our educational techniques. To teach the modern man how to think in poetry and symbol is an essential part of our task in bringing home to our generation the truth of the biblical revelation. But now, having raised a very great number of questions, I think that perhaps I had better leave the matter.

Single Women and the Church

A Chapel Talk†

By W. F. STINESPRING

This talk grows out of the statement of a friend in a conversation that a certain church had too many women in it—in fact that it was being run by a bunch of "old maids," and that something should be done about the matter, specifically that there should be more men in that church and that they should take over control.

* On this whole subject see further *The Glass of Vision* (Bampton Lectures for 1948) by Austin Farrer, and also *A Re-Birth of Images* by the same author.

† Delivered March 9, 1950. The third in a series on "Romantic Illusions in the Church."

I could agree that there should be more men in that church, or in any church. But the other parts of the proposition deserve more careful consideration.

As I look at this matter, two illusions seem to emerge:

1. That men are better or more important, by and large, than women.

This is an age-old attitude that puts women in the same class, more or less, as Jews, Negroes, or other groups against which discrimination is practiced. Even now, in this country, women still do not have fully equal rights before the law and there is a bill before Congress to bring this about. This discrimination is not due to women being a minority, which they hardly ever have been, but to the physical disabilities attendant upon childbirth and child-rearing in more primitive times. This has given rise to the mythological and folkloristic fallacy that the place of woman (i.e. every woman and at every time) is in the home. Hitler was the chief exponent of this idea in recent times.

2. (And this is really romantic.) That God has predestined a perfect soul-mate for every boy and girl, and said boy and girl need wait only a little while until said soul-mate comes along; then the soul-mates will marry and live happily ever afterward, provided their up-and-coming pastor has given them the usual short course on birth control and personality adjustment in five easy lessons.

A corollary of the second illusion is that the "old maid," or the unmarried woman, or the single woman, as she is more properly called, is somehow reprehensible because she has failed, through some fault of her own, to fit herself into this romantic pattern—in other words, that she is something of a nuisance and not to be trusted too far.

Now, what are the facts?

First of all, because of wars, birth rates, and other factors of human mortality, there has almost never been a time or a culture in human history when there has *not* been a preponderance of human females over males. In plain language, there have never been enough men to go around on a monogamic basis.

The culture in which we live—I mean the U.S.A. right here and now—is no exception. In fact, since 1941 the trend has become worse instead of better. More boys are born, but more girls survive. Add this to our male war mortality and it amounts to a surplus of 8,000,000 women, most of whom are looking for a husband or some

acceptable substitute. To put it another way, a 25-year-old single girl has only 74 chances in 100 of marrying. Even worse off are the widows, who have lost the only jobs most of them ever knew—keeping house. Too many of them were raised on the romantic dream—marry prince charming and live happily ever after—but it cannot be ever afterward because of the brutal fact that women live longer than men. It has been truly said that one of the marketable articles in shortest supply in this country is widowers.

Recently an old mountaineer, in North Carolina, 70 years of age and in poor circumstances, advertised for a wife. He very quickly received fifty replies, and was so confused that he had to call on a friend of his to make the choice for him. An "Anxious Mother" writes: "What can be done about the business girls who are well educated, well dressed, good looking, but who are thirty years of age and have no beaux, no dates, and no chance of marrying?"

Well, what can be done?

It would help if men would marry women about nine years their senior so they would both die about the same time. But the men will not agree to this.

It would help if polygamy, i.e. multiple wives but not multiple husbands, could be legalized. But the women will not agree to this officially, though some few of them practice it.

It would help if relative birth and mortality rates could be changed. But we do not yet have the medical and sociological techniques for such undertakings.

What more practical things can be done?

The State of New York is so concerned with this problem that it has created a special bureau to help single women get jobs and set themselves up in small businesses. I wish to commend this sensible approach.

More specifically for us, what can the church and its ministers do?

It cannot encourage unofficial polygamy, more divorce, or more illegitimate children, though it can try to understand why these things are increasing and be more sympathetic and helpful towards the victims of such situations.

It can try to help its people face the facts of life more realistically and more bravely. I recently read through the announcements of a North Carolina church that prides itself on its counseling program. There was much about sex and marriage, but not a word about resources for living alone. Every girl was made to believe that prince

charming would come, and that all that is needed is to get ready for him. Likewise the movies. Recently I heard of a movie about a girl who had an illegitimate child. Ah, I said, realism at last. So I went. But the girl had no sooner got out of the hospital, than there stood prince charming No. 2 to take her in his arms, forgive her for her slip, marry her, and of course they lived happily ever afterward.

The worst evil I know on the subject is for a young, happily married preacher, who has no problem and no conception of a problem, to ridicule or underestimate single women on the one hand, and sit in harsh judgment, on the other hand, upon one of them who has made a false step in the treacherous way of modern life.

The most sensible thing I have seen on the subject is a pamphlet put out by the Board of Education of the Church of God. It is entitled *Happily Unmarried*. It shows what church work can mean to the single woman.

Young minister, single women are also precious human souls. They may mean much to the church. Still more important, the church may mean much to them.

With the Faculty

DR. WALDO BEACH spent the major part of the summer in research and writing in Durham. He preached at the First Presbyterian Church on August 6th and August 13th. From August 26-30 he attended the Conference of the National Council on Religion in Higher Education at Meadville, Pennsylvania, where he presented a paper on Christian Ethics to the philosophy section. At this meeting he was elected as Chairman of the Central Committee of the National Council. During the week of October 9th Dr. Beach presented a series of five lectures on "The Christian Faith" at the Christian Education Institute at Chapel Hill. On Sunday, October 29th, he spoke at the chapel service at Sweetbriar College in Virginia, and on October 29th and 30th spoke as the Religious Emphasis Week's leader at Hollins College. Articles of his have appeared in the September, 1950, issue of the *Intercollegian*, *Friend's Intelligencer*, and in the fall issue of the *Drew Gateway*.

DR. WILLIAM BROWNLEE delivered four lectures at the Divinity School Convocation on the theme "Fresh Light from the Dead Sea

Scrolls." He then took Mrs. Brownlee and their daughter, Linda Louise, to central Kansas where they visited both his and her parents. Dr. Brownlee worked on his father's farm through wheat harvest and plowing. In late July he lectured to the adult leaders of a youth conference of the Synod of the Plains (U.P.) which met at Camp Horizon near Arkansas City, Kansas. The remainder of the summer was devoted to the study of the sect of the Dead Sea Scrolls and to revision of his translation of the Dead Sea Manual of Discipline.

