

The Duke Divinity School

BULLETIN

Bulletin Briefs

Liturgy and Theology

Roger Hazelton

The 1951 Convocation

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A Prayer of Thanksgiving and Intercession for Duke Missionaries in Service

Almighty and Eternal God, our heavenly Father, who didst send Thy Holy Spirit unto the apostles, to teach them and lead them into all truth, that they might go forth unto all the world and preach the Gospel to every creature, we thank Thee for the unending line of Apostles who have, in every age, received Thy Spirit, and have made the world into one parish.

In gratitude, we remember them, men and women of all countries, and all centuries and all colors, who swore to be Thy Son's missionaries and did not swear in vain.

For their vision of one world under Thee; for their courage in the face of all hindrances; for their faithfulness even unto death; we thank Thee.

For Thy word, translated, taught and preached in many tongues; for churches, schools, and colleges in many lands; for orphanages and hospitals in remote corners of the world, we thank Thee.

For quiet, disciplined lives of Christian service; for hearts big enough even to love their enemies; for the life of Christ reborn in countless places; we thank Thee.

We give Thee glory for them. We honor them who lived only to honor Thee.

And, we ask Thy blessing upon them who still live in militant devotion to Thee, of every church, in every corner of the foreign field.

Especially do we make our prayer of intercession for those of our own Divinity School and University, whose names we place before Thee on Thine altar, whose names we speak in honor in Thy presence and in the company of Thy worshipping people.*

Bless them, O Father, who loved them into life. Bless them, O Christ the Son, whose name they bear. Bless them, O Holy Spirit, whose work they share. Be with them, O Triune God, in all perils by land or water, in weariness and painfulness, in discouragement and persecution.

Let them see the travail of their souls, and be satisfied.

Even while they labor let them hear Thy encouraging words: "Well done, good and faithful servants."

Strengthen them in Thy loving power, until Thy Gospel is known and loved and lived over all the earth, and Thy Kingdom has come in its fulness.

Hear these our prayers of thanksgiving and intercession, for our brethren, Thy servants and children, for we offer them in the name of Jesus Christ, Thy Son, their Lord and our Lord. Amen.

JAMES T. CLELAND.

* At this point the names on pages 7-8 were inserted in the prayer.

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

THE DUKE DIVINITY SCHOOL BULLETIN

VOLUME XVI

FEBRUARY, 1951

NUMBER 1

Bulletin Briefs

Friends of Dean Emeritus Elbert Russell will be interested to learn that he is engaged in teaching courses in the English Bible at a newly organized educational institution known as "The College of the Gulf States." The school is of junior college rank and is located in Mobile, Alabama. The Reverend A. Carl Adkins of the Duke Divinity School, Class of 1934, is one of the promoters of the school. Dr. Russell's address is College of the Gulf States, 1558 Dauphin Street, Mobile, Alabama.

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The following clipping from a local newspaper will be of interest to BULLETIN readers: "A Duke University Divinity School professor has been praised by one of Scotland's leading magazines for his part in a traditional Scottish banquet recently held in New York.

The Reverend James T. Cleland, professor of Homiletics at Duke, was principal speaker at the 194th Anniversary Banquet of St. Andrew's Society of the State of New York. In reporting the banquet which was attended by more than 1,000 American men of Scottish descent, the January issue of *Scottish Field*, published in Glasgow, Scotland, enthusiastically praised the Duke Professor's address.

"The Reverend Mr. Cleland held the vast audience spellbound, provoking prolonged bursts of laughter, ovations and cheers, with his outstanding rhetoric and Scots wit."

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THE J. M. ORMOND FUND

In 1949, the North Carolina Conference of the Methodist Church authorized the raising of a fund to be known as the J. M. Ormond Fund, in recognition of the long and effective service of Dr. Ormond in the conference and for the rural church. The fund was part of the educational campaign fund then being raised in the North Caro-

lina Conference. A goal of fifty thousand dollars was set, and over fifty-six thousand dollars has now been paid in.

The stated use of these funds, as set up by the North Carolina Conference, is as follows:

First: To provide aid to promising young theological students at the Duke Divinity School who are inclined to make scientific study of the rural church.

Second: To provide specialized training for students at the seminary or for young ministers in charge of rural churches.

Third: To do research in the rural church field of the North Carolina Conference of the Methodist Church.

The raising of the Ormond Fund by the churches of the North Carolina Conference is a worthy tribute to a devoted and competent minister and teacher who spent his life in serving the best interest of the rural churches and communities of the state and of his church. Dr. Ormond has made a real contribution to the cause of Christ in his native state, and the fund raised in his honor seeks to perpetuate his influence and memory and to enable the Methodist Church and Duke University to continue and expand in some measure the work he has loved.

Other Methodist conferences have been helped by Dr. Ormond's interest in the rural church and its ministry. For the future of the rural church, it is hoped that churches, interested persons, and other annual conferences will add to the Ormond Fund so that students from the Methodist Church may receive study grants which will enable them to become effective rural ministers.

May Dr. Ormond live many years to see this Fund grow and increase in blessing and usefulness.

A. J. WALTON.

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THE DIVINITY SCHOOL SEMINARS

The sessions of the Divinity School Seminars for 1951 were conducted in Myers Park Methodist Church, Charlotte, North Carolina, on January 22-23, and in the First Methodist Church, Wilson, North Carolina, on January 25-26. These Seminars are made possible by the James A. Gray Fund, which was set up as the benefaction of Mr. James A. Gray, of Winston-Salem, North Carolina, as a part of the Methodist College Advance. This is the third year in which the Seminars have been conducted, and those participating felt they were the most successful of the series. The plan under which this work

is done is to have pastors in service gather for a two-day period of study and worship, taking meals together and living and working closely in touch for the limited time that is available.

Special features of this year's Seminars were the participation of laymen in panel discussions, the eagerness of the ministers to enter into the discussion periods, and the high level of the lectures. Bishop Fred Pierce Corson, presiding bishop of the Philadelphia Area of the Methodist Church, Dr. W. D. Davies, Professor of Biblical Theology of the Duke Divinity School, and Dr. Kenneth W. Clark, Professor of New Testament, also of Duke Divinity School, were the lecturers. Under the general theme, "Our Ministry," Bishop Corson lectured on "Ministerial Leadership" and "Ministerial Achievement"; Dr. Davies discussed the New Testament "Origin" and "Meaning" of the ministry, and Dr. Clark gave an illustrated lecture entitled "Miles of Manuscripts from Jerusalem to Sinai," an account of his recent stay in those places.

Devotional addresses were delivered at Charlotte by Bishop Costen J. Harrell, presiding bishop of the Charlotte Area of the Methodist Church, and by the Reverend James G. Huggin, pastor of Myers Park Methodist Church. Devotional speakers at Wilson were Dr. Thomas M. Grant, pastor of the First Methodist Church of Rocky Mount, North Carolina, and the Reverend Robert M. Bradshaw, pastor of the First Methodist Church at Wilson. Presiding at sessions of the Charlotte Seminar were the Reverends A. Mitchell Faulkner, Lee F. Tuttle, Walter J. Miller, and Charles P. Bowles. Serving in the same capacity at Wilson were the Reverends D. E. Earnhardt, Leon Russell, A. P. Brantley, and William A. Cade.

Both Seminar groups were enthusiastic about the contribution of the laymen in panel discussions. At Charlotte, the Reverend E. H. Nease, District Superintendent of the Charlotte District, ably assisted by Mr. Paul Ervin, organized a panel in which Messrs. Richard E. Thigpen, Charles Litaker, Hunter Jones, and Dayton Riley participated. District Superintendent A. J. Hobbs, of the Rocky Mount District, organized the panel at Wilson, in which Messrs. D. S. Johnson, John L. Farmer, R. A. Glover, and J. H. Rose participated.

Several ministers from South Carolina and Virginia, and several from other than the Methodist denomination were in attendance. Dr. Kenneth W. Clark was manager of the Seminars and Acting Dean James Cannon III attended both.

SCHOOL FOR ACCEPTED SUPPLY PASTORS

The Divinity School conducts an annual School for Accepted Supply Pastors of the Methodist Church. The dates for the school this year are July 3-19. Dr. A. J. Walton, Professor of Practical Theology in the Duke Divinity School, is dean of this school. This is the third year in which such a school has been conducted at the request and under the auspices of the Southeastern Jurisdiction of the Methodist Church. In previous years, a similar school has been conducted at the Candler School of Theology in June, so that men who desire to do so may attend both the Candler and Duke terms. This year there has been a rearrangement of dates whereby the Duke school comes first, the Candler school opening on July 21.

Dr. J. Richard Spann, Director of Ministerial Supply and Training of the Methodist Church, and Acting Dean James Cannon III of the Duke Divinity School, have been giving special assistance to Dr. Walton in advertising the Supply Pastors' School. The purpose of this school is to aid and encourage the very large body of men engaged in supply work in the Methodist Church in advancing their education and conference standing by completing the books specified in the Conference Course of Study. Approximately one thousand supply pastors fill a great need in the Methodist ministry. The Bishops and District Superintendents of the Southeastern Jurisdiction have been invited to cooperate in promoting the attendance of their men at this school, and many have given assurance that they will do so. The faculty announced by Dean Walton is as follows:

BEAUCHAMP, LUKE, Board of Education, The Methodist Church, Nashville, Tennessee.

BRADLEY, DAVID G., Assistant Professor of Biblical Literature, Duke University.

CANNON, JAMES III, Acting Dean, Duke Divinity School, Duke University.

COUCH, LEON, Pastor, St. Paul's Methodist Church, Durham, North Carolina.

FITZGERALD, W. S., Tutor in English, Duke University.

INGRAM, O. KELLEY, Pastor, The Methodist Church, Oxford, North Carolina.

MYERS, H. E., Professor of Biblical Literature, Duke University.

ORMOND, J. M., Professor Emeritus of Practical Theology, Duke Divinity School, Duke University.

PERRY, EDMUND, Instructor in Religion, Duke University.

PHILLIPS, J. H., Assistant Professor of Biblical Literature, Duke University.

ROWE, GILBERT T., Professor Emeritus of Christian Doctrine, Duke Divinity School, Duke University.

WALTON, A. J., Associate Professor of Practical Theology, Duke Divinity School, Duke University.

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MISSIONARY EMPHASIS WEEK

The annual Missionary Emphasis Week in the Divinity School was observed February 6-9, with over twenty class lectures, chapel and assembly programs, forums, moving pictures, and a general luncheon.

The team of visiting speakers included Dr. Eugene Smith, General Secretary of the Foreign Division of the Methodist Board of Missions; Dr. J. A. Engle, General Secretary of the Department of Education and Cultivation of the same Board; Dr. Karl Quimby, Secretary of the same Division; Dr. M. O. Williams, Personnel Secretary of the Board, and the Reverend Archer Turner, an alumnus of the Divinity School under appointment as a missionary, now located at Gladys, Virginia.

A special feature of this year's activities was a service of Commemoration and Thanksgiving led by Professor James T. Cleland at the regular chapel period on February 9. Twenty-four Duke graduates now serving under the Methodist Board of Missions were remembered in this service. The work of the visiting team also extended beyond the Divinity School more effectively than ever before, with lectures to the medical students, the nurses, and several meetings of the Methodist student organization of the Duke University Church. The visiting speakers also addressed a missionary meeting for the Durham District organized by District Superintendent E. L. Hillman and Mrs. Hillman. This meeting was held at Duke Memorial Church.

A committee of the Divinity School student body, headed by Mr. Donal Squires, gave guidance to the program, assisted by Dr. James Cannon III, Acting Dean and Professor of Missions.

The Duke graduates working under the Methodist Board of Missions are:

- Andrews, Reverend William E.....Brazil
- Blackburn, Reverend L. E.....Angola, Africa
- Clay, Reverend Charles W.....Brazil
- Evans, Reverend Garfield.....Cuba
- Evans, Mrs. Garfield.....Cuba
- Harbin, Reverend A. Van, Jr.....Japan
- Harley, George W., M.D.....Liberia

Howard, Robert.....	Burma
Huneycutt, C. J.....	Yale Language School
Jones, Reverend Haniel.....	Burma
Judy, Reverend Carl W.....	Korea
Kennedy, Reverend Arthur C., Jr.....	North China
McCoy, Reverend Lewistine M.....	East China
O'Neal, Reverend Ernest E.....	Brazil
Pledger, Reverend W. F.....	Gujarat, India
Robinson, Reverend Milton H.....	Argentina
Shaver, Reverend I. L.....	Japan
Spitzkeit, Reverend J. Walton.....	Korea
Townsley, Reverend Inman U.....	Central Congo
Turner, Reverend Archer R.....	Korea
Whetstone, Reverend Wood K.....	Delhi, India
Yount, Reverend Paul Wesley, Jr.....	Japan
Bradshaw, A. Eloise.....	East China
Finch, Mary D.....	Japan

Liturgy and Theology

By ROGER HAZELTON

I

During the past half century our Protestant form of Christianity, like everything else in the world, has been experiencing some deep, decisive changes. Although their full import may not be clear for many decades to come, they deserve careful study and appraisal by all of us who would contribute positively and responsibly to Protestantism now. Only thus shall we be able to produce change, not merely to endure it.

Among these changes two are particularly worth considering. The first is the theological revival by which Christian teaching and preaching have been recalled to their high and proper office of proclaiming the word of God, "sharper than any two-edged sword" as an old prayer has it. The second is the liturgical revival, a process of purification as well as enrichment, by which the church service has been shorn of much that was frankly banal, sectarian, and casual, while something of the dignity and beauty which are its birthright has fortunately been recovered.

Both these developments reveal at work the capacity for self-criticism which is part of the real genius of Protestantism. They represent not only a regard for tradition but also an earnest of things to come, in so far as they succeed in getting back of the confusing

welter of denominationalism to something like a normative unity in matters of faith and order. In addition they have now attained world-wide proportions. No major Protestant group has been left unaffected by their influence. Because of these changes, it is safe to say, Protestantism will never be the same again.

However liturgy and theology seem to have been developing quite independently of one another. The lines between them have been much too sharply drawn in terms of professional interest and competence. Thereby the false impression is given that they are essentially distinct or separate spheres of Christian activity. Theologians treat worship gingerly or not at all, as if it were completely outside their province, even when they deal with the doctrine of the church. Apparently they prefer to leave it to the mercies of ecclesiastical esthetes and experimenters who care for that sort of thing. And liturgical craftsmen pay but little heed to theological problems, choosing to judge their work primarily by artistic and psychological standards.

There are happy exceptions to this rule, of course, but for the most part the relationship between liturgical and theological change in recent years has been that of mutual avoidance, non-cooperation, and even suspicion. This is not conducive to effective labor in either vineyard. Only rarely, when conditions are especially favorable, as at an ecumenical meeting where people have to pray as well as talk and plan together, or when circumstances are acutely pressing, as in the case of churches resisting totalitarian tyranny for whom each act of worship becomes a clear profession of faith, do theology and liturgy appear to converge.

Undoubtedly both have been the poorer for this artificial separation. Each has failed in its own purpose as resources and insights coming from the other have been neglected. Only as the newer, more drastic accent in theology becomes liturgically articulate can people be led to that encounter with the living God which it seeks to bring about. And only as the renaissance in formal worship becomes theologically grounded can it claim the support of thoughtful Christians everywhere.

To show why and how this forced, disastrous isolation must be overcome is the chief aim of this paper.

II

Let us begin with the reminder that liturgy and theology alike are functions of our common faith. They are parts of one and the

same response made by the church to God's unspeakable gift in Jesus Christ our Lord. It is true that this response is made in different keys and at various levels so that we may term one type theological and the other liturgical. But this is merely a practical distinction, not a theoretical dichotomy. It is made for reasons of convenience and marks a necessary division of labor in the church's life. It does not reflect some ultimate cleavage within the nature of Christian faith itself. Both theology and liturgy are evoked and shaped by the total response of the church to God in Christ, which is highly relevant for the proper understanding of either.

So true is this that we cannot even think of one without plainly involving the other. What in fact is theology but that reasonable service or living sacrifice which might be called the liturgy or homage of the mind? And what is liturgy but an active witnessing, a corporate pattern of behavior declaring the Lordship of Christ, a belief-ful dedication of life to its Giver, Judge, and Redeemer?

The point is so obvious that it is often overlooked. Some illustrations may help to make it clearer. In the second chapter of Philip-pians Paul employs a confession of faith, apparently taken from the primitive church, in which early Christological conviction is cast in liturgical, rhythmic form. The passage speaks of Christ,

who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Philip-pians 2: 6-11).

If we ask whether this passage is theological or liturgical, the answer is that it is plainly both. We cannot even distinguish the two elements in terms of form and content. If we say that this confession is liturgical in form but theological in content, we ignore the significant fact that it is after all the worshipful Christ whose nature is thus defined. And if we hold that it is theological in form but liturgical in content, as some form-critics have done, we run afoul of the truth that here is one of the most concise statements of the kenosis or self-emptying of Christ, the very crux of Christian theology. This passage is at one and the same time a hymn of praise to the lordly Christ at whose sacred name every knee should bow,

and a quite precise doctrinal proposition regarding the humiliation, exaltation, and present reign of Christ. It is one only because it is also the other, and either only because it is also both.

Of course Paul lived and wrote in the germinal period of our faith when liturgy and theology had not yet become specialized; but this should make us still more cautious about importing later distinctions into our reading of this passage. We must certainly agree with Oscar Cullmann as against Lietzmann and others that this confession ought not to be ascribed exclusively to the liturgical needs of the early church. Cullmann shows quite carefully how different causes operate simultaneously to produce the early confessions of faith, persecution and heresy no less than baptism, instruction, and regular worship.¹ And it would be just as wide of the mark to regard the passage as a theological insertion reflecting Paul's own speculative interests, as liberal scholars of a generation ago were wont to do, on the naïve assumption that whatever is consciously theological must be incidental rather than central to the Christian faith. Here, it goes almost without saying, theology is liturgically necessary and liturgy is theologically established; the two, if they are two, are warp and woof of a unified, closely woven texture.

Another illustration of the unity of theology and liturgy within the Christian faith may be taken from our own day. It is the dogma of the bodily assumption into heaven of the virgin Mary which has recently been announced by the Roman pontiff. Nothing might seem more theological than this long process of dogmatic definition by a Vaticanian consistory, set in motion by repeated petitions from the faithful and sanctioned by the opinion of leading prelates and expert scholars.

Yet the dogma which is now receiving official status has a long and very interesting history. It existed for fifteen centuries and more as a pious legend, growing out of the soil of oral tradition and devoted memory. By the eighth century there was a shrine in Jerusalem said to mark the place of Mary's death, where the apostles from all over the world were brought together by a miracle and where her body was borne to heaven by choirs of angels. There has long been a feast day celebrating this alleged event, observed each year on August 15th. And the entire aroma and atmosphere of Mary-worship in the Western church has given momentum and plausi-

¹ *The Earliest Christian Confessions* (London: Lutterworth, 1949), Chapter 2.

bility to what the Pope is doing now. The blessed virgin, Mother of God, Mother of all love, Mother of mothers, Mother of divine truth—these are but a few of the phrases by which the Roman church has honored Mary throughout the generations.

Naturally we Protestants do not like this dogma, for it is completely alien to our way of thought and life. Not a shred of scriptural evidence can be found to warrant it. This of course is freely admitted by Roman theologians, who nevertheless insist that church tradition, since it is the interpreter of scripture, is therefore more important than scripture in declaring what ought to be believed. And we object categorically to this particular example of the exercise of the Pope's supposed infallibility; indeed the Roman apologists regard this as the real point of the Protestant objection. Probably most of us would agree with Georges Barrois: "The virgin of Nazareth, whom the angel hailed as full of grace, is not to be honored by fictions. She needs no false jewels." As Protestants we would join Henry Cadbury in calling this dogma "an unwarranted assumption."

But let us not be led in our distaste for legends, no matter how pious, to the erroneous conclusion that this is simply an example of popular devotion dressed in borrowed theological finery. The assumption of Mary into heaven has been believed for a very long time. Renaissance painting treats the theme again and again. Benedict XIV in the eighteenth century declared disbelief in it to be impious and blasphemous. The esteem in which the Roman church holds Mary goes far back in the thought-ways as well as the prayer-ways of Christendom; she has always been *Theotokos*, "bearer of God," and very often *Mediatrix*, ambassadress from men to the court of heaven, too. We must admit that there is a certain logic in the development of Catholic doctrine on this point. It begins with the acceptance of the virgin birth of Jesus and works from it through the immaculate conception of his mother toward her supernatural assumption. Surely something more than pious fancy has been involved. There has also been a driving interest in theological clarity and consistency expressing itself in popular worship, no matter how far-fetched and misdirected it may seem to us. This shows once more how inevitably fused are the dimensions of liturgical and theological concern within the one perspective of our Christian faith.

III

An ancient formula, *lex orandi lex credendi*, may be invoked to cover these examples by a general and governing principle. The rule of praying is the rule of believing. This does not mean that systematic theology must invariably follow wherever devotional sentiment may lead; theology is no mere "yes-man" to devotion uncritically incorporating into itself whatever the cult holds dear; it should rather be its guide, philosopher, and friend. Nor does it mean that common worship must inevitably come under rigid theological control, for that would probably result in its complete fossilization.

What the principle does mean is that every profession of belief is also in some real sense an act of devotion. In the context of faith the two become organically and intrinsically one. Any division therefore into something called theology and something else called liturgy, except for purely circumstantial and pragmatic purposes, represents an offense against the integrity of faith. Our central assurance that Christ is Lord may sometimes be most adequately voiced in theological propositions, at others in liturgical phrases, at still others in daily Christian behavior. But creed, cult, and conduct are part and parcel of what being Christian means; they are implied, bound up, and intertwined to such a degree that it is quite impossible at critical points to say where one leaves off and the other begins. It is in fact very difficult to set their limits even in church practice. Is the Apostles' Creed any more theological, really, than the Lord's Prayer? And is a hymn actually more liturgical than a Scripture lesson? There can be only one conclusion—that the declaration of belief is at the same time a deed of trust. The rule of praying is the rule of believing because both proceed from the rule of faith.

Granted, we must be on guard against perversions of this important principle. The reason why all Protestants and apparently some Catholics object to the dogma of the assumption is not that the *lex orandi lex credendi* is utterly unacceptable. Rather it lies in the fact that when the principle is used to cover this particular case it becomes distended and ambiguous. Some patterns of worship, however cherished, cannot readily be cleared of the suspicion of dubious origin, and this is one. The rule ought not to be employed for the sake of whitewashing them. It tells us only that the church, in teaching us how to pray, teaches us also what to believe. It does not hold that doctrine must sanction any type of devotion whatever, nor that liturgical usefulness is the only test of Christian truth.

Yet with all due regard for the dangerous ways in which this principle may be used it stands as a helpful, basic guide in thinking through our problem. Probably it is the best historic statement of the fact that liturgy and theology have the same rule or norm, namely faith in Jesus Christ as Lord. And it is not one of those so-called profound principles which is so applicable to everything in general that it applies to nothing in particular. Its truth can be seen to have incisive relevance from the side of corporate worship and systematic thought respectively.

From the theological side, what gives reality to any sort of Christian worship is a corresponding belief or set of beliefs consciously and deliberately held. Appearances to the contrary, we do not come to church with empty heads; we come to offer up to God our reasonable service, to love Him with all our minds in order that our minds may be renewed. Worship cannot and does not occur in a vacuum of belief. It is not the abandonment of serious and searching thought, nor even its temporary suspension. Worship is rather an action that assumes such thought, gathers it up into significant form and deed, and further engages and encourages it. Thus we do well to pray, in the words of a well-known collect, to be delivered from coldness of heart and wanderings of mind. Fervor and concentration belong together in the service of the Most High, each assisting, correcting, and deepening the other.

When this rule is forgotten or ignored worship becomes fraught with all the perils of crude emotionalism on the one hand or of barren intellectualism on the other. It is an explosive mixture of pent-up drives and frustrations which can be played upon and easily ignited by slick, well-worn devices of hypnotic suggestion. It becomes a refuge for the suggestible and the gullible. Or else worship becomes a meandering shuffle of half-truths whose unedifying character is only poorly concealed by the bluster of big-sounding words, eventuating in triviality and stagnation.

Theology alone can give stability and soundness to what is said and done in worship. Moreover, it provides for worship that amplitude or generality which as Whitehead has remarked is the salt of religion. There must be depth of conviction, articulate and coherent, if Christian life-commitment is to become real. This is not to be achieved by whipping up enthusiasm, maneuvering moods, or planning large-scale projects; only patient, honest thought on fundamentals can suffice. Indeed, there is a true sense in which every wor-

shiper should be his own theologian. He should raise sharp questions about the worth and point of the enterprise in which he is engaged, refusing to carry on at merely activistic or instinctive levels of response. He should seek an ultimate reference adequate for interpreting what he and his fellow-Christians are about, and not rest content until he has found it.

For in order to do what the church does one must believe what the church believes. Worship itself fairly bristles with theological motivation and meaning. It includes assertions of truth, claims to knowledge, repeated declarations as to what is utterly and ultimately so, and these are not tangential but central, as they give both urgency and a certain finality to everything that takes place. It would actually be quite impossible to imagine worship occurring apart from this orientation toward the real, since from first to last worship confronts real men in a real world with the overwhelmingly real God.

This makes the corporate experience of worship the raw material out of which theology is constructed; it also makes theology the indispensable bearer and guide of the meanings that are implicit within worship. The consequence is that worship itself knows no distinction between liturgical and theological aspects, any more than theology itself recognizes this distinction, except perhaps for rough-and-ready practical purposes. A hymn like "O God, our help in ages past," while addressed directly to God in the form of prayer, contains nevertheless a series of declarative statements about God. And a primitive creed like "Jesus Christ is Lord" catches up within itself all the associations and impulsions which are felt and lived in the worshiping community. Always in genuine worship doctrine and devotion provoke and feed each other. It would be utter nonsense to pray for help apart from some commanding belief as to where help may be found. The worshiper must believe that God is, and is the rewarder of those who diligently seek Him, else his worship does not arrive or come off. While it is true, in William Temple's often-quoted words, that religion seeks understanding for the sake of worship, it is yet a real and valid understanding that is sought. Faith cannot thrive on happy guesses and convenient fictions. It relates itself to one who is our way and life only because he is also the truth.

Our guiding principle may be seen from the liturgical as well as the theological side. There is a debt which systematic Christian thinking owes to regular public worship. Every worthy doctrine arises from a common, continuing matrix of devotion and must be

fulfilled in it. If it be true that the worshiper is in fact a believer, it is no less true that the believer is necessarily a worshiper. Hence the structure of interpreted belief called theology is intimately dependent upon the pattern of corporate prayer and praise called liturgy.

We may borrow from form-criticism the technical term *Sitz im Leben* to designate the liturgical reference of theological statements. That is, they have their setting in the life of the church, whose normal and distinctive act is worship. From worship comes the stimulus of even the most speculative sort of theological inquiry, as when St. Anselm prays: "I long to understand in some degree thy truth, which my heart believes and loves." It is the worshiping community which defines its position in the face of heresy, buttresses its faith against misunderstanding or hostile pressure, and proclaims it boldly before an alien world. From worship also comes the sanction of all theological activity. We do well to ask of any formal doctrine presented for our credence, "Does it lead men and women to God in Christ?" We know a doctrine to be true not only by applying the tests of factual inclusiveness and rational coherence, but also by the relationship it bears to the God who hears and answers prayer. A Scottish friend was visiting an American university where he faithfully attended the chapel services for a week. During that time the chapel was led by a member of the faculty who spoke often and with obvious earnestness about something he called "the creative constitution of the universe." My friend said he was thoroughly baffled by the expression until the last day when the leader used it in the direct discourse of prayer. Then he knew that it must mean God.