DR. JAMES CANNON III taught in the first term of the Duke Summer Session. He acted as Chairman of the Faculty during the summer, and on September 1, became Acting Dean of the Divinity School, to serve until the installation of a new dean. Dr. Cannon represented the cause of theological education in the Methodist Church at the Tennessee and Louisville Annual Conferences, which met at Nashville, Tennessee, and Bowling Green, Kentucky, September 6-10. He represented the Divinity School at the Western North Carolina Conference, meeting in Asheville, and spoke at the Duke Alumni dinner on September 28.

PROFESSOR JAMES T. CLELAND taught in the Duke summer school and in the Stated Supply School which was held on the campus. During August he lectured at the Northfield General Conference, Massachusetts, and preached in New York City and Pittsburgh, Pennsylvania. In September he represented the Divinity School at the Holston Conference in Knoxville and preached the Freshman sermon at Vanderbilt University in Nashville.

DR. RUSSELL L. DICKS conducted a workshop in Pastoral Care at the State Teachers College in Kirksville, Missouri, during June. This workshop was interdenominational. He also gave the opening address for the summer session at the State Teachers College there. He taught in the Iliff School of Theology during both summer terms. A course in clinical training was offered at the Denver General Hospital as a part of the summer program. He preached at the Warren Methodist Church in Denver in July and at the Methodist Church in Stillwater, Oklahoma, August 28th. Dr. Dicks was one of two speakers before the County Medical Society and the County Ministers Association of Cumberland County which met October 2nd at Fort Bragg. A significant book for the field of pastoral care entitled "Church and Healing" by C. J. Scherzer, which

Mr. Dicks helped edit and for which he wrote the introduction, will be published by the Westminster Press October 23rd.

PROF. FRANK S. HICKMAN and Mrs. Hickman spent July and most of August in Angola, Indiana, their summer home. Two sermons in local churches and a Rotary Club address were vacation time activities, along with the pursuance of special studies. Earlier in the summer Professor Hickman was the guest of the Illinois Conference of the Methodist Church in Bloomington, Ill., where he delivered a series of afternoon lectures. On his return to North Carolina Professor Hickman appeared before the Kentucky Conference as a representative of Duke University Divinity School.

PROFESSOR H. E. MYERS taught in the School for Accepted Supply Pastors at the Divinity School and in the third term of the Summer School. He was guest preacher June 11th at Front Street Methodist Church in Burlington; July 9th at Edenton Street in Raleigh; July 11th at Carr Methodist Church in Durham; August 6th at the Home-coming service at McMannens Methodist Church; and September 24th at West Market Street Methodist Church in Greensboro.

PROFESSOR RAY C. PETRY delivered seven platform addresses before the Student Regional Leadership Training Conference meeting at Southern Methodist University, Dallas, Texas, June 3-10. He taught in the second term of the Duke University Summer Session, July 6-August 12. During the summer he has been in correspondence with the British and American general Editors of *The Library of Christian Classics*, a set of source materials to be issued in some twenty-five volumes by the Westminster Press of Philadelphia and the Student Christian Movement Press of Great Britain. Dr. Petry is assuming the editorship of vol. XIII, *Mysticism*, scheduled for publication in 1956. On September 21, Professor Petry represented The Methodist Theological Schools in a joint meeting of the Boards of Ministerial training and Christian Education at the Western North Carolina Conference in Asheville. On September 22 he addressed the Conference on the crisis in Methodist Theological Education. Dr. Petry represented Manchester College at the inauguration of Mr. Gordon Gray as President of the University of North Carolina, in Raleigh on October 10.

DR. JOHN J. RUDIN II, taught in the Kentucky Methodist Pastors' School June 6-11; in the South Carolina Pastors' School June 19-

25; in the Portland Area Graduate School of Ministerial Training at Tacoma, Washington, July 30-August 4; and in the Georgia Conference Methodist Pastors' School, September 11-15.

On September 1st, Dr. Rudin was awarded the Ph.D. degree in Speech and Preaching by Northwestern University. His dissertation is entitled "The Concept of 'Ethos' in Late American Preaching."

On August 13th, Dr. and Mrs. Rudin and their two children were joined by a son, Martin Nash.

On June 4 DR. H. SHELTON SMITH delivered the Memorial Day sermon at Hines' Chapel Congregational Christian Church. He represented Duke Divinity School at the annual meeting of the Association of American Theological Schools, held at Columbus, Ohio, June 12-14. During the past biennium he has been a member of the Executive Committee of the Association. He attended and participated in the annual meeting of the North Carolina Council of Churches, meeting at Salisbury in the First Methodist Church, September 28. The September issue of *The New England Quarterly* published an article by Dr. Smith entitled, "Was Theodore Parker a Transcendentalist?".

DR. H. E. SPENCE was summer pastor at Blowing Rock, N. C. where he preached at the Methodist Church. He also assisted in community programs, plays and pageants. He represented the American Association of Theological Seminaries at the meeting of the South Carolina Conference (white) in Columbia, and the South Carolina Conference (colored) in Spartanburg.

DR. W. F. STINESPRING spent most of the summer working on his translation from the Hebrew of Joseph Klausner's *The Messianic Idea in Israel*.

PROFESSOR A. J. WALTON spent much of the summer visiting the charges which were served by Duke Divinity students as assistant-pastors. He also visited many churches which were seeking Duke Endowment aid in building new churches or church school buildings. He directed the Duke University School for Accepted Supplies.

Dr. Walton taught Parish Evangelism in the Christian Convocation, and also taught in the Alabama Pastors' Conference and at the Young People's Assembly at Camp Don Lee. He delivered the opening address at the North Georgia Woman's Society of Christian

Service Conference and also the opening address at the Mississippi State Rural Conference at State College, Mississippi. He attended the Tennessee Annual Conference.

With the Students

By CLIFFORD L. EAST, JR.

If you feel that you have the time and that you can keep up, we invite you to go through orientation with our new men. This year we have 76 Juniors, including several candidates for the M.R.E. degree. This brings our total fall enrollment for the Divinity School to 185. Also there are 26 students in the Graduate School working for either the M.A. or the Ph.D. degrees. This year features the largest student body and staff in the history of our school.