Karl Barth has probably done more than anyone else in our time to make us see that theology is a churchly task. When he writes that the business of theology is to criticize language about God by virtue of the standard peculiar to the church he is making much the same point as the form-critics. When is the standard to be derived if not from regular and ordered worship? It is here that God is approached and addressed in a definitive and characteristic way. Views of God and opinions concerning Him which do not square with Christian worship cannot and ought not to survive as Christian theology. As Barth might say, the knowledge of God proceeds from, explicates, and encourages the service of God.

Seen from either the liturgical or the theological side, the truth is plain enough. We are to worship God in spirit and in truth, for

the Father seeketh such to worship Him. Hence we must not divide either in thought or in practice what God has joined together. Faith in Him, just because it is our total response to His transcendent reality, demands that the rule of our believing and the rule of our praying should be the same.

IV

It remains for us to draw out some further implications and suggestions from this principle looking toward the strengthening of worship in our present-day churches.

(1) It is interesting to speculate upon the possible meaning of the *lex orandi lex credendi* for the teaching of subjects in a theological seminary. If it were actually accepted, we should no longer write compartmentalized histories of doctrine and of worship, as if the former were the survey of brilliant contributions made by highly individual thinkers and the latter were a curious hodge-podge of various colors and materials sewn together in a kind of liturgical crazy-quilt. Then it would become apparent that the church is simply being herself whether she is setting forth her thought concerning God or offering up her praises to Him. This would make it possible to remove the curricular isolation from which our divinity schools, in common with all institutions of higher learning, have long been suffering.

Things which before seemed poles apart, such as the doctrine of the Trinity and that mild-mannered, somewhat musty corner of experience called the "devotional life," would then appear to have great relevance for one another. Indeed, as Donald Baillie has said, "There has been a kind of rediscovery of the fact that Trinitarian doctrine is not merely of theological interest but is vital to the life of faith and devotion."² For us to make this rediscovery ourselves might mean the re-ordering of the curriculum so that practical and systematic theology could cross-fertilize each other in all sorts of surprising and fruitful ways, for the ultimate benefit of pastor and people alike. Why not a course sometime in the theology of prayer or the devotional biography of a leading theologian?

(2) Or consider the way in which this principle might revise our whole notion of the theologian's task and method. On its terms the function of theology with reference to liturgy might be said to

² *God Was in Christ* (New York: Scribner, 1948), page 155. See also Charles W. Lowry, *The Trinity and Christian Devotion* (New York: Harper, 1946), Chapters V, VI.

be the "testing of the spirits" to see whether they are of God. Among recent Protestant writers only Bishop Wilhelm Stählin of Germany seems to recognize this. He writes in his excellent book *The Mystery of God*:

Dogma is the strict doorkeeper at the threshold between the Holy Spirit of God and the spirit of men; it guards the Christian faith against becoming superficial and contaminated. . . . It seeks, in reality, to express the divine mystery in a stamped formula, and it solemnly raises the claim that in this formula the ultimate and valid truth is actually said in a way that is binding (page 63).

This insistence is thoroughly in line with what Paul wrote the church at Corinth about the habit of speaking in ecstatic and eccentric tongues:

Therefore he who speaks in a tongue should pray for the power to interpret. For if I pray in a tongue, my spirit prays but my mind is unfruitful. What am I to do? I will pray with the spirit and I will pray with the mind also. I will sing with the spirit and I will sing with the mind also. . . . I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue. Brethren, do not be children in your thinking; be babes in evil, but in your thinking be mature (1 Cor. 14: 13-15, 19-20).

Theology in its relation to formal regular worship is perhaps best understood as this praying and singing with the mind, this testing of spirit by the truth.

I am not suggesting that public worship should become an occasion for theological lecturing by the minister, although I firmly believe that far more doctrinal preaching than is presently the fashion would improve both the morale and the rationale of the customary church service. Nor do I recommend that Christian worship should be scrutinized and retailed by some expert theological commission, although I wish that our contemporary theologians paid much closer attention to what goes on in church and maintained a more responsible and personal association with it. I am only pointing out that any service of worship can be real to the extent with which it speaks in accents of conviction and structured belief. It therefore behooves every congregation to consider carefully what its action presupposes and implies. The question we all must ask about our worship is not, "Do we actually practice what we believe as Christian men and women?" The question is, "Do we really believe what we do and say about God within the church?" We need theology to help us both to ask and to answer this question.

(3) Again, we might explore the place of creedal affirmation in our common worship. For most of Christendom the creed has been a functional, one might almost say an intrinsic part of every church service. In becoming a liturgical detail, the creed undoubtedly loses something of its abstract preciseness as a theological formula; but it gains much meaning as a concrete symbol of the faith. In fact one of the earliest words we have for creed is symbol, which suggests that it is to be taken seriously though not literally as pointing to realities which its words cannot presume to contain. We Protestants, as Dorothy Emmet has said, have substituted an auditory symbolism of the Word for the Catholic visual symbolism of the Sacrament, and so have failed to recognize that it is none the less a symbolism. Yet the creed is an organic part of the whole symbolic pattern of Christian worship, a non-dispensable part, as it raises primary assurance to the level of focal affirmation and makes it emphatically clear to ourselves and others just what the whole business is about.

(4) Finally, we could elaborate at length upon the role of this principle in the movement toward Christian reunion which is the great new fact of our time. The principle is ecumenically significant. From such a point of view it simply means that we are all members of one body whose head is Christ. In Augustine's words it is *totus Christus*, head and members one with him, who speaks in prayer and belief. In prayer we say "We pray," in the creed we say, "I believe," thus witnessing to the fact that each distinct life is given its special duty and its special benefit within the universal fellowship.

The very possibility of ecumenical theology, like that of ecumenical worship, follows from the fact that our faith is through and through ecumenical. This is the note on which all discussions of this theme should close, as it is the note on which we should begin. In the bracing words of John Knox:

As we believe in one God, Father, Son, and Holy Ghost, so do we most constantly believe that from the beginning there has been, and now is, and to the end of the world shall be, one Kirk; that is to say, one company and multitude of men chosen of God who rightly worship and embrace Him by true faith in Christ Jesus, who is the only head of that same Kirk, which also is the body of Jesus Christ; which Kirk is catholic, that is universal, because it contains the elect of all ages, of all realms, of all tongues, invisible, known only to God, commonly called the Kirk Triumphant.

Convocation Plans Being Completed

Plans for the June Convocation and Pastors' School are virtually complete. The dates are June 5-8, with opening on Tuesday morning and closing at noon on Friday.

The special feature of the Convocation will be the second series of the James A. Gray Lectures, to be delivered by the Reverend Professor Paul Scherer, of Union Theological Seminary, New York. Dr. Scherer's subject will be: "The Ways of God—A Study in the Book of Job." The James A. Gray Lectures were inaugurated in 1950 by Dr. Ralph W. Sockman, and this is becoming one of the outstanding lectureships of the country.

Bishop Costen J. Harrell, Presiding Bishop of the Charlotte Area, and Bishop Paul N. Garber, Presiding Bishop of the Richmond Area, will both be present and will be heard in devotional periods and addresses. The annual luncheon of the Duke Divinity School Alumni will be conducted under the presidency of the Reverend Jabus W. Braxton.

An able faculty has been secured for the lectures and workshops of the North Carolina Pastors' School and the Rural Church Institute, which participate with the Divinity School in supporting the Convocation. Dr. H. E. Spence is Dean of the Pastors' School and the Reverend Garland Stafford and Dr. A. J. Walton represent the Rural Church Institute.

Courses and lecturers are as follows:

- BISHOP COSTEN J. HARRELL—Devotional Addresses
- BISHOP PAUL N. GARBER—"Europe as I Have Seen It"
- DR. PAUL SCHERER—"The Ways of God—A Study in the Book of Job" The James A. Gray Lectures, Second Series
- DR. NOLAN B. HARMON—"The Minister's Tools and Techniques"
- DR. DANIEL F. FLEMING—"Christianity and World Missions"
- DR. ROBERT E. CUSHMAN—"The New Testament Faith and the Mind of the Church Today"
- DR. HOWARD E. TOWER—"Visual Aids"
- PROFESSOR A. J. WALTON—"Planning a Church Program"
- MRS. W. W. REED—"The Vacation Church School"
- MR. JAMES SELLS—"The Minister and Public Relations"
- DR. JOHN J. RUDIN II—"Worship Workshop"

With the Faculty

MR. WALDO BEACH has recently participated as leader in three Religious Emphasis Weeks, in November at the University of North Carolina, in January at Virginia Polytechnic Institute, and in February at Duke University. On November 19th he preached at the First Presbyterian Church, Durham, on December 31st and February 18th at the First Presbyterian Church in Chapel Hill, and on February 11th in the Duke University Chapel. Also during January he attended the meeting in New Haven of the Central Committee of the National Council on Religion in Higher Education, of which he is chairman.

WM. H. BROWNLEE has served as sponsor of the Intersarsity Christian Fellowship on Duke University campus. In addition to his academic load, he has continued his research on the Dead Sea Scrolls. The September issue of the *Biblical Archaeologist* was devoted to his article, "A Comparison of the Covenanters of the Dead Sea Scrolls with Pre-Christian Jewish Sects"—the first study of its kind to be published in U.S. One article growing out of his Ph.D. research on the Book of Ezekiel has appeared. The December issue of the *Journal of Biblical Literature* carried his brief article, "Exorcising the Souls from Ezekiel 13:17-23."

ACTING DEAN JAMES CANNON III represented the Divinity School at the session of the Virginia Conference in Richmond, October 19-22, delivering three addresses; one before the Conference, one before the accepted Supply Pastors, and one before the Virginia Conference alumni. He attended the Convocation and Inauguration Exercises at Union Theological Seminary, New York, on October 25. He also spoke at the Duke alumni banquet at the North Carolina Conference at Kinston on November 2. Dr. Cannon attended a meeting of the General Conference Commission on Theological Education in New York on December 4, and a meeting of the Methodist Board of Missions at Buck Hill Falls, Pennsylvania, December 10-12. He attended the Convocation of the Southeastern Jurisdiction at Savannah, Georgia, January 2-4, 1951, and represented the Divinity School at the annual meeting of the Methodist Theological Schools held in Atlantic City, January 7-9. He participated in the sessions of the Divinity School Seminars at Charlotte, North Carolina, January 22-23, and at Wilson, North Carolina, January 25-26.

DR. KENNETH W. CLARK returned to the campus on September 22, after a year of manuscript studies in the Near East. He and Mrs. Clark have addressed numerous organizations on the campus, in Durham, and elsewhere on their work and experiences in Palestine and Sinai. Dr. Clark presented illustrated lectures in New York at the annual meeting of the American Schools of Oriental Research, on December 28, in Charlotte and Wilson at the Duke Divinity School Seminars in January, and at Duke before the Faculty Club on February 12.

He attended as secretary the Society of Biblical Literature meetings in New York on December 27-28, the National Association of Biblical Instructors on December 28-29, and the American Textual Criticism Seminar on December 29 at which he lectured. He was one of a board of incorporators which established on October 21 the American Friends of the Orthodox Patriarchate of Jerusalem, to which Mrs. Clark also was appointed by the Patriarch Timotheus of Jerusalem. Dr. Clark attended meetings in Chicago and New York, in October and January, of the International New Testament Manuscripts Project, as a member of the Executive Committee.

He has contributed a chapter to *New Testament Manuscript Studies* (1950) on "The Manuscripts of the Greek New Testament," and a chapter on "Manuscripts Belong to Archaeology" in the *fest-schrift* prepared in honor of Professor William F. Albright. Dr. and Mrs. Clark worked together at the Library of Congress for periods in December and January, editing the 100,000 feet of microfilm containing the complete text of 3,000 manuscripts selected last year in Jerusalem and Sinai. They were guests of honor at a luncheon given by Dr. Luther Evans, Librarian of the Library of Congress, at which Dr. Clark spoke. Later, a radio broadcast carried an interview between him and Mr. Verner Clapp, Chief Assistant Librarian.

Dr. Clark attended the Fiftieth Anniversary Dinner of the American Schools of Oriental Research on December 28, bearing the proxy as representative of Duke University. On the following day he was one of the luncheon speakers at the annual meeting of A.S.O.R. alumni. He served as director for the Duke Divinity Seminars in Charlotte and Wilson on January 22-26. At the inauguration of Gordon Gray as President of the University of North Carolina, he represented Colgate-Rochester Divinity School, the Society of Biblical Literature, and the Southern Humanities Conference. At

the inauguration of Harold Tribble as President of Wake Forest, he was the representative for the Society of Biblical Literature. He spoke to the Layman's League of Chapel Hill on January 11, and preached on Race Relations Sunday at the White Rock Baptist Church.

He discovered last year in Alexandria, and acquired for the Duke University library, a twelfth-century copy of the Four Gospels in Greek. He also brought back a coin collection, and ancient pottery and glass, all of which serve as illustrations in teaching.

PROFESSOR JAMES T. CLELAND, in addition to his regular duties as Preacher to the University, preached in October at the Germantown Unitarian Church, Pa., and Bryn Mawr College; in November at Choate School and Wesleyan University, Conn.; in December at Mount Hermon School and Deerfield Academy; in January at Harvard University and Tabor Academy. He addressed the New York Academy of Dentistry, the Bradford Junior College in Massachusetts, the Durham High School Assembly, the Society of St. Andrew's of the State of New York, the North Carolina Mutual Forum, the Preparatory (Boys') Schools Conference at Northfield, Mass., the Philadelphia Duke Alumni, the Erwin Mills (N. C.) Twenty-Five Year Club, the Duke University Woman's College Assembly, the St. Phillip's Episcopal Men's Club, Durham, the Press Club of North Carolina and two of the Denominational Groups on the Campus.

During the Autumn Semester PROFESSOR W. D. DAVIES preached at Winston-Salem and at the University Chapel and participated in the Duke Seminars for Ministers of North and South Carolina. He also broadcast his impressions of America for the British Broadcasting Company. Apart from this his time was occupied in the process known as "settling down."

DR. RUSSELL DICKS conducted a Spiritual Life Mission at the First Methodist Church, Jackson, Tennessee October 22-27. During the week of January 21st he held a similar mission at the Wesley Monumental Church in Savannah, Georgia where the Methodist Churches combined to sponsor the week. These missions deal with the subject of Religion and Health and have been well received wherever they have been held. November 13th, Dr. Dicks held a one day seminar upon Pastoral Care and Ministering to the Sick in Kannapolis, N. C., under the auspices of the State Council of Churches in cooperation with the Kannapolis Minister's Association. A simi-

lar session was held January 15th in Dunn, N. C. for the Harnett County Pastor's Association. January 8th he conducted a one day seminar upon Ministry to the Sick at the First Methodist Church of Charlotte, N. C., for the pastors of that vicinity.

PROFESSOR RAY C. PETRY gave the Reformation Day address sponsored by the churches of Wilmington, North Carolina, October 29. In December, Dr. Petry's address on Theological Education, "Eyeless in Gaza," was printed and distributed by the Western North Carolina Annual Conference. During the Christmas holidays he attended sessions of the American Historical Association and the American Society of Church History. He was elected President of the Society for 1951 and named a member of the reorganized Editorial Board.

DR. JOHN RUDIN II preached at St. Paul's Methodist Church, Durham, on November 3. December 28-30 he attended the National Convention of the Speech Association of America held in New York City. He participated in the work of the Committee on Speech in the Seminaries of which he is a member. January 15 he spoke on the Training and Qualifications of Ministers before the subdistrict convention of Methodist Youth at Raeford, N. C.

PROFESSOR and MRS. H. E. SPENCE attended the National Association of Biblical Instructors in New York during the holidays. While in New York, Professors Spence attended Christmas Pageants, church services, candlelight carol services and other Christmas programs.

Dr. Spence produced his Christmas Pageant for the nineteenth consecutive year in the Chapel just prior to the holidays. Mr. J. Foster Barnes and Dr. F. S. Hickman took important parts in the presentation as they have done ever since it was first produced.

On November 24 PROFESSOR H. SHELTON SMITH delivered an address before Union Theological Seminary, Richmond, Virginia. He gave two lectures and conducted one seminar at the Presbyterian Assembly's Training School at Richmond, held November 24th to the 26th. At the recent annual meeting of the American Society of Church History, held in Chicago, Professor Smith was appointed a member of the newly created Committee on Research. Early this spring Macmillan Company will publish a symposium volume, edited by Dr. Arnold Nash, under the title of *Protestant Thought in the Twentieth Century*, in which Professor Smith has an

essay entitled, "Theological Assumptions of Progressive Religious Education."

PROFESSOR A. J. WALTON shared in the following services during the fall semester: Religious Emphasis Week at Apex church September 24-31, at Hay Street church, Fayetteville, October 8-15 and at Steele Street church, Sanford, October 15-22.

He delivered the address on Youth and Evangelism at the Wesley Foundation at Chapel Hill on October 29 and attended the North Carolina Conference October 3.

Other activities were teaching in the city-wide Teacher Training School in Huntington, West Virginia, November 5-10; attending the Executive Committee meeting of the Methodist Conference on Christian Education, Nashville, Tennessee, November 13; attending the Personnel Committee meeting of the Board of Missions and Church Extension in Durham, November 20; visiting students in colleges in West Virginia January 8-11; speaking at the North Carolina Coaching School for the training of teachers, January 22; attending the Accepted Supply Pastors' Coaching Conference at Emory University, Atlanta, Georgia, January 23 and sharing in the Visitation Evangelism school for youth in the North Carolina Conference, held at Trinity Church, Durham, January 25-28.

With the Students

By CLIFFORD L. EAST, JR.

We have just crossed the hump (examinations), but why? Only to prepare to move over it again. Now we know how those pilots felt when they were flying the hump to China. It's just an endless process. Nevertheless, we are happy to report that we have done more than wearily prepare and cross. Let's relate a few of the things which we are doing or have done in our garbled Gothic setting.

Spelling out our Christian faith in service has been a prominent feature of the first semester. According to custom we divines have been going to jail every week end. Now don't get us wrong; it's purely for religious reasons. Each Sunday morning a group goes to the jail to hold services for the inmates. At the same time another group is over at the Durham County Home carrying out the same function. Then the local T.B. Sanatorium is visited during the week. We feel that good service is being done here, and at the same

time we receive a great deal of experience. Oh yes, we can't forget the divines who are directing the Gra-Y groups. Gra-Y is the name given the boys' groups in the grade schools of Durham. This program is sponsored by the Durham Y.M.C.A.

Wednesday night is still prayer group night in the graduate dorms where divines slave 'n snore. For those of you who aren't familiar with this, it is the night when the boys on each hall join together for worship and prayer. Twice this school year all of the groups have joined in York Chapel for their prayer meeting. The religious experience received from these meetings along with daily York Chapel morning worship cannot be described on paper or by mouth; you just have to go through the experience.

Assemblies this year have really been great. We have had the opportunity of hearing many well-known speakers, such as Emile Cailliet, authority on Pascal; Garland Hendricks, specialist in rural work; Roger Hazelton, leader in the field of religious education; Elbert M. Conover and John R. Scotford, prominent church architects; and our own Dr. Kenneth W. Clark, who gave us an interesting talk on his recent trip to the Holy Land and on his extensive and highly productive work as director of the American School of Oriental Research during 1949-50.

That list will really make "Who's-Who" look sick, but that's not all. Dr. Karl Quimby, Dr. J. A. Engle, Dr. Eugene Smith, and the Rev. M. O. Williams, from the Methodist Board of Missions, and Rev. Archer Turner, a graduate of the divinity school, who recently returned from Korea, were guest speakers during Mission Emphasis Week, February 6-8.

Let's turn now to the lighter side of our life here on campus. We really use the word light figuratively in speaking of our football team. Our hard hitting team walked off with the Divisional Championship in intramural play again this year. In fact the Divines were unscored upon all season. The only game in which they did not score was a 0-0 contest. So far this season our intramural basketball team too is making quite a "divine" showing.

Parties in New York, Boston, or Chicago could not have come up to the big blowout which we had on December 19, 1950. You guessed it. It was the Christmas Party! It was the highlight of the Divinity School social calendar for the faculty, students, staff, and guests. The evening turned out to be one of carol singing,

games, and fellowship. A candlelight service in York Chapel climaxed the Christmas party.

In addition to the Christmas party there have been several other socials. The most outstanding were the after-game socials. These were just get togethers in the social room after the football games. It was a grand way for some of the returning men to meet those of us who were here in school. We are sorry that more of you didn't show up. See you next year.

The first toot of *Gabriel's Trumpet* was heard on campus November 7, 1950. Since then he has been tooting regularly except for exam month. What's *Gabriel's Trumpet*? It is our school newspaper. It has been our desire for quite some time to have a school paper, and we were happy the day the first issue rolled off the press (mimeograph, that is).

Well, we had better get back to our training because before we know it it will be time to take wings and fly the hump again, so we will have to say so long for now.

Additions to the Loan Library

Listed below are the new titles which have been added to the Henry Harrison Jordan Loan Library since the last supplement to the library catalog was issued on January 1, 1950. Future numbers of the *Bulletin* will carry further lists as books are received by the Loan Library. Printed supplements to the catalog will continue to be issued at intervals and distributed to all regular users of the loan service.

Attwater, D., *Eric Gill: Workman*, 1941.

Blanshard, P., *American Freedom and Catholic Power*, 1950.

Bosley, H. A., *A Firm Faith for Today*, 1950.

Chaffin, N. C., *Trinity College, 1839-1892: The Beginnings of Duke University*, 1950.

DeWolf, L. H., *The Religious Revolt Against Reason*, 1949.

Dibelius, M., *Jesus*, 1949.

Fraser, I. W., *Understanding the New Testament*, 1946.

Goodspeed, E. J., *A Life of Jesus*, 1950.

Grant, F. C., *An Introduction to New Testament Thought*, 1950.

Harmon, N. B., *Ministerial Ethics and Etiquette*, 1948.

Harner, N. C., *I Believe. A Christian Faith for Youth*, 1950.

Horton, W. M., *Toward a Reborn Church*, 1949.

Hume, E. H., *Doctors Courageous*, 1950.

Kennedy, G., *The Lion and the Lamb*, 1950.

- Kepler, T. S. (ed.), *Contemporary Thinking About Paul*, 1950.
 Knox, J., *Chapters in the Life of Paul*, 1950.
 Lampert, E., *Nicolas Berdyaev and the New Middle Ages*.
 Lewis, C. S., *The Weight of Glory*, 1949.
 Long, E. L., *The Christian Response to the Atomic Crisis*, 1950.
 Macartney, C. E., *The Wisest Fool*, 1949.
 Macnicol, N., *C. F. Andrews: Friend of India*, 1944.
 Nichols, J. H., *Primer for Protestants*, 1949.
 Oxnam, G. B., *The Church and Contemporary Change*, 1950.
 Petry, R. C., *Preaching in the Great Tradition*, 1950.
 Price, J. M., *The Ancestry of our English Bible*, 2d rev. ed., 1949.
 Rall, H. F., *New Testament History. A Study of the Beginnings of Christianity*, 1914.
 Roberts, D. E., *Psychotherapy and a Christian View of Man*, 1950.
 Robertson, A., *That Old-time Religion*, 1950.
 Schroeder, R., *Youth Programs for Special Occasions*, 1950.
 Schweitzer, A., *Memoirs of Childhood and Youth*, 1949.
 ———, *The Philosophy of Civilization*, 1950.
 Sockman, R. W. *The Higher Happiness*, 1950.
 Speer, G. C. (ed.), *Talks to Youth*, 1949.
 Velikovsky, I., *Worlds in Collision*, 1950.
 Wallis, L., *The Bible and Modern Belief*, 1949.
 Wilder, A. N., *Eschatology and Ethics in the Teaching of Jesus*, 1950.

Book Reviews

Basic Issues in Christian Thought. Albert C. Knudson. Abingdon-Cokesbury Press. 1950. 220 pp. \$2.75.

The six chapters of this book were originally given as the Quillian Lectures at Emory University. Here, as in several recent publications, Dean Knudson reveals a deep concern to defend the prime tenets of *Personalism* against the alleged evils of so-called *Neo-Orthodoxy*. The very word Niebuhr sharply raises his theological blood pressure. After quoting several fragmentary statements from Niebuhr's Gifford Lectures, he impatiently retorts: "No comment on paradoxes such as these is necessary, except to say that they impress the unsophisticated intellect as a gratuitous mystification, a twisted jungle of inconsistent opinions that get us nowhere."

Dean Knudson's major phobias seem to be irrationalism, determinism, and original sin. In his denial of original sin, he echoes precisely the rationalist John Taylor of the eighteenth century, against whom Wesley vigorously defended the historic idea of original sin.

In the midst of the rapid departure from Protestant liberalism, this tract for the time has at least the value of the old fashioned signal at a railroad crossing: "Stop, Look, and Listen!"

H. SHELTON SMITH.

Christianity and Civilization, Part II: Specific Problems. Emil Brunner. Scribner's. 1949. \$2.50.

For the reader who may be frightened off from the size and price of the edition of Brunner's works recently brought out by the Westminster Press, this book and its companion (Part I: Foundations) provide a valuable popularization. These two books (the Gifford Lectures of 1948) range over many fields familiar to the student of Brunner, and give us the gist of many of the central motifs which have made him such an influential theologian.

The "specific problems" dealt with in this second part are: technics, science, education, work, art, wealth, law, and power. Brunner resolutely defends the thesis that none of these aspects of culture can be a law unto itself. Each of them has moral implications which relate it to the whole of life. The Christian *weltanschauung* provides the sole integrating center for the Kingdom of this world, as its ultimate perspective is one that looks "beyond civilization." As his view of man is theonomous, so he is led to set a theonomous culture as the ideal. The essential insights for this culture are to be gleaned from the Bible, but it is interesting to note how extra-canonical Brunner becomes at times, in searching for insights that can guide Western man in his cultural predicament. This is in keeping, of course, with his whole theory of "general revelation," and his indebtedness to Aristotelian thought in *Justice and the Social Order*.

Brunner makes his characteristically high claims for the capacity of the Christian view of God and man to speak the needed word to contemporary culture. The secular humanist will not be convinced, but he can hardly dodge the cogency of Brunner's argument.

WALDO BEACH.

The English New Testament. Luther A. Weigle. Abingdon-Cokesbury. 158 pp. \$2.00.

This is an old subject, with an interest ever new. This particular book emerges from the recent labors on the revision of 1946, and the last third of the book specifically presents and discusses the Revised Standard Version—and to this the first two-thirds is a traditional introduction. Dr. Weigle explains a large number of specific points in the RSV which particularly demonstrate improvement. Chapter V points to many a beam of light cast by the RSV, where the preacher may find a new idea in an old text. The final chapter emphasizes that the RSV is particularly suited to public worship.