Now with your imagination won't you follow one of our new students from the time that he arrived on the Duke campus until the close of the week of orientation? Since he is a member of the Junior Class, we can think of no better name for him than "Junior," so "Junior" it will be. Come with us now and think back to the days when you may have been in his place.

When "Junior" arrived on our campus, he was welcomed by our student council which made up the welcome committee. The student council arrived on the Thursday before "Junior" came on Saturday, in order to prepare the way for him and to make sure that he found his way around. So, let us introduce our student council, composed of the executive officers and committee chairmen, to you: George Henley, president, King George, Virginia; Marion Workman, vice-president, Thomasville, N. C.; Bob Regan, treasurer, Pine Bluff, N. C.; Jack Winegeart, secretary, Shreveport, La.; Carl Glasow, Athletic, Rochester, N. Y.; Clyde Tucker, Christian Social Action, Allendale, Va.; Donal Squires, Christian World Missions, Fairmont, W. Va.; Allen Wentz, Church Relations, Rockingham, N. C.; Jack Pemberton, III, Forum, Cape May, N. J.; Howard Hardeman, Interseminary, Pacific, Mo.; Clifford L. East, Jr., Publicity, Richmond, Va.; Reginald Potts, Social, Nashville, Tenn.; Henry Bizzell, Campus Fund, Newton Grove, N. C.; and Joseph Casey, Spiritual Life, Lumberport, W. Va.

After "Junior" finished his round of introductions, he was shown to his room and told to be back in front of the Chapel at 2:30 P.M. He was also warned to wear old clothes and be ready for an afternoon of fun. So, at 2:30 P.M. "Junior" returned, and off to the Duke Forest we went for our traditional fellowship supper. This supper gave "Junior" a chance to play and get acquainted with the other members of his class. Football and baseball were followed by hot dogs, cokes, and good fellowship. When the evening came to an end, "Junior" went back to his room a little tired but with the feeling that he was now a part of the Divinity School. Saturday night as he sat thinking over the day, he knew that the friends whom he had made that day would be lifelong friends. Yes, they would be lifelong, because they are all working toward the same things and have the same interests, preparing themselves for the service of the church.

After all of the exercise which "Junior" had on Saturday he probably would have enjoyed staying in bed on Sunday morning, but duty jerked him out of bed. Out of the bed "Junior" came and strolled over to York Chapel Bible Class. He was glad that he didn't miss the session, because Dean Herring, undergraduate dean of Trinity College, was the speaker.

Then straight from the Bible class he went to services in the Duke Chapel. These were inspiring moments of worship and challenge for him, with Dr. Frank S. Hickman delivering the morning sermon.

On Sunday afternoon "Junior" was taken on a tour of both East Campus and West Campus. Having never been to Duke, "Junior" found that this eye-roving jaunt was both enjoyable and profitable for him, especially East Campus.

Then Sunday night "Junior" attended the youth meeting of his choice. Directly after this he was off to the Campus Sing. It seems that "Junior" did not return to West right after the sing, for he wanted to tour the campus again with a more desirable guide.

Registration day found "Junior" standing in one line after another seeming to get no place fast. He saw the seniors being briefed on the new Senior seminars which have become effective for the first time. After the first day of classes, "Junior" for the first time wished that he was home. How could one guy do all that work! However, by Wednesday he figured that maybe he could do it, so he stayed.

On Wednesday, September 27, "Junior" was in York Chapel to attend the opening exercises of Duke Divinity School. Professor James Cannon, III, acting dean of the Divinity School, led the service. This was the first official meeting of the Divinity School students with Dr. Cannon as acting dean. We, the new and the old students, welcome him and wish him the best of luck in his new work.

Dr. Cannon also introduced the new members of the faculty to the student body. They are: Dr. William Hugh Brownlee, Assistant Professor of Old Testament; Dr. William David Davies, Professor of Biblical Theology, who brought us the morning sermon; Professor Thomas Anton Schafer, Assistant Professor of Historical Theology; Mr. Donn Michael Farris, Librarian; and Miss Helen M. Kendall, Recorder and Secretary to the Faculty.

A special welcome was given to Dr. Kenneth W. Clark, Professor of New Testament, who has returned from a sabbatical leave spent as Annual Professor at the American School of Oriental Research in Jerusalem.

Now "Junior" was well informed as to who everyone was around school and was really beginning to feel that he was a part of the school. But this wasn't all. He was expected at the University House for the opening social on Wednesday night. Informality replaced formality which had traditionally marked the occasion. The program of songs, magic, and jokes made laughs and smiles the evening trademarks. After this "Junior" had a chance to meet all of the old students along with the professors. As soon as the meeting was over, the students all dashed back to the dorms to their books. The Joe Louis fight which was broadcast that night had absolutely nothing to do with that frantic dorm dash.

Now it was Thursday and time for "Junior" to go on his first Spiritual Life Retreat. The retreat was held at Duke's Chapel Church on Oxford Road. Joseph Casey was in charge of the afternoon program and gave a word of welcome to the group. His greetings were followed by three student talks, "1950 in the Divinity School in the Light of 1949," given by Marion Workman; "Pastor and Student in Divinity School," by Carlton Alspaugh, Winston-Salem, N. C.; "What I Expect of the Divinity School," by Bruce E. McClure, Princeton, Ind. (one of "Junior's" classmates); and "A Pastor Looks Back at Divinity School," by the Reverend Leon Couch, an alumnus. After these talks Professor James T. Cleland

held an open forum and gave a summation of the talks. The afternoon program was dismissed with a prayer by Professor H. E. Spence.

After "Junior" had eaten supper which was prepared by the ladies of the church, he went back into the sanctuary for the evening session. George Henley led this service, and after Professor Frank S. Hickman led the group in prayer George introduced the speakers. Professor William F. Stinespring centered his talk on the theme, "What Corporate Worship Means to Me." C. D. Williams, a Senior from Kingstree, S. C., spoke on "What Devotional Life Means to Me." Then Professor Waldo Beach, of the Divinity School Faculty, thought with us on the subject, "Divinity School Our Common Ministry." Dr. Cannon dismissed the retreat with a prayer of Dedication.

With the closing of this meeting, orientation for "Junior" ended. He was a little on the tired side, so don't feel so bad if you have the same feeling now. Yes, "Junior" was tired and maybe a little glad that it was all over, but he had the satisfaction of knowing that he had begun a three-year academic and spiritual journey that will make him a better servant for his Lord.