A few special points in the book may be new to many—for example, that public worship in former centuries was oral rather than literary (p. 45), and that Protestant bishops as well as Catholic preferred the Latin Vulgate to the Greek text (p. 51). Dr. Weigle renews the plea to restore to the King James Bible its original preface, the translators' important message to the reader. Whereas the RSV Preface in 1946 emphasized that the new text was a revision, Dr. Weigle here declares that "the RSV is in effect a new translation." (P. 103.) This little book

has a mission to perform to introduce the Revised Standard Version to more people and greater usefulness. Ministers should read it and recommend it.

KENNETH W. CLARK.

An Introduction to New Testament Thought. Frederick C. Grant. Abington-Cokesbury Press, 1950. 339 pp. \$3.75.

Here is another in the growing list of books dealing with Biblical theology. Dr. Grant writes with conviction: "The New Testament is the most important book in the world." But the chief danger to our understanding of its theology is that we will treat its thought "as if it were unrelated to history and were somehow suspended in thin air." The author emphasizes repeatedly that "early Christian religion was plowed deep into history." And it is from this perspective that he writes.

The first third of the book deals in a remarkably lucid way with the basic issues underlying a proper understanding of biblical thought. He defines New Testament theology. He explains the meaning of growth and variety, and unity and diversity. And then he turns to the topic of revelation and scripture including in his discussion treatments of the authority and inspiration of the Bible. The space consumed in these problems is not disproportionate. On the contrary, for many it will be the most helpful section of the book. Certainly an inadequate understanding of presuppositions is as responsible as anything else today for the "cult-object" attitude toward the Bible and the accompanying lack of whole-hearted and whole-minded appreciation for it; the plague of so many pulpits and pews, liberal and conservative.

In the remainder of the book Dr. Grant deals with the New Testament topically. There are chapters on God, Miracles, Man, Christ, Salvation, Church and Ethics. These are uniformly good with the exception of the final chapter on Ethics. Here there seems to the reviewer to be a major contradiction: while the author discounts any possibility of a purely sociological understanding of the ethics of Jesus, he himself in final analysis seems to speak of them primarily in historico-sociological terms. "The ethics of Jesus are, in fact, agrarian." This can lead him later on in his comparison of Jesus and Paul (whose ethics are urban) to say: "It is no wonder that Paul's ethics have a different orientation from those of Jesus. . . ." Can it possibly be in *basic* orientation that they differ? The reviewer has another question. How can the ethics of Jesus and Paul be primarily "individualistic" when "the profoundest conception underlying the ethical teaching of both testaments is that of the family."?

This book deserves the serious attention of minister or student. To his own benefit he will be stimulated to reconsider his own understanding of the authority of the message of the New Testament and the basic content of that message.

FRANKLIN W. YOUNG.

Here I Stand: A Life of Martin Luther. Roland H. Bainton. Abingdon-Cokesbury. 1950. 409 pp. \$4.75.

Professor Bainton has the literature of sixteenth-century Germany at his fingertips; through that literature he has lived with the spirit of Martin Luther long enough to know him as few even of Luther's own contemporaries did. The author further has the knack of leading others into some measure of his own appreciation and insight. His book is frankly a biography, not just another history of the Reformation. It is the story of a life, and of the quality of life which can produce a "Here I stand. I cannot do otherwise. God help me. Amen." Much of the early history of the German Reformation is recounted, but only as it relates to Luther's own inner and outer history. Attention is given to Luther's doctrines, controversies, and constructive efforts; but the emphasis is always on Luther himself, on his purposes, achievements, and failures. The portrayal of Luther, whether as the seeker after God and peace, the courageous reformer, the teacher and preacher, the loving husband and father, or the embittered old man, is vivid, often dramatic, and always fair. Appreciation and criticism there are, but not debunking or onesided apologetic. Contemporary letters, tracts, and pamphlets, many of them unavailable to English readers, are not only employed—they are brilliantly exploited. The frequent woodcuts, engravings, and portraits carry the story along as well as illustrate it. Some of Bainton's translations in modern idiom are delightful, and his own text abounds in good-natured humor. The solid substructure of scholarship is there, but it is unobtrusive, represented by a chronological table, a bibliography, and a list of all the quotations and references made in the body of the book. *Here I Stand* is good history, but it is more: it is excellent Christian biography.

THOMAS A. SCHAFER.

From Constantine to Julian: A History of the Early Church. Vol. III. Hans Lietzmann. Translated by Bertram Lee Woolf. Scribner's. 1950. 340 pp. \$5.50.

A more scholarly and readable treatment of this epoch could hardly be imagined than that provided by Professor Lietzmann. Together with the revised editions of the volumes previously translated as *The Beginnings of the Church* and *The Foundings of the Church Universal*, this third now supplies the English reader with the best in historical studies for the period. This work, like its predecessors, is supported by the author's fresh, versatile researches in the related fields of Biblical thought, ancient languages and literatures, art, archeology, and worship. One more volume from the five originally projected will shortly be available in English, also.

Of special interest to *Bulletin* readers in historical and Biblical fields are Dr. Lietzmann's lucid discussion of the church in the period of persecution and doctrinal controversy and his wise tutelage in the use of literature: primary and secondary, Christian and non-Christian, book and periodical.

The translator, though deprived of much needed assistance by the war and the author's death during it, has ably preserved the genius of the book. Deviations from good English style in the process of translation, as well as typographical errors, are reasonably few. A good short bibliography of recent English works supplements Professor Lietzmann's excellent notes and table of contents.

Sections that should appeal to the Christian layman as well as to teacher, student, and minister are numerous. They evaluate the intimate relations of churchmen and statesmen; the leadership of outstanding thinkers and writers; the convictions of Christians who faced death for their faith; and the specific feast days, meeting places, liturgical forms, and architectural resources utilized by Christian worshippers.

RAY C. PETRY.

Kahlil Gibran: A Biography. Mikhail Naimy. Philosophical Library. 1950. xviii and 265 pp. \$3.75.

This biography of the late Lebanese poet and mystic takes its great value from the fact that the author knew Gibran intimately during most of his life. Naimy is a gifted writer in his own right, and this fact also enhances the narrative. The present book is a translation by the author from an Arabic work first published in 1934, soon after the death of Gibran.

W. F. STINESPRING.

Fruits of Faith. Edited by J. Richard Spann. Abingdon-Cokesbury Press, 1950. Pp. 240. \$2.50.

Here is another Cokesbury "Good Book," but it probably deserves an even higher rating than that. Facing in a realistic and practical way the question as to whether Christianity is really proving itself of worth in a modern world, eighteen outstanding scholars have undertaken to give an answer in terms of Christianity's attitude toward the great theological problems of all times. These problems are grouped under three categories: Faith, Fruits in the Individual, and Fruits in Society. Such topics as God, Prayer, Christ, the Life Everlasting, and other fundamentals of faith are discussed. The conclusion is inescapable: Christianity has brought forth and is still bringing forth fruits which more than justify, not only its existence, but all the money, time, effort and agony which has gone into its development.

These topics have been discussed in a helpful, thoughtful and scholarly way. The book is profound without being heavy or dense. It is readable and easily understood without being superficial. It ought to be in every minister's library. Pastors could render no better service than to digest assimilate and transmit to their flock the fundamental ideas of this book. It furnishes both food for thought and materials for preaching.

H. E. SPENCE.

The Duke Divinity School

BULLETIN

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A Prayer for the Dedication of Holy Communion Vessels*

Almighty God, our heavenly Father, who hast made unto Thee a Church and gathered therein the whole company of those who own the name of Christ, we give Thee fervent thanks for the good example of Thy saints in all ages, who from Thee received their redemption, and by Thy continual help have kept the Faith. Especially do we this day give thanks for the wholly committed life of Thy servant, James Cleland, in whose memory these sacred vessels are now devoted to Thy Glory, in the ministration of the Sacrament of our Lord's Supper.

According to Thy promise, impart, O Lord, Thy confirming Grace to whosoever will worthily eat the bread and worthily drink the cup. And let Thy people be put in mind of Thy Son's words: "Except ye eat the flesh of the Son of man, and drink his blood, ye have not life in yourselves."

And now we dedicate unto Thee, O Lord, these fair vessels, that, by their proper and repeated use, we may faithfully remember our Lord's death and proclaim it till He comes. Do Thou consecrate to Thy honor and to our soul's nourishment the use and service of these vessels among us. From them, let us and our successors, receive the bread and the wine, the heavenly manna, by which our spirits are fed. And, in receiving these tokens of our Lord's sacrifice, enable us to receive Him, that we may be conformed to His glorious image, and be engrafted into His Body—even the Church. Thine shall be the glory: Father, Son and Holy Spirit, One God, world without end.
Amen.

ROBERT E. CUSHMAN.

* Prayer used at the Dedication of silver Communion vessels; a gift of James and Alice Cleland in memory of the Reverend James Cleland of Glasgow, Scotland, 1869-1916.

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

THE DUKE DIVINITY SCHOOL BULLETIN

VOLUME XVI

MAY, 1951

NUMBER 2

Bulletin Briefs

This issue of the BULLETIN is largely given over to an account of the installation of Dr. James Cannon as the sixth Dean of the Divinity School. At the time of going to press the installation has not been held but the messages from various persons are those which will be presented on that occasion. The installation was set for an earlier date but the sudden illness of Dean Cannon caused its postponement. The BULLETIN is happy to add its official greeting to that of the others who are wishing for Dean Cannon a successful career in his new position.

* * *

Alumni of the Divinity School will be interested in a new research opportunity for students in the field of social ethics. With the cooperation of the library staff, the department of Christian Ethics has set up a "Social Ethics Vertical File" containing material for use in social ethics courses of the department. There is a great body of current material dealing with the church's role in confronting issues of race relations, labor-management relations, rural life, and political problems. The Vertical File is intended to build up a collection of important data in the form of pamphlets, mimeographed reports, important news clippings, manifestos, etc. This material is not likely to find its way into books of the regular library collection, but it is of significant worth for various research projects. Material has been catalogued and arranged for ready reference.

If any generous alumni have important materials which they think appropriate to such a file, especially first-hand data on the role of the Protestant Church in the South in matters of race and economics, they are encouraged to send this material for the file, for the use of future ministers who would profit from more accurate knowledge of the social context in which the church must do its work.

As noted elsewhere in the BULLETIN, Dr. Shelton Smith recently delivered the Stone Lectures at Princeton Theological Seminary. The general subject of the lectureship was "The Doctrine of Original Sin: Its Decline and Revival in American Theology." The topic of the five individual lectures are as follows:

1. The Rise of the Opposition to Original Sin
2. The Great Debate on Native Depravity
3. Horace Bushnell: Critic of New Light and Liberal Views of the Natural Man
4. The Passing of the Doctrine of the Fall
5. The Revival of the Concept of Original Sin

The Stone Lectureship was established in 1870 and is therefore one of the oldest in American theological seminaries. The Lectures will be published later, probably by Charles Scribner's Sons.

* * *

Miss Helen Kendall, Recorder and Secretary to the Faculty of the Divinity School, has recently been notified that a water color entitled "The Water Front" which she submitted for the 14th Annual North Carolina Artist's Exhibition held in Raleigh, April 20 to May 20, 1951, has been accepted. Miss Kendall has previously exhibited paintings in various shows in North Carolina and Virginia.

* * *

BULLETIN readers will be interested in the following excerpt from the minutes of a recent faculty meeting:

"The faculty of the Divinity School is happy to accept the gracious gift of Professor and Mrs. Cleland of a silver communion service, as a memorial to Professor Cleland's father. No member of our faculty has held a deeper interest in the spiritual life of the school and in its services of worship, than has Professor Cleland. This interest has its reverent expression in so useful a gift, which will mean much to the religious life of our school. The faculty, individually and in unison, desires to express its deep appreciation for

The Gift of James and Alice Cleland
To the York Chapel of the Duke Divinity School
in Memory of
The Reverend James Cleland
of Glasgow, Scotland,
1869-1916."

Appropriate dedicatory services were held on May 9th.

Professors Thomas A. Schafer and Ray C. Petry have just returned from attendance upon the 70th consecutive program of the American Society of Church History held at the Lutheran Theological Seminary in Gettysburg, Pennsylvania. Professor Schafer read a paper, "Jonathan Edwards and Justification by Faith," before the Society which comprises an international membership and of which Professor Petry is President. The Spring Meeting counted representatives from 15 Theological Seminaries, 7 Colleges, and 9 denominations drawn from 9 states. The Society regularly holds its annual December meeting in conjunction with the American Historical Association.

Commission to Dean Cannon

By PRESIDENT A. HOLLIS EDENS

We greatly rejoice today in the presence of this company of persons interested in the ceremonies of this occasion. We know that there are others who are not here who are scarcely less interested than we. In fact, they have the same intense concern for the welfare of the Divinity School as those present. I can say this from the experience of talking with many men and women about the appointment of a Dean of the School. A host of people had a part in this appointment though their participation was on an informal basis. The voices of faculty, students, alumni, ministers, and friends of the University were heard in the process of arriving at a decision. These people earnestly and sincerely desire an effective and successful administration of the affairs of the School. For the faculty and students this is another way of saying that as a minimum they are interested in their own academic welfare, but it represents also the pride that all friends of the University have in the prestige of the Divinity School and in its increasing service.

Your aim always has been to work together in building and maintaining here a greater institution of learning. You have never been content with minimum performance, and you would have been untrue to your task if you were. The Duke Divinity School must be maintained as a top-ranking institution in character and scholarship. Academic respectability, intellectual integrity, and scholarly thoroughness are not detrimental to the search for truth, but are essential

ingredients of that effort. I need not remind you that such an approach to learning does not deny to you the proper emphasis upon ethical conduct. Familiarity with the subject matter of religion must not lead to neglect of the practice of its tenets.

Duke University is fortunate in selecting for its leaders a goodly share of men and women who have loved the University long and served it well. You, Dr. Cannon, have earned your place on such a list. You know your institution and its constituency. Your faculty believes in you and looks to you for guidance.

It is trite to say that yours is a tremendous responsibility and that it will challenge the best that is in you. I observe that work does not frighten you and that you can be pleasant in the midst of trying situations. You know how to make unwelcomed decisions without offense, and you face unpleasant truths without fear. The ease and efficiency with which you have performed the functions of your office for the past few months give assurance that your appointment will prove to be a wise one.

As President of Duke University I now induct you into the office of Dean of the Divinity School with all the rights, honors and obligations attendant upon that office. Both personally and officially I welcome you to the tasks ahead and pledge assistance to the cause which the Divinity School represents. You will need strength and guidance from Almighty God. You will need "good temper, patience, sympathy, resourcefulness and common sense." You will have the cooperation of every member of the University and the good will of its friends.

Greetings from the Church

By BISHOP PAUL N. GARBER

President Edens, Dean Cannon, My Dear Friends:

It is with deep emotion that I participate in the service of installation of my good friend, Professor James Cannon as Dean of the Divinity School of Duke University. Eighteen very happy years of my life were spent here as a member of the faculty of our Divinity School and sacred memories come to me on this happy occasion. I shall always remember that day in September, 1926, when Professor Cannon and I as the members of the Registration Com-

mittee had the privilege of registering Dr. Edgar H. Nease as the first student of the Divinity School.

I congratulate President Edens and the members of the Board of Trustees upon their wisdom in selecting Professor Cannon to be the leader of our Divinity School. Those of us who have been closely associated for many years with Professor Cannon know of his sterling qualities. He has been faithful at all times to the best interests of the School. He enters upon his office with the full support of the Church. I am very happy to be here this morning to represent the Church at the installation of my good friend and colleague as Dean.

I bring the greetings of the Church in general and of the Methodist Church in particular to President Edens, to Dean Cannon, and to the faculty and students of the Divinity School. The Church is vitally interested in the Divinity School. The Church recognizes the contributions which have already been made by this School and rejoices in the services that are being rendered by its alumni in almost every field of spiritual endeavor.

What does the Church expect of the Divinity School? One answer is very simple. The Church desires that this School should provide its share of the spiritual leaders of this and future generations. The Church hopes that the program of the Divinity School will be expanded so as to help provide sufficient pastors, chaplains, missionaries and other leaders to fill not only the normal vacancies but also make possible a real advance in the many fields and in new localities now open to the Church.

The Church, however, is more concerned with the kind of men and women who graduate from this and other theological schools than with numbers. This opens a large field of discussion. Many hours could be spent in outlining a perfect program of theological education but that problem must always be left in the hands of the administration and faculty of a theological school. The Church can only suggest certain general principles which it is hoped will be followed in theological education.

In the case of our Divinity School the Church asks only that the same principles that have characterized Trinity College and Duke University be the guideposts for the Divinity School. In the first place Trinity College and Duke University for more than one hundred years have championed academic freedom; have exemplified the principle of tolerance as opposed to intolerance and bigotry. On

December 1, 1903, in connection with the Bassett affair the members of the Board of Trustees adopted the historic declaration of academic freedom held by Trinity College. In that document they wrote those famous words: "Any form of coercion of thought and private judgment is contrary to one of the constitutional aims of Trinity College which is to cherish a sincere spirit of tolerance." This of course is only a restatement of the words of our Saviour when He said: "Ye shall know the truth and the truth shall make you free." Perhaps I feel more deeply on this point because during the past seven years I have lived in a part of the world where academic freedom and truth have been crushed by dictatorships of one kind or another. The Church is opposed to all types of totalitarianism and looks to the Divinity School to be a place where there shall be freedom in the search for truth. The Church knows that in our new Dean we have a leader who in his own life has championed and exemplified this sacred tradition.

In the second place the Church asks that our Divinity School shall always champion high academic standards. The Church knows that there are no short cuts in theological education. In the words of former president John Carlisle Kilgo: "Methodism must be reminded that it is not bound by any law to have one or a dozen schools but it is bound by every law to have a good school or stay out of the school business." I need not, however, discuss this point for our Divinity School has always championed high academic standards and the Church knows that in Dean Cannon we have a leader who will never lower academic requirements in order to have a high enrollment.

There is a third great tradition in the life of Trinity College and Duke University, namely, the refusal to champion the lesser loyalties of life. The Divinity School of Duke University was not founded upon lesser loyalties. In the document known as *The Official Aims of Duke University* are found these words: "The aims of Duke University are to assert a faith in the eternal union of knowledge and religion as set forth in the teaching and character of Jesus Christ, the son of God." In the Divinity School, therefore, primary loyalty is to Jesus Christ.

There is, however, a temptation for a theological school to stress lesser loyalties. Let me give a few examples. When I entered a theological school in 1919 I was told that because of the Interchurch World Movement a new day in religion had dawned. Two years

later the movement was discredited. The modernist-fundamentalist controversy became the next lesser loyalty for theological students. Later theological students were informed in no uncertain terms that the modern religious education program offered the solution of most of the problems of the Church and that now evangelism would no longer be necessary. We have lived to see that such was not the case. Then there came the period when theological students were told in dogmatic terms that they must be prophets of a new day; that they were out of date if they gave attention to the old time tasks of the ministry; but that instead their primary task was to change the social, political and economic order. Then during the past twenty-five years theological education has been influenced by public opinion. In the days of prosperity humanism became prominent, but in days of trouble the crisis theology has a large following. In one period we have stressed the religious educational approach, and then have advanced to the mystical, psychological, historical, biblical, theological and ecumenical approaches, the emphases changing on the average every five years. And the tragedy has been that each of these changing emphases has usually been characterized by a crusading dogmatic spirit which inevitably results in controversies.

The Church hopes that the Divinity School will never be swept away from its main task by any of these lesser loyalties. All of us who are related in any manner to our Divinity School should resolve that our primary loyalty shall be to Jesus Christ, and not to lesser loyalties such as human personalities, departments or divisions of study, or any popular theological, economic, social or historical agitation that may arise. If we desire to have a great Divinity School we can secure it only by having primary loyalty to Jesus Christ. The Church is confident that in our new Dean we have a leader whose primary loyalty has always been and always will be to our Saviour, Jesus Christ.

And so in behalf of the Church I bring greetings to President Edens, to Dean Cannon and to the faculty, students and friends of the Divinity School. The Church assures Dean Cannon that he will be remembered in the prayers of faithful Christians and we know that the same Saviour who has always guided Dean Cannon in his ministry will continue to be his daily companion as he serves as Dean of our Divinity School.

Greetings from the Alumni

By EDGAR H. NEASE

We have come to an hour too big for even the best that man can do. Statesmen, scientists, scholars and soldiers join the spiritual sages of the ages in declaring unreservedly that the only hope for the survival of civilization is in spiritual power. The greatest and wisest are saying that the *redemption* and *salvation* (and these are no longer exclusively theological terms) of the world depend not on physical or material forces but on spiritual power.

This being admitted, then those whose primary responsibility it is to emphasize and to seek to release spiritual forces are supremely important folk—not because of who they are so much as because of what they seek to do. These men are they who dedicate themselves to making effective in the life of our world the Gospel and Way of Jesus Christ.

So great is their responsibility that the best of training is demanded. That they fail not is imperative and immediate. Never has so much depended upon the work of a Divinity School. The faculty must be second to none in intellectual qualifications and ability and in dedication; and this knowledge and spirit must be effectively imparted to the students. To do this well the faculty must not only be the best trained men but must also have a unity of spirit and purpose. In the achievement of this goal the Dean holds the key.

Preachers and teachers of the Christian faith must possess more than theories and knowledge of methods no matter how correct these may be. Graduates of a Divinity School should be sent out with minds made keen but also with hearts aflame and with a passion and a love unsurpassed by any other men in the ministry or in any other calling or profession. Men must know how to do the work of the ministry and they must also have the passion or spirit to do it.

The responsibility of a District Superintendent brings one to a vantage point in observing the work of other ministers. Many of our boys come into the pastorate with very little practical knowledge of how to do the work of the ministry and often with no apparent zest or zeal to proclaim the Gospel or to do the other work of the pastorate. The late Bishop Edwin D. Mouzon often said: "Without emotion there can be no worthwhile motion." A good minister of

Jesus Christ must be intellectually trained and also spiritually inspired and inspiring. There is no conflict here. The Divinity School must be as concerned as are the schools of law and of medicine that the stamp of approval of the school means that the graduate knows how and has the ability and the gifts to do the work for which he is sent.

The supreme task of the Church is evangelism, in the largest and best meaning of that word. The graduate of the Divinity School should know how to meet this responsibility with the children of his congregations and with the adults as well. A recent Bachelor of Divinity said to me: "Really I do not know how or where to begin in evangelism for I never even heard the word to say nothing of having any instruction in evangelism during my three years in a Methodist seminary." This is unpardonable.

Since primarily this Divinity School will train ministers and teachers of and for the Methodist Church, the School must do so without any apology. There is not very much danger that our Divinity School will become narrow or sectarian, and none of us would countenance that; but there is ever the deadly temptation for even a Divinity School to become so broad and general as to fail to prepare men for the task to which most of them are called.

As President Edens has said about the University, this Divinity School must keep close to the Church. No army is stronger than its vital connection with the source of supplies and re-enforcements. No pilot would start out on a reconnaissance flight without a home base to which he can return. The close and vital relation with the Church can be strengthened not only by the continuation of the Duke Divinity School Convocations and the Pastors' School but also by a definite plan of cultivation in the strategic centers of our constituency. The curriculum should be enlarged to train lay workers as teachers, visitors, counselors and business managers. Short term courses and seminars should be provided in this field. Too, I am convinced that the University can make more firm these ties with the Church by adopting some definite plan for recognizing the achievements of the graduates of the Divinity School. The University of Wisconsin has some such program for farmers. The type of men graduated and the kind of service they render the Church is and will ever be the largest determining factor in this relationship.

In the indenture that made possible Duke University, Mr. Duke expressed vital concern for the responsibility of the University for

the training of ministers. To the Divinity School is committed the direct responsibility to carry out his will. The School must not fail him or the Church which he loved. The faculty, which now is an honor to any University, must be strengthened by the addition of other good men in several fields so necessary to a well-trained ministry. Our Divinity School can and must be second to none.

Dean Cannon, the alumni of the Duke Divinity School know that you can and will meet the great demands and responsibilities now committed to you. Already you have demonstrated beyond a doubt your ability and determination and leadership. We are most happy that you have been chosen to administer the affairs of the Divinity School; and we pledge to you, to the Divinity School and to the University our loyal support and cooperation. We shall seek not only to turn scholarship and other financial support this way; but we will also use our influence to turn the best and most deserving students to the Divinity School. We shall expect you to call on us for any service we can render. We pray that your administration will be long and successful under the providence and leadership of Almighty God!

Greetings from the Faculty

By H. E. SPENCE

It is with a feeling of deepest appreciation that I speak for my colleagues, the Faculty of Duke Divinity School, at this time. I must confess, however, to an almost overwhelming tendency to speak on my own account as I express my delight that Dr. Cannon has been appointed as our Dean. I have known him longer and perhaps better than anyone of our University group. We came to Duke University (then Trinity College) the same year, more than forty years ago. I was the newly elected assistant professor of English Literature; he, a freshman. On my first class I was greatly impressed by the ready answers, the alertness and the general conduct of one young student. I enquired as to his identity and was told that he was James Cannon III and that he had already been around the world. Globe-trotting in those days was not as common as it is today. A man who had been to Europe was considered quite a character. I afterwards learned that the report was inaccurate. He had only been *half* around the world.

I followed that student's career throughout college and was greatly impressed by his scholarship, his leadership and his general ability. Years afterward I had occasion to renew my acquaintance in a very definite way. I had been appointed to head up a department of religion and was in need of teaching help. I turned to this same young man whose career at Princeton University and Princeton Theological Seminary had been quite outstanding, overshadowed only by his even more brilliant career as a courageous soldier and remarkable chaplain in World War I. Mr. Cannon and I became colleagues and have been closely associated in that capacity ever since. For more than thirty years we have taught and worked together. I bear simple testimony to the fact that in all that time I have never known him to shirk a task, refuse to do his share of the work, fail to do his duty willingly and effectively, or do a poor or mediocre piece of work.

It has been this devotion to duty and this effective service which has kept him high in the respect of his colleagues for these many years. The high regard with which they have held him is attested by the fact that he has always been entrusted with the most difficult tasks, placed on the most important committees, and been looked up to as one whose judgment was to be respected at all times. It was no accident that when a man was needed for the high position which he now holds, without any previous agreement, or any collusion or planning, members of the faculty went voluntarily to the office of the President and requested him not to look away from home for a dean but to appoint our time-honored and thoroughly tested colleague for this position.

Calm in his deliberations, careful in his decisions, fair in his judgments, considerate in his treatment of all alike, Dean Cannon possesses those traits which qualify a man for leadership especially in administrative positions. It is this ability, his unquestionable integrity, his boundless capacity for hard work, his unswerving devotion to duty, his loyalty to the church, this institution, and the general cause of religion and education which qualify Dr. Cannon for the high position which he now holds.

My colleagues would have me express their supreme satisfaction at his appointment; their unlimited confidence in his integrity and ability, and their complete committal to the task of assisting him to carry on the work of this school on the high plane of its present endeavor with ever-increasing efficiency and an ever-widening sphere

of service. To this end we pledge our unstinted efforts and unflinching loyalty.

Greetings from the Students

By GEORGE G. HENLEY

When students in a Divinity School begin to think about what they want in a dean what qualities come to mind? I believe there are several qualities which are fairly definite in the minds of students.

They want a man whom they know to be well informed on the various aspects of Divinity School life. They want to feel confident that their dean is fully able to cope with the many and varied situations that will confront him. He should be a man who brings to this office such ability, information, and experience as will be needed to keep abreast of the latest, most helpful developments in theological training, to understand the local situation that confronts him, and to coordinate students, faculty, and administration for an effective curriculum.