A Faculty Publication

Preaching in the Great Tradition. Ray C. Petry. The Westminster Press. 1950. 122 pp. \$2.00.

The opening paragraph of the Preface to this volume states: "This book treats of neglected aspects in the history of preaching. It is designed to serve as a companion volume to my source edition *No Uncertain Sound: Sermons That Shaped the Pulpit Tradition*, The Westminster Press, 1948. The primary texts and critical apparatus of that work support and illustrate the fresh contributions of this study. The present work facilitates the effective use of that anthology" (p. 9). That statement of purpose is of special interest to this reviewer. Because in writing about Dr. Petry's former volume he asked: "Why is the introduction so short? To understand the period and the men I found it necessary to have recourse to a History of the Middle Ages and a History of Preaching. Would the publishers refuse to give him fifty pages more, with the result that he had to crowd the pages with compact sentences that do not breathe easily?" (THE DUKE DIVINITY SCHOOL BULLETIN. Jan. 1949. p. 112.) This is the answer. The author was saving the fifty pages to expand them to one hundred and twenty-two, and turn them into

the Samuel A. Crozer Lectures for 1949. If you possess the former volume you must needs buy the latter so as to understand the first the more fully. If you buy the latter first then you must purchase the former second, so as to "facilitate(s) the effective use of that anthology." The last words of the second volume are the title of the first. My Scots bonnet is off my head and in my hand to such a colleague.

Dr. Petry is continuing his good work of making us realize that we stand in "the continuing tradition of gospel proclamation" (p. 13). We may never have doubted that we were in a line from the Apostles, but he is insisting that we appreciate the men from 200-1500 A.D., whom we have forgotten but who are well known to God and Dr. Petry. This "great tradition" is a goodly heritage.

Chapter I tells us that preaching is our heritage and our responsibility. But it is no easy task. Every conscientious preacher has steered between the Scylla of trembling at the awful responsibility and the Charybdis of shirking his clear duty (p. 18). It is our "awful, inescapable vocation from God" (p. 21). There is wise counsel on the obstacles to true preaching (pp. 32-35), and an insistence that we be what we say.

Chapter II stresses the inalienable connection between preaching and teaching in the Christian ministry. Dr. Petry looks for men like Apollos, who "preached and taught about Jesus with ardor and accuracy" (Acts 18:25. Moffatt). He shows the inevitable and continuing tie between the rostrum and the pulpit, the seminary and the parish, and refers to John Chrysostom's "icily comforting doctrine: the better preacher a man becomes, the harder he needs to study" (p. 47). He emphasizes the importance of learning how to preach and quotes from the medieval manuals on preaching, which are very contemporary (pp. 53-61). This is comforting but not always comfortable writing.

Chapter III shows that the "Dark Ages" (how Dr. Petry hates the epithet!) knew all about "human situation" preaching. It is entitled "Preaching and the Ministry to the Common Life," and it produces preacher after preacher to substantiate its thesis. Do you know what a congregation is? ". . . that community of mingled despair and ecstasy which, with all its shared mortality, comprises the human race" (p. 67). Do you know the marks of bad preaching? ". . . alien in thought or language, lazy in preparation or delivery, undisciplined in content or form, puerile in conception or expression, and feeble in downsweep and up-thrust" (p. 68). Do you know what our message is? ". . . God's stern, loving, numbing, exhilarating, and reconciling Word" (p. 68). Then he illustrates it all with quotations and cameos.

Chapter IV insists on the intimate relationship between the preaching of the Word and the ministry of worship. Preaching is set fixedly in the context of worship. "The greatest sermons of all the ages grow out of worship—and call men to it" (p. 95). To that end it is advisable for the preacher to know his Bible, his liturgy and his "Discipline." Dr. Petry knows that not everyone will read this chapter with joy or in agreement. But he concludes it with a reiteration of his own confident belief: "The clear testimony of the Christian ministry recognizes the priority of wor-

ship if God is to be served, Christ enthroned, and man saved. Worship comes first and last" (p. 121).

As must be obvious, this is a descriptive rather than a critical review. It is written in genuine appreciation of and in gratitude for the erudite yet comprehensible linking of Church History and Homiletics. Here is the Medieval Church preaching and preaching so well that we had better listen to it. It has been said that tradition is good ballast but poor cargo. Some may carp that Dr. Petry overemphasizes it as cargo. That might be because so many of his contemporaries are not interested in it even as ballast. We now wait for another volume—Dr. Petry's York Chapel Talks—to see what precious things he himself has brought from his studies to the pulpit, as he wrestles with God's commanding and demanding word in the human situation in North Carolina in the Twentieth Century.

JAMES T. CLELAND.

Book Reviews

Personalities in Social Reform. G. Bromley Oxnam. Abingdon-Cokesbury. 1950. 176 pp. \$2.00.

Bishop Oxnam has hit upon an intriguing idea for this book. He presents six brief sketches of the life and thought of recent and contemporary social reformers. They are personalities radically different in religious viewpoints, yet each one is marked by a peculiar genius for effecting radical social change in their various cultures. Oxnam has picked Sidney and Beatrice Webb, Walter Rauschenbusch, David Lilienthal, Mohandas Gandhi, and Albert Schweitzer. This selection clearly reflects the social liberalism for which Oxnam is well known.

Unfortunately, the novel idea of the book does not come off particularly well in execution. While it does a real service in teasing the reader into a more thorough exploration of the thought of these men, and while there is a kind of graphic verve in its style, the book as a whole is pretty slight. There is really not much more here than a patchwork of quotations, tenuously sewn together by a hasty editorial hand. At least two-thirds of the book is made up of quotations gleaned from hither and yon. There is no serious effort to interpret the dynamic which sustained these significant figures, and no comparative evaluation of the common and dissimilar strategies which the thinkers employ.

A useful bibliography of good primary and secondary sources is appended.

WALDO BEACH.

Lust for Power. Joseph Haroutunian. Scribner's. 1949. 174 pp. \$3.00.

This is not a book for queasy stomachs. It is a severe and probing jeremiad on the sickness of the soul of man in modern Western culture. Haroutunian employs, with almost wearisome emphasis, the dark vocabulary of modern existentialism: despair, anxiety, guilt, lust, the dread of non-being. In chapter after chapter, he dissects out the sick heart of modern man, who has lost his soul amid machines and goods, confronts only his own emptiness, and tries to overcome his despair and guilt through the lust for power, but only thereby deepening his anxiety.