The students in a Divinity School want a dean who is a spiritual leader. They want a man who is spiritually sensitive; a man who is deeply concerned about the spiritual life of the Divinity School. They want him to be an example of spiritual maturity; a man who is constantly aware of the fundamental value of the devotional life, and of the necessity for its daily practice.

Finally, what the students want in a dean is a man who has their interests at heart. They want a man who understands, and is in sympathy with, the glorious call of Jesus Christ to the ministry. They want a man who keeps himself available to the students, so that their problems, interests and concerns, can be shared with him.

It is my conviction that the students of the Divinity School of Duke University have such a man in Doctor Cannon. It is with renewed hope and joy that we bring heartiest greetings to him upon his inauguration as dean of the Divinity School. May the God of grace and glory be his constant strength in the fruitful years ahead.

Response by Dean Cannon

For this service, what we might call the Divinity School family has been asked to meet for a somewhat intimate and to me, certainly,

a deeply moving occasion. It would seem proper, therefore, to confine these remarks to those matters which are of immediate concern to ourselves, leaving to some other and later occasion the discussion of the Divinity School in its larger relationships.

The Divinity School of Duke University is now in its twenty-fifth year of existence. During the quarter of a century that has passed, our school has attained a position in the very front rank of theological institutions in this country. It is our purpose to maintain this position by making this, in the words of President Edens on the subject of the development of the University as a whole, "better, not bigger."

Without dwelling too much upon the past, the forward look is often made more courageous by the backward glance. The first task that faced our school was the gathering of a competent faculty and the establishment and maintenance of the highest standards in our professional field. The Divinity School, along with Duke University, in a remarkably brief period, did attain recognition in academic circles as a first-rate institution. I trust that it will never be anything less than first-rate. I am frankly of the opinion that a second or third rate school of theology does more harm than good.

Our school is a graduate professional school. We have been very fortunate that we have had a setting in a growing University environment by which we have profited in ways too numerous to detail. I mention, however, four strong influences—the University Chapel, with its impressive services; the University library, with its great possessions of literary material; the Graduate School of Arts and Sciences, with which certain forms of our work are closely integrated, and the stimulating competition and example of the other professional schools of Duke University.

In our thinking and planning, we have felt that there were three tasks in which all our energies should be engaged. These are those aspects of our work which deal, first, with the impartation, or shall I say the acquiring, of bodies of knowledge. Second, the training in those skills and techniques which make for effective service in the ministry. Third, the cultivation and development of the devotional life of our school.

It was perhaps inevitable that we addressed ourselves first to the building up of departments concerned chiefly with the acquiring of knowledge. In this area, we have naturally stressed the very best

and most complete library and teaching materials. As Lord Bacon wrote, "Reading maketh the full man, writing the exact man." The time has already passed when the minister is the best educated man in his congregation, or even in his community. He must be trained to utilize not only the old, but the increasingly large mass of new materials in the field of theological study, such as biblical criticism, historical knowledge, and Christian thought and life. Our faculty has taken high rank in the field of productive scholarship as evidenced in numerous books and articles in the publications of our profession.

There are still many schools of theology which pay little attention to anything other than the accumulation of knowledge. Such schools seem to think that a preacher learns by a kind of osmosis how to deliver an effective and helpful sermon, and how to run a modern parish without any previous training in preaching, that most difficult of all public arts, or in pastoral counselling, that most delicate of personal relationships. I believe that the Duke Divinity School is now doing a better job in these practical matters than almost any other seminary in this country. We are supplying as rapidly as possible all of the mechanical aids that are available. We realize, however, that there is a limit to what gadgets can do, and that our best work is close teacher-to-student guidance in the art of preaching, in church management, and in pastoral counselling.

From the very beginning of this school, through the wise and generous provisions of the Duke Endowment, almost all of our graduates have had two or three summers of actual experience in the work of the church, a kind of internship, which has been widely imitated throughout the country.

I want to say as emphatically as I can that neither knowledge nor skill can serve as substitutes for a deep and genuine religious conviction. I feel that it is in this area of our work and life that we have made the greatest development within the past five or six years. Our corporate religious worship centers in this Chapel, and it is for this reason that we have chosen to have these services in our own sanctuary. We are engaged in the process of beautifying and equipping this Chapel to which increasingly the affection and sentiment of our students and faculty cling. It is our purpose to continue our corporate worship along deeply spiritual lines, centering in the daily services and in the celebration of the Sacrament of the Lord's Supper at suitable intervals. Other aspects of the spiritual life in the Divin-

ity School are the special periods of religious emphasis and the devotional life of the students in prayer groups.

I have always felt that one of the richest heritages of Duke University is the injunction of Mr. James B. Duke, given as a message to be delivered by Walter Hines Page to the students and faculty of Trinity College upon the occasion of the opening of a new library building. The message was "Tell them every man to think for himself." We do not go in for any fads or isms of either the right or the left. I am sure I represent all of my colleagues when I say that we take a high view of the Bible, we take a high view of Jesus Christ, we believe in prayer and the devotional life.

For my part, I take the Christian religion to be in essence, fellowship with God mediated through Jesus Christ. The working faith of religion is that God is findable and the task of the minister is to help men find God, not to find ways of getting on without Him.

We have always welcomed to our student body members of any and all evangelical Christian groups. Members of our faculty are drawn from the ranks of various denominations. If there is any "Duke doctrine" I am unaware of it. I feel certain that there is a Duke emphasis, not so much upon special doctrines as upon the type and quality of man whom we send into the ministry of the Church. It is our purpose to stay close to the Church. A student's stay in the Divinity School should not be regarded as a detour from the main line of Christian service. We do not feel that we take men out of local churches, incubate them in some machine, and hatch them out as fledgling ministers to go out into a Church from which they have been separated for three or four years of seminary experience. We rather think of ourselves as being in the main stream of the life of the Church, receiving from it constantly impressions and influences, and exerting upon it through our graduates the influence of a type of character and Christian life which will lead the Church in a ministry of edification. A former District Superintendent of a leading district in the Methodist Church told us quite recently that he preferred Duke Divinity School graduates to all others because he found that they always supported the whole program of the whole church. Another District Superintendent told us that he could always tell when an applicant was a Duke man. The first questions asked by others seemed to be "How much is the salary?" and "How quickly will I be advanced?" but that the Duke man asked as his

first and usually only question "Have you got a real job for me to do?"

I take these tributes to mean that we have had some measure of success in producing men who will go out into the parish service as good ministers of Jesus Christ. If we can continue in this type of service, the value of our contribution to the Church is assured. The Church does not exist to serve us. We exist to serve the Church.

Theological education in this country is "on the boom." All the seminaries are crowded, and their faculties and facilities are taxed to the utmost. There are two or three times as many ministerial students in the Church colleges as there have ever been. There will naturally be some effect shown upon future enrollments in our seminaries because of the world situation, but this will not affect the seminaries to the extent that seems probable in other phases of American education. This should not make us complacent, but the more urgent to justify the confidence that the country places in us to train men for the ministry.

So far as I can see, the enrollment in our school will probably stay around two hundred candidates for the B.D. and M.R.E. degrees. This will certainly be the case unless much larger resources are made available from sources outside the University, such as the Church, for the enlargement of plant, extension of faculty, and assistance to students through grants-in-aid and scholarship funds. The ratio of instructional staff to student enrollment that we now have is probably the best of any major theological school in the United States. It is not our purpose to cheapen or water down our training.

As most of us here are aware, the physical circumstances of the Divinity School will be affected in many ways by the opening next year of the new Graduate Living Center. As that building is completed, and even more so when the proposed new administration and class room building becomes available, the pressure for space within the Divinity School building itself should be considerably eased. We have every reason to believe that as we justify our use of additional space, that space will be made available. We are working now under better conditions than we have had in the past. It is my hope that the great over-crowding in the reading room and the stack space of the library will be relieved by its expansion into the floors of this wing that lie beneath this Chapel, and that class room space in the

front of the building now used for other departments will come under the control of the Divinity School.

We are in process of running through our new curriculum the class that entered in September, 1950. While the B.D. course is designed to be completed in three academic years, an increasing number of our students find it necessary to extend their residence over four years. It is not good seminary practice to make extensive revision in the curriculum oftener than once every three or four years. Where there are "bugs" in the present system, they are being adjusted as they develop. When most of the men who entered in September, 1950, have gone through the course as planned, we will certainly expect faculty and students to join in an appraisal and adaptation of what we have. One thing has already become evident: that the Senior Seminar plan has excellent values. This is evidenced not only by the reactions of our own group but by the increasing number of inquiries we are receiving from other schools as to the plan and its operation. Some changes will be made at this point before next year.

The faculty has voted to make a study and revision of the course leading to the degree of Master of Religious Education. It seems pretty well assured that beginning in September, 1952, the requirements of this degree will be increased from the present one year to a full two year course, with a major part of the work of the second year being devoted to actual work in Church School situations.

One of our richest resources is the loyalty and devotion of our alumni. This ever increasing number of ministers in active service who give their allegiance to our school will mean for us the choice of the best young men coming out of the churches for training in the Divinity School. A theological school has no wealthy alumni, that is, none who are wealthy in material goods, but they are all rich in the things of the spirit, and all of them have in their congregations laymen and laywomen whom they can influence to give us material assistance. We have had a good deal of success in recent months in asking that churches that have successfully trained up young men as candidates for the ministry should make available financial resources to send these young men through three or four years of professional study.

When most of a lifetime has been spent in the class room, one cannot contemplate a shift to chiefly administrative duties without many questionings and pangs. The late President Few gave comfort to his teachers by remarking that "the Lord himself had only twelve

students and one of them went straight to the devil." On the other hand, there is no greater joy than that of seeing a young mind respond to instruction and a personality begin to open and develop under one's hand.

In the final analysis, our whole effort is centered on our students. I like to feel that our student-faculty relationships are close and brotherly. It does not matter how scholarly are our books nor how profound our lectures unless we inspire our students to do more and to be better than they themselves think that they can do and be. We must call out the hero in the soul and the saint in the heart of every man we teach. One who has never worked in any other institution may be pardoned the provincialism of believing that there is no finer body of human material anywhere than the men and women of Duke University.

It is with deep humility that I undertake the leadership of the Divinity School.

"Guide me, O thou great Jehovah
Pilgrim in this barren land
I am weak but thou art mighty
Hold me with thy powerful hand."

But courage to be your leader comes from the warm assurances of confidence, support, and prayers that have come from so many sources and the splendid cooperation and unity that have been manifested in all our association together during the past few months.

Let us go forward in Christ's name.

The Christian Convocation

An Open Letter

To the readers of the DIVINITY SCHOOL BULLETIN :

This open letter is to remind you of the Christian Convocation which will meet soon at Duke University and to furnish you necessary information with regard to it. You are requested to read the entire letter carefully, since it contains instructions which you will need.

The Convocation begins Tuesday morning, June 5, and continues until noon, Friday, June 8. The opening session will be held at

eleven o'clock in the University Chapel at which time the first of the Second Series of the James A. Gray Lectures will be given. The lectures will be delivered this year by Dr. Paul Ehrman Scherer, internationally known author, lecturer, preacher and teacher. Dr. Scherer is now on the faculty of Union Theological Seminary of New York City. He will lecture Tuesday, Wednesday and Thursday mornings at eleven o'clock and at eight o'clock in the evening of the same days.

The general subject of the Gray Lectures this year is "The Ways of God—A Study in the Book of Job." The topics of the various lectures are:

1. A Folk-tale at the Crossroads
2. The Impatience of Job
3. God's in His Heaven
4. No Peace to the Wicked
5. The Epic of the Inner Life
6. All the Sons of God Shouted for Joy

On Friday morning at eleven o'clock another distinguished scholar and religious statesman will be heard. The Duke Divinity School Library Lecture for 1951 will be given at that time by Bishop Paul Neff Garber, former Dean of the Divinity School and now acting-bishop in charge of the Richmond Area of the Southeastern Jurisdiction of the Methodist Church. Bishop Garber has had charge of the work in Europe and North Africa for several years and is well qualified to speak on the subject of this particular lecture: "Religion in Europe as I Have Seen It." This, as well as the Gray Lectures, will be given in the University Chapel.

In addition to these formal services there will be held also in the Chapel a series of morning devotions at which time Bishop Costen J. Harrell, bishop in charge of the Charlotte Area of the Southeastern Jurisdiction of the Methodist Church will speak.

Perhaps an equally important phase of the work of the Convocation is the instruction. Two class periods will be held on Tuesday afternoon and then two will be held each morning through Friday. Outstanding teachers have been secured for each of the courses given. The teachers and the areas of their teaching are as follows:

Dr. Robert E. Cushman—"The New Testament Faith and the Mind of the Church Today"

Dr. Daniel J. Fleming—"Christianity and World Missions"

- Dr. Nolan B. Harmon—"The Minister's Tools and Techniques"
 Mrs. W. W. Reed—"The Vacation Church School"
 Dr. John H. Rudin II—"Worship Workshop"
 Dr. James Sells—"The Minister and Public Relations"
 Dr. Howard E. Tower—"Visual Aids"
 Dr. A. J. Walton—"Planning a Church Program"

In addition to these lectures and class periods there will be many other items of interest. Work shops and forums will be held. Story-telling will be engaged in. Carillon recitals, book exhibits, group singing, and many other interesting features will be arranged.

As in former years, the University will welcome members of the Convocation to its swimming pool, tennis, volley ball and hand ball courts. Horseshoes, soft ball, baseball, croquet, and other entertainment will be provided. If you plan to play on the courts or in the gymnasium you will be required to bring your own tennis shoes. Naturally you will be expected to furnish your own tennis balls and rackets.