The league of light-hearted liberals will dismiss this book as morbid masochism. But there is too much incisive wisdom in Haroutunian's diagnosis to let the matter go that easily. His descriptions of man possessed by his possessions, desperate in his loneliness, frantically overcoming his emptiness through "company," keep touching tender nerves in the reader. And who could deny the realism of such a passage as this:

"The common man has become a confirmed and practical agnostic. Even though he may go to church and profess to believe its doctrine, he is possessed of a strong and persistent suspicion that the whole thing may be untrue. Certainly, in his daily life, whether he be a shopkeeper or a statesman, he arranges his affairs as well as he can without the benefit of his professed religion. He acts as an unbeliever, which is to say, in fact, he is one."

But the book struck this reviewer as seriously defective at two points. There is a great deal of obscure and fabricated analysis spun out of preconceptions that are never verified. One dismal generalization follows another, and nowhere are the claims authenticated by even hints of empirical or psychological, or indeed, theological evidence. As with the writings of Berdyaev, this sort of anthropology leaves the reader wondering what sort of epistemology guides this approach. Granted that there are no statistical empirical ways of "testing" the analysis of man's soul, yet one is left with the wish that Haroutunian had at least occasionally made reference to the sort of material in modern psychological literature which could verify his claim. As it is, the book took often soars into irresponsible fancy.

A more serious difficulty lies in the curious misbalance between diagnosis and prescription. One final chapter is given to the topic of "Antidote to Lust," a sketch which is as unconvincing as it is brief. If the author believes as seriously as he claims in the Christian Gospel, he would need to affirm its relevance to this problem of the lust for power more articulately than he here allows himself space to accomplish.

WALDO BEACH.

History of Methodist Missions. Part I. Early American Methodism, 1769-1844. Vol. I. Missionary Motivation and Expansion. Wade Crawford Barclay. The Board of Missions and Church Extension of the Methodist Church. 1949. xli + 449 pp. \$3.50.

This is the first volume of a projected six volume publication. The general plan of the work, as outlined, follows that of Dr. Kenneth Scott

Latourette's *History of the Expansion of Christianity*, and does in detail for the history of American Methodist Missions what Latourette's series does for the general missionary history of Christianity. The present volume is the first of two in Part I. The second volume of this part is announced for fall publication under the title *To Reform the Nation* and should be one of the most valuable of the six. Part II (also in two volumes) will be entitled *Missions of the Methodist Episcopal Church, 1845-1939*. Part III will be *Missions of the Methodist Episcopal Church, South, 1845-1939* and *Missions of the Methodist Protestant Church*. In Part IV the author plans to present the *World Outreach of Methodist Missions in Evangelism, Literature, Cooperation, and Medical Service*. It is evident at once, from the mere listing of the proposed titles, that this is a monumental work of scholarship. It is devoutly to be hoped that the present author will be able to see the last volume from the press.

The book now under review measures up to the highest standards of scholarship, historical research, and writing. Original sources have been exhaustively examined, and many of them are used for the first time. The author justly complains that much early Methodist writing was carelessly and uncritically done; this is certainly not the case in Dr. Barclay's book. The references and notes cover fifty pages and there is hardly a page of the text that does not carry several explanatory notes. Detailed discussion of the contents of the book is impossible in the space available for this review. Both scholars and laymen will find the book readable and absorbing.

It is stated in Church publications that the price of \$3.50 is made possible because this volume, and presumably the five that are to follow, is brought out by the Board of Missions and Church Extension, because otherwise the price would have been doubled. Frankly, it is a cause of regret that the history could not be in the hands of some regular publishing firm. Experience shows that books not handled in the usual way are, in the long run, considerably handicapped. It will require continuous and unremitting efforts by successive representatives of the Board of Missions to keep the books, as they come out, moving in regular trade channels over a period of years and readily available to purchasers. The authorities of the Board seem also to be satisfied that subsidizing these six volumes is a justifiable use of missionary funds.

On the basis of the first volume alone, we are justified in giving the highest praise to the general idea of the *History* and to its execution in this book.

JAMES CANNON, III.

Doctors Courageous. Edward H. Hume, M.D. Harper and Brothers. 1950. 297 pp. \$3.50.

In this book, Dr. Edward H. Hume, unquestionably the best qualified person to write it, tells the thrilling and inspiring story of the work of Christian medical missionaries in Africa, India, the Near and Middle East, and China. The stories of over one hundred twenty medical missionaries appear in longer or shorter form. The work of these doctors

is given against the setting of the practices and prejudices of the cultures of the major non-Christian areas.

Of particular interest to the Duke constituency is the account of the work of Dr. George Way Harley, who graduated from Trinity College in 1916, and who has, almost single-handed, built a model community at Ganta, Liberia.

So far as this reviewer is aware, nowhere else has so much material on medical missions in general been brought together. The book is well and skillfully written by one thoroughly competent in his field. The Methodist Board of Missions is doing well in calling the work to general attention. It is a popular, not a technical work.

JAMES CANNON, III.

Chapters in a Life of Paul. John Knox. Abingdon-Cokesbury Press. 1950. 168 pp. \$2.50.

I know of no one in American theological circles who combines scholarly analysis and spiritual insight more satisfyingly than John Knox. His books are at home on the study desk and on the bedside table. That is especially true of his trilogy on Jesus Christ. He has again combined the two approaches in this volume on Paul, though this is a more conscious study in terms of the Lower Criticism than the others. In Part I there is a sound appraisal of the two main sources for our knowledge of the Apostle. In Part II there is a vigorous plea for the primacy of the Epistles in reconstructing the dates and places in the active missionary life of Paul. The last chapter in this section on the kind of person Paul was is a treasure house of information and suggestion. Part III interprets Paul's religious experience and convictions. This is the section that will appeal to the working minister. But to understand it so as to use it effectively there will have to be an appreciation of the earlier chapters. This volume would be a fine textbook, along with the New Testament, for several months of study in an adult Bible-Class, provided the members were serious Christians with a degree of open-mindedness.

JAMES T. CLELAND.

The Christian Perspective. Edward T. Ramsdell. Abingdon-Cokesbury Press. 1950. 218 pp. \$2.50.

"The problem of the church in any age is to make the fundamental certainties of the faith alive and meaningful in the particular historical situation." These are Professor Ramsdell's words, and Professor Ramsdell himself has made an impressive and profound contribution to the performance of this task. This book treats some of the main themes of doctrine. It is written by a man seasoned in contemporary and historical thought who approaches the task of Christian reflection in the spirit of devotion and prayer, which is, as he well knows, the only approach by which the illumination of life, afforded to the Christian perspective, is available. I have the distinct impression that here in this book we have theology at prayer.

Professor Ramsdell holds, and I share his conviction, that the Christian view of the world is a standpoint of faith. It is faith in that which is "finally significant." The judgment of ultimate significance is what he calls the "limit-notion"; and it is the category in terms of which we interpret existence. Every world-view rests upon such a prior judgment of significance or value. In the light of such a judgment, then, a world-view emerges with the assistance of reason. Thus the Christian thinker is not really confronted by a problem of faith *versus* reason, but by a conflict among "limit-notions" or faith-standpoints. No conception of the world therefore, whether naturalistic, idealistic, or Christian is either adopted or abandoned on purely logical grounds. Adoption or abandonment depends upon a shift of perspective (voluntary or enforced) involving judgment about significance. In short, truth is perspectival. So is Christian truth which finds its unifying insight in the Incarnation, death and resurrection of Jesus Christ. Like other perspectives, the Christian perspective is not irrational but rational. It is rational in proportion to its power to illuminate existence. Existence includes more than nature. It includes man. Naturalism's failure is the failure to illuminate man's existence because of its addiction to the impersonalistic symbol. The criterion of rationality is not so much the process as the product.

The Christian Perspective is a rich book. It exhibits an uncommon appreciation and mastery of the Bible. Here is a skill in biblical reference and exegesis which arouses not only admiration but is breathtaking. Irenic in its concern to find a negotiable passage between rationalistic theism and fideism, it avoids, in the main, the obscurities of compromise. I have questions, especially in regard to the treatment of freedom and grace. Also I am not sure that Professor Ramsdell consistently recognizes that his own position places him in the tradition of those who claim the priority of the practical over the theoretical reason. But these are technical questions too large for this sort of review. They, however, are absorbed into one's satisfaction in finding yet another theologian who is unabashed to affirm that the foundation of the Christian church and the Christian perspective is the Petrine confession to Jesus the Christ. We have had nearly a half century of theological criticism. Now, at mid-century, we have a book which may forecast a period of positive theological reconstruction. If so, Professor Ramsdell's book will retain a permanent place as a starter in that needed enterprise. I am prepared to say that *The Christian Perspective*, although incomplete as a system of Christian doctrine, will now be required reading for students in my class in Introduction to Christian Theology.

ROBERT E. CUSHMAN.

The Meaning of Anxiety. Ronald May. Ronald Press. 1950. 367 pp. \$4.50.

Here is a book that *digs* into the subject of anxiety. Rollo May, a minister and practicing psychotherapist, one of the few licensed non-medical psychotherapists in America, has long been a student of this subject. He examines the pronouncements of the philosophers, theolo-

gians, psychologists, and others and presents his material under two general divisions: Modern Interpretations of Anxiety and Clinical Analysis of Anxiety. His clinical material is drawn largely from a home for girls where he has done consultant's work. One cannot help but wish that he had drawn his material from situations in which the average minister works.

This book will interest the student of anxiety at the Ph.D. level. It is well footnoted and carefully presented, but will be of little help to the minister struggling with the parishioner who stops by after a sermon on "Faith" and says, "Reverend, I'm filled with worries."

RUSSELL L. DICKS.

Psychotherapy and a Christian View of Man. David E. Roberts. Charles Scribner's Sons. 1950. 161 pp. \$3.00.

In this little book, David Roberts, Associate Professor of Philosophy and Systematic Theology of Union Theological Seminary of New York, attempts to bridge the gap between theology and psychiatry. This is one of the first attempts by an American theologian to examine the doctrines and theories of the two fields in terms of what they mean to the suffering individual. It is difficult to say how well the writer succeeds, but he admits that this is only a beginning upon a difficult subject. He discusses such subjects as How Therapy Works, The Need for Therapy, The Doctrines of God, Moralism, Sin, Man and Salvation, examining these later from both standpoints.

This is definitely a book for intellectuals and will hold little interest for the average minister busy with his task of trying to be helpful to people who are caught in the hard experiences of sin, suffering, grief, illness, of trying to make a living, raise children and live courageously.

It is not helpful to the minister probably because the author is too far removed from the task of the minister. It is easy to say that the minister should be concerned about the subjects Dr. Roberts discusses. He is concerned and is dealing with them but in different terms, just as the average doctor is dealing with them, but in different terms from those of the psychotherapist.

RUSSELL L. DICKS.

Ye Shall Be Comforted. William F. Rogers. Westminster Press. 1950. 89 pp. \$1.50.

The second of the Westminster Press Pastoral Aid books is one dealing with the significant subject of grief. This is a subject which has been attracting more and more attention because of the new and interesting research carried on recently. Most of this investigation has been conducted by physicians at the Massachusetts General Hospital in Boston. Dr. Rogers' book contains the result of that research and will probably revolutionize the clergyman's work with grief-suffering people. The first fifty-six pages of the book are entirely new and make a new approach to the subject. The book is written for laymen and is conceived

as a pastoral tool which may be put into the hands of the grief-suffering person or it may be used as preparation for this difficult and soul searching experience. The third chapter, entitled "A Counselor Can Help," explains how the minister can help the grief-suffering person. Another chapter explains to the bereaved person how guilt feelings connected with the death of a loved one may be driven underground and years later may crop up and cause difficulty. I believe this book is so essential to the work of the minister in his pastoral care of the bereaved that it should be described as an absolute "must" for his work upon this vital task.

RUSSELL L. DICKS.

The Bible and Modern Belief. Louis Wallis. Duke University Press. 1949. xiii + 176 pp. \$2.50.

This book is in two parts: (1) ninety-six pages of text, setting forth the author's thesis in popular style; (2) six appendices dealing with some of the more technical details of the author's investigations.

Mr. Wallis states in his sub-title that his purpose is "A Constructive Approach to the Present Religious Upheaval." He begins with the Bible and finds "an unexpected clue" in the contrast and opposition between Israel and Judah, the Northern and Southern kingdoms of the ancient Hebrews. This works out as very much the same thing as the contrast between priest and prophet. Prophecy, the really constructive and ethical force in the Bible, began in Israel, the Northern kingdom, which was far more important than Judah as long as it lasted. Unfortunately, Israel was destroyed by Assyria and passed from the stage of history, but not before ethical prophecy had taken root in Judah.