The Annual Business Meeting and luncheon of the Duke Divinity School Alumni will be held at 1:00 P.M. on Wednesday, June 6. Admission by ticket only, price \$1.25. The tickets will be on sale at the registration desk all day on Tuesday. Any alumni who desire tickets to the lunch but will not arrive on Tuesday may reserve tickets in advance by sending check addressed to The Reverend J. H. Carper, c/o Duke Divinity School. The Reverend Jabus W. Braxton will preside at the lunch and Bishop Paul N. Garber will be the speaker.

Provision is being made for a limited number of ministers' wives who accompany their husbands. Others will be provided for as far as accommodations will permit. In order to be assured of accommodations such persons should apply at once. It will not be necessary to send a check in advance.

The University will run a cafeteria where good food may be obtained as reasonably as can be expected. There are also other eating places near by and down town. The College Stores will be open for drinks and sandwiches.

Your attention is called especially to the matter of registration. There seems to be an impression that only those who live in the dormitories are expected to register. The registration fee is for the purpose of defraying the very heavy expenses of the Convocation

and has little to do with staying on the campus. It is true that the University is generously providing accommodations for those who register regardless of where they stay. A badge will be issued to each person who registers and will be required for class attendance. The general lectures in the University Chapel are open to the public whether they register or not. Registration, however, is necessary in order to be admitted to the class work. The registration fee is \$2.00 (two dollars) per person.

If you stay in the dormitories you must bring bed linen, blankets, pillows, towels, soap and the like. The University will furnish room, beds, water, lights and janitor service.

The Convocation is being sponsored jointly by the Duke Divinity School, the Board of Ministerial Training of the Methodist Church, the North Carolina Pastors' School, and the North Carolina Rural Church Institute.

For further information write the Christian Convocation, Duke University, Durham, North Carolina.

With the Faculty

PROFESSOR WALDO BEACH preached at the Duke University Chapel on February 11, and at the First Presbyterian Church in Chapel Hill on February 18 and April 15. He participated in the regional inter-seminary conference at Hood Theological Seminary over the week-end of March 2. He attended a meeting of the Society for Theological Discussion at Princeton University over the week-end of April 7 and 8, at which he read a paper on "The Problem of Authority in Protestant Thought." He also was the speaker for the "Life's Meanings" Conference at Antioch College, Yellow Springs, Ohio, on April 21 and 22.

WILLIAM H. BROWNLEE'S translation of the *Dead Sea Manual of Discipline* (a Supplementary Study of the *Bulletin of the American Schools of Oriental Research*) has been in the press since the first of the year, and is expected to appear soon. Excerpts of the translation appeared in the February issue of the *Basor*. He has also filled a few local speaking engagements.

DEAN JAMES CANNON addressed the Missionary Institutes of the Fayetteville and Raleigh Districts of the North Carolina Conference, meeting at Sanford and Raleigh, respectively, on February

2. He visited Emory and Henry College, Emory, Virginia, in the interest of the Divinity School on February 19, and made similar visitations of Millsaps College, Jackson, Mississippi, on February 26, and Birmingham-Southern College, Birmingham, Alabama, on February 27. Randolph-Macon College, Ashland, Virginia, was visited on March 2. Dean Cannon also attended the Christian Vocation Conference at Wofford College on March 10. He addressed the joint community Sunrise Service at Spring Hope, North Carolina, on Easter Sunday, March 25. Dr. Cannon entered Duke Hospital on April 2 for an operation, from which he has now recuperated and has resumed his duties as Dean of the Divinity School.

DR. KENNETH W. CLARK has been serving through the year as Special Consultant of the Library of Congress, to which periodic trips have been made to direct the editing of the microfilms secured last year from Sinai and Jerusalem. He has recently lectured with colored slides on his work of last year, in Henderson, Chapel Hill, and Charlotte, as well as in Durham. March 2 was spent at Guilford College for a series of three lectures. On March 26-27 he attended a joint meeting in Atlanta of the southern sections of the Society of Biblical Literature, the National Association of Biblical Instructors, and the American Schools of Oriental Research, and presented before the combined organizations an illustrated lecture on his recent project. On April 14 he met with the Executive Committee of the International New Testament Manuscripts Project, in New York.

On Good Friday, Dr. Clark gave one in the series of meditations on "The Seven Last Words," in the Duke Chapel. He is serving as a member of the Faculty Committee on the Duke Development Program. He has contributed articles to the *Library of Congress Quarterly Journal* (May, 1951), and the *Bulletin of the American Schools of Oriental Research* (April, 1951).

PROFESSOR JAMES T. CLELAND, when not on duty in the University Chapel, preached at various schools, colleges, and universities during the months of February, March, and April.

DR. RUSSELL L. DICKS spoke at the First Methodist Church in Wadesboro on February 4th and at a Union meeting of the Churches of Wadesboro in the evening. On February 5th he conducted a clinic there on alcoholism under the direction of the Commission Upon Temperance of the Western North Carolina Conference. Other clinics have been held in conjunction with the Rev. Leon Couch, pas-

tor of St. Paul Methodist Church, Durham, N. C., in Salisbury, Hickory, Greensboro, Lexington, Glen Alpine, Winston-Salem, Charlotte, Dallas, Asheville, and Waynesville. During the Easter Holidays Dr. Dicks conducted a Religion and Health week at the First Methodist Church, Gladewater, Texas. On April 23rd he directed a four hour seminar at the First Methodist Church of Charlotte upon the subject of Marriage and the Family and in the evening he spoke for the Family and Children's Service of Charlotte in a city wide meeting for churches and social service groups.

DR. FRANK S. HICKMAN has been giving his usual monthly lectures to the Phillips Brooks Club. His recent lectures have been on Otto, *The Idea of the Holy*.

PROFESSOR H. E. MYERS attended the meeting of the Southern Section of Biblical Instructors and the Society of Biblical Literature and Exegesis on March 26 and 27 at Emory University in Atlanta. During this meeting Professor Myers was elected President of the Southern Section of the National Association of Biblical Instructors for the ensuing year.

PROFESSOR RAY C. PETRY addressed the Laymen's League of St. Philip's Episcopal Church, Durham, on February 15. On March 3 he spoke to a Conference of potential recruits for the Christian Ministry held in Thomasville, North Carolina. Dr. Petry preached in the Duke University Chapel, April 8. As President of the American Society of Church History, Professor Petry presided at the Spring Meeting held April 20-21 at the Lutheran Theological Seminary, Gettysburg, Pennsylvania. He will address the pre-Ministerial group of Duke University on May 10.

DR. JOHN J. RUDIN II preached at St. Paul Methodist Church, Durham, in January, and at the Lowe's Grove Baptist Church, April 4. He preached at St. Paul Methodist, April 16-20, in the week of preaching sponsored by the Durham district of the Methodist Church. As assistant of the Rev. C. D. Dawsey (minister), he preaches and conducts public worship on alternate Sundays at McMannen's Chapel, Pleasant Green Parish.

PROFESSOR THOMAS SCHAFER delivered a lecture to the American Society of Church History (April 20, Gettysburg, Pa.) on the subject "Jonathan Edwards and Justification by Faith."

PROFESSOR H. SHELTON SMITH was recently appointed a member of the Southeastern Administrative Committee of the National Coun-

cil of Churches of Christ in the U. S. A. The Southeastern Office of the Council is located at Atlanta, Georgia, and is under the direction of the Rev. Ernest J. Arnold, formerly Director of the North Carolina Council of Churches.

From April 9th through the 12th Professor Smith delivered five lectures on the Stone Foundation of Princeton Theological Seminary, his general subject being: "The Doctrine of Original Sin: Its Decline and Revival in American Theology."

Beginning on May 21, Professor Smith will lead a three-day Seminar for the National Headquarters' Staff of the Board of Christian Education of the Presbyterian Church in the U. S., Richmond, Virginia. The theme of the Seminar is: "The Contribution of Current Theology to a Reconstruction of Christian Education."

PROFESSOR W. F. STINESPRING is spending all his spare time preparing his forthcoming translation of Joseph Klausner's Hebrew work entitled "The Messianic Idea in Israel."

With the Students

By CLIFFORD L. EAST, JR.

It is rumored that the Divinity School Library will soon have to expand, because so many new additions are being made to it. Now don't pass this on any further, because the proper authorities have not as yet heard about this. You see, it's like this, the Divines are truly showing themselves this year when it comes to sports. Now we have had to add another trophy to our collection, because our basketball team was so good they won their division championship. If this keeps up (and we hope that it will), we will just have to add a wing to the Library to house all of these trophies. To quote the sports writers for *Gabriel's Trumpet*, "We're not doing any speculating, but we hope to have a few more carats in the Library before long. Amen."

In the same edition of *Gabriel's Trumpet*, the following headline was printed, "Spring Retreat Held." This was the annual Spring Spiritual Life Retreat sponsored by the Spiritual Life Committee. This Retreat was held during the week of April 9-13. Rev. John W. Carlton, a graduate student from Corpus Christi, Texas, gave the opening address in York Chapel. The principal speaker for the Re-

treat was Dr. Edwin McNeil Poteat, famous Baptist minister, now serving Pullen Memorial Baptist Church, Raleigh, N. C. The theme of the Retreat was "the relation between the theological disciplines and the maintenance of the devotional life."

On Wednesday night, April 11, the regular meetings of the dormitory prayer groups held a combined service in York Chapel. The highlight of the Retreat was the all-day meeting on Thursday, April 12. This meeting was held at Duke's Chapel with Dr. Poteat giving two addresses. This phase of the Retreat closed with Holy Communion.

With the Amen having been rendered by the "sons of harmony," i.e., the York Chapel choir, on Wednesday, April 18, the student body settled down to elect new officers for the coming year. To make the annual election more exciting, everybody runs for office. In other words every rising Senior was eligible to run for president, and if he failed here, he got back into the race with the rising Juniors for vice-president, secretary, and treasurer. We elected our officers as follows: J. Robert Regan, Jr., Pinebluff, North Carolina, President; Joseph M. G. Warner, Greensboro, North Carolina, Vice-President; Douglas N. Shepherd, Huntington, West Virginia, Secretary; and Clifford L. East, Jr., Richmond, Virginia, Treasurer. The various committee chairmen will be appointed at a later date.

The next big event on our social calendar is the Spring Banquet. This is to be held on May 10 in the Union Ball Room. If it is anything like those held in previous years, we are really in store for a big time. In fact, some of the boys are already lining up their dates for *the* social event of the season.

When the last copy of this publication came out, the Divines had just completed their mid-year exams. Strange as it may be, they are now in the midst of their Old and New Testament English Bible Exams. These are for the Juniors, but a few of the upper classmen to whom the Bible is somewhat foreign are taking them, because they feel that they would like to learn a little more about the Bible.

As for now, we must be getting back to our Bibles.

Book Reviews

Studies in the Old Testament Prophecy presented to Professor Theodore H. Robinson by the Society for Old Testament Study on his sixty-fifth birthday, August 9, 1946. Edited by H. H. Rowley. Scribner's, 1950. xi and 206 pp. \$4.00.

This book of notable essays is a well deserved tribute to Professor Robinson. There are contributors from the U.S.A., Germany, France, Denmark, and Canada. All the essays except two are in English.

W. F. Albright presents "The Psalm of Habakkuk," with Ugaritic parallels, metrical analysis, and revised text. He also offers an astonishingly conservative date and theory of authorship. S. A. Cook writes on "The Age of Zerubbabel" and mostly raises questions for further study. G. Henton Davies discusses "The Yahwistic Tradition in the Eighth-Century Prophets." G. R. Driver has a linguistic paper on "Difficult Words in the Hebrew Prophets." O. Eissfeldt, writing in German, throws new light on the phrase "slain by the sword" in Ezekiel. A. R. Johnson studies thoroughly the psalm in Jonah and shows that it has parallels in the prophets. Adolphe Lods, writing in French, presents a hitherto unpublished tablet from Mari that illuminates prophecy in Babylonia during the time of Hammurabi. C. R. North and Norman H. Snaith give their views on Deutero-Isaiah. R. B. Y. Scott writes on what he regards as the genuine Isaiah. Johannes Pedersen examines the origin and development of the "cultic prophet" among the Israelites and Arabs. The editor contributes a paper on Jeremiah and Deuteronomy.

It is easily seen that there is no unity or homogeneity in this collection. Nevertheless, all the contributions are of high quality and anyone with a scholarly interest in the Old Testament will be delighted with this volume.

W. F. STINESPRING.

The Praises of Israel. John Patterson. Charles Scribner's Sons. 1950. \$2.75.

This sublime introduction to the Psalter combines the virtues of scholarly analysis and spiritual appreciation—qualities which recommend the book to pastors and Bible students alike. Though Dr. Patterson is now Professor of Hebrew and Old Testament Exegesis at Drew Theological Seminary, he comes from the psalm-singing background of the Church of Scotland from which springs much of his devotion to the Psalms.

From the scholarly side, the book affords a good introduction to the origin and growth of the Psalter and to its religious and literary types; for the author presents in popular form the fruitage of the best scholarship (including the studies of prominent German critics). From the spiritual side, the book shows how the Psalter originated in the religious life of the ancient Hebrews and how it has served to enrich the devotional life of Jew and Christian alike through the ages.

Part I of the book introduces the Psalms as a whole, discussing such matters as historical background and dating, divisions of the Psalter, and

literary type. The author's view is that the Psalms first originated in the cult, where stereotyped forms were developed. Worshipers at temple and shrine appropriated these forms as the moulds into which to pour their own religious feelings and aspirations, patterning Psalms of their own after those of the cult. These private Psalms were in turn appropriated by the cult to enrich the spiritual life of the nation. Thus the Psalter "originated first in the cult, . . . passed outside the cult to the homes of the people . . . and . . . finally it returned, varied and enriched, to beautify the cult and bequeath to us our present book of Psalms."

Part II treats