Judah thus was left to bear the whole burden of transmitting the Judeo-Christian religious heritage to posterity, and our author proceeds to set forth some of the ways in which the Judahites (Judeans or "Jews") carried out this task.

Judah itself narrowly escaped annihilation and only saved itself religiously by developing a rather narrow "Jewish" orthodoxy and exclusivism that was more priestly than prophetic, and perhaps more cultic than ethical. Yet the prophetic and ethical elements remained embedded in the tradition and in the literature which the Jewish priestly caste inherited, edited, and passed on as the Hebrew Bible or Old Testament. The effect was to give us a distorted view of Biblical history in which Judah appears more important than Ephraim (or Israel), and a distorted view of religious values, in which the priestly element predominates over the prophetic. The "constructive approach" consists in correcting these distortions of history and religion.

It will easily be seen that this is not an altogether new thesis. Yet the author has definitely brought some new insights to bear on the problem, especially in his treatment of the legends in Genesis and of the priestly account of the Tabernacle in Numbers.

In the Appendices, Wallis has taken up some of the more controversial and technical matters. His order of Pentateuchal documents, EDJP instead of JEDP, is almost startling until one realizes that his definition

of these symbols is somewhat different from that usually assumed. Once this is understood, the unusual arrangement becomes more plausible. Perhaps the most questionable contention is that the tribe of Judah was "late," being really created by David. That David created the *kingdom* of Judah is true enough; but the tribe of that name may well have been earlier.

The lucid and interesting style of the writing is notable. One gets at first the impression of reading a simple and "easy" book. Actually we have here much food for thought and the book may well be read several times for fullest appreciation. The author and publisher may both be congratulated for this excellent production.

W. F. STINESPRING.

Preface to Old Testament Theology (Yale Studies in Religion, No. XIV). Robert C. Dentan. New Haven: Yale University Press. 1950. 74 pp. \$2.00.

As indicated in our review of Baab's *Theology of the Old Testament* in the January BULLETIN, the discipline called Old Testament theology is new in the English-speaking world, and even newer in America, so far as native writers are concerned. But now German scholars and German disciplines are coming to this continent. It is likely that in the near future there will be a considerable flowering of American studies in Old Testament theology.

Professor Dentan, in this condensed form of his Yale doctoral dissertation, has given us an excellent survey of the older German literature on the subject, a sound evaluation of the present state of the discipline, and helpful hints as to how future writers should proceed. In reference to the last point, it is almost startling, after the author's realistic and critical investigation of previous studies, to find him coming back to the traditional outline of Theology, Anthropology and Soteriology as his blueprint for the future. Perhaps he is right. It may be enough to fill the old German outline with a better content, with the aid of modern Biblical science. But it also may be true that as our writers progress, a new methodology will emerge. In two respects, at least, Dentan is surely right: (1) this is a Christian discipline; and (2), no matter what the method, the *theos* or God-idea must remain basic and central, or else the result will be relevant neither to the Old Testament nor to theology.

This meaty booklet is a model of concise and effective presentation. It will be of the greatest service to every serious worker in the Old Testament field. The fuzzy-minded, who essay to be theological "thinkers" without hard study and the learning of basic disciplines, may pass by on the other side. Real Biblical knowledge is not for them.

W. F. STINESPRING.

Jerusalem. Trude Weiss-Rosmarin. Philosophical Library. 1950. 51 pp. \$2.75.

This is a very brief and hastily thrown together sketch of the history of Jerusalem entirely from the Jewish and Zionist point of view. Only

the smallest and most grudging mention is made of Christian and Moslem interest in the Holy City. At the end, the sketch degenerates into a tract against internationalization as proposed by the United Nations. There are numerous historical inaccuracies and omissions. Considering the slight quantity and quality of the book, the price asked is excessively high.

W. F. S.

Rebuilding Rural America. Earl Hitch. 1950. Harper. \$3.50.

This is a stimulating book. Mr. Hitch bases his study upon what he terms "laboratories of rural survival"—these studies in current community experiments are somewhat after the pattern of the New Dominion series which has developed reports on current community experiments in Virginia. Mr. Hitch gives a broader view including reports on program and experiments in Canada and the United States, and he adds a study of the general influences on community outlook.

This book is needed to currently help in "focusing attention on the need for rural communities capable of supporting more self employment, new industries, and a desirable environment for living,"—and to provide student and community leaders with "representative programs which aim for improvements in rural conditions and the development of the rural community."

While the book is somewhat aimed at rural preachers it has interest for all rural community leaders. The emphasis on the improvement of the total community life should be helpful to all leaders in rural communities. This should help in overcoming the common tendency for each worker to overemphasize his own field of work and forget the value of the supporting efforts other agencies and workers provide.

The book is not original in research findings, but rather an assembling of reports with a minimum of critical analysis. It will provide material for the student to use in evaluating local situation data. The student will be compelled to supply or discover the relation of the data to the average community and its organizations, to state and national agricultural experiments and programs, and the world influence upon the purely local affairs.

Mr. Hitch gives a worthy emphasis to the need for a "more robust rural economy" as essential to our national strength. He also sounds the warning that we are losing as a nation through the disintegration of too many rural communities.

The hope is visualized, through the reports on successful experiments, that the rural community through concern and cooperation can achieve a more stable and satisfactory position. This improvement is suggested as one of the factors in slowing down urbanization, population mobility and the general economic drag-out from rural areas.

A helpful feature of the book is the consideration given to research foundations, adult education, cooperative societies, and the church. Helpful also is the listing of further sources of information.

One item touched lightly which needs more consideration is the matter of a "rural philosophy." There is a maturing conception of an American rural philosophy which needs a thorough study to provide a more stable base for much of our scattering and trial and error efforts at rural community improvements.

Book Notes

The Illusion of Immortality. Corliss Lamont. Philosophical Library. 1950. xvii and 316 pp. \$3.95.

Here is a new edition of a volume published in 1935 giving a reasonable and sympathetic discussion of the arguments against personal survival after death. It will make the pastor more aware of some of the real difficulties that confront the Christian Doctrine of Eternal Life.

Atoms of Thought: An Anthology of Thoughts from George Santayana. Selected and edited by Ira D. Cardiff. Philosophical Library. 1950. xv and 284 pp. \$5.00.

For those interested in Santayana or interested in being interested this is a useful and stimulating collection of his thoughts—a digest of twenty-four volumes. An excellent index makes it a usable anthology.

Friends of God. Costen J. Harrell. Abingdon-Cokesbury Press. 1950. 158 pp. \$1.25.

The Bishop of the Charlotte area of the Methodist Church, who has shared with us his insights at the Christian Convocation in the Duke Chapel, has re-issued some pastoral messages first published in 1931. There are forty-three brief interpretations of Christian life and work, of use and help in daily devotions.

East and West. Mary Burt Messer. Philosophical Library. 1950. 66 pp. \$3.00.

If anyone is interested in what a Christian Scientist thinks of Communism he may find this a brief and readable booklet.

A Critical Study of Primitive Liturgies, Especially that of St. James. Second Edition, Revised and Enlarged. K. N. Daniel. Tiruvalla: T.A.M. Press, 1949. 267 pp. Rs. 8.

The author's intensive and highly controversial researches in the Jacobite liturgy are here re-issued together with his refutation of hostile reviews directed at the first edition. Source texts are copiously reproduced from manuscripts, edited versions, and translated passages.

Volume XI

January, 1951

Number 4

The Duke Divinity School

BULLETIN

COURSES IN RELIGION

DUKE UNIVERSITY SUMMER SESSION

1951

DURHAM, NORTH CAROLINA

First Term: June 12 to July 21

Second Term: July 21 to August 31

PUBLISHED IN FEBRUARY, MAY, NOVEMBER, AND JANUARY
Entered as Second-Class Matter February 19, 1936, at the Post Office at
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Calendar of the Summer Session 1951



June 11—Monday—9:00 a.m.
Dormitories open to Summer Session Students First Term

June 12—Tuesday—9:00-5:00
Registration of students for First Term

June 13—Wednesday—7:40 a.m.
Instruction begins for First Term

July 20-21—Friday and Saturday
Final examinations for First Term

July 21—Saturday
Registration for Second Term

July 23—Monday—7:40 a.m.
Instruction begins for Second Term

August 30-31—Thursday and Friday
Examinations for Second Term

All classes meet five days a week—Monday through Friday. Classes will also meet, however, on Saturday, June 16. Classes will also meet on July 4.

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WILLIAM FRANKLIN STINESPRING, A.B., M.A., Ph.D.
PROFESSOR OF OLD TESTAMENT

Duke University Summer Session



Courses in Religion

THERE will be two terms of the Duke University Summer Session of 1951 extending over a period of twelve weeks. The first term of six weeks will begin on June 12 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. Divinity School credits will count on the Bachelor of Divinity and Master of Religious Education degrees. Graduate School credits will count on the 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

The University Fee is as follows:

Covering registration, tuition and medical care \$12.00 per semester hour

Teachers in full-time service in elementary and secondary schools \$6.00 per semester hour

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 Recorder of the Divinity School.)

Room and Board

In all dormitories the rate of room rent is \$21.00 for each student, where two students occupy a room. There are a limited number of single rooms available at the rate of \$30.00 for the six weeks. Graduate and undergraduate students will be assigned to separate dormitories in so far as is possible. 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 \$67.50 for six weeks 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 Recorder 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.

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



(The University reserves the right to withdraw any course in which fewer than ten enroll.)

Courses carrying credit in the Divinity School only are numbered from 101 to 199. Courses approved for credit in both the Divinity School and the Graduate School of Arts and Sciences are numbered above 200.

First Term: June 12-July 21

S114. CHRISTIAN ETHICS.—The application of Christian Ethics to life in modern society with particular emphasis on the ethical problems of the typical American community. For Divinity School students and college seniors. 3 s.h.
MR. BEACH—7:40-9:00, 3.109

S198. THE HERITAGE OF THE REFORMATION.—A historical consideration of the Protestant tradition in relation to the life and thought of the modern church. For Divinity School students and college seniors. 3 s.h.
MR. SCHAFER—1:40-3:00, 3.109

S312. (ADVANCED) NEW TESTAMENT THEOLOGY.—An examination of the central aspects of New Testament Theology. For Divinity School students and Graduate students. 3 s.h.
MR. DAVIES—9:20-11:00, 3.109

S393. THE CHRISTIAN INTERPRETATION OF HISTORY.—A comparative examination of the chief secular and Christian theories of history current in Western thought. For Divinity School students and Graduate students. 3 s.h.
MR. BEACH—11:00-12:20, 3.109

Second Term: July 21-August 31

S197. CULTURAL HISTORY OF PALESTINE.—A study of significant contributions to civilization made in ancient, mediaeval and modern Palestine with special reference to the three religions, Judaism, Christianity, and Islam. For Divinity School students and college seniors. 3 s.h.
MR. STINESPRING—I:40-3:00, 3.109

S199. THE AMERICAN SOCIAL GOSPEL.—The development of Protestant social thought and action in America since 1865. For Divinity School students and college seniors. 3 s.h.
MR. SMITH—7:40-9:00, 3.109

S298. MODERN AMERICAN CHRISTOLOGY.—A study of liberal conceptions of Jesus from William E. Channing to Walter Rauschenbusch. For Divinity School students and Graduate students. 3 s.h.
MR. SMITH—11:00-12:20, 3.109

S310. OLD TESTAMENT PROPHECY.—A study of the ethical and religious teachings of the Old Testament with special reference to the prophets of the eighth century B.C. For Divinity School students and Graduate students. 3 s.h.
MR. STINESPRING—9:20-11:00, 3.109

You Are Cordially Invited to Attend

The Christian Convocation At Duke University

SPONSORED BY

THE DUKE DIVINITY SCHOOL
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FEATURING

THE JAMES A. GRAY LECTURES, SECOND SERIES

LECTURER:

THE REVEREND PROFESSOR PAUL SCHERER,
B.A., M.A., B.D., D.D., LL.D., Litt.D.

SUBJECT:

"The Ways of God—A Study in the Book of Job"

* * * *

Pastors' School Faculty: Dr. Nolan B. Harmon, Dr. Robert E. Cushman, Dr. Howard E. Tower, Mrs. W. W. Reed, Professor A. J. Walton, and others.

* * * *

On the Campus of Duke University, June 5-8 1951

For Further Information Write

THE CHRISTIAN CONVOCATION, DUKE DIVINITY SCHOOL,
DURHAM, NORTH CAROLINA

The Supply Pastors' School, July 3-20, 1951

Address inquiries to

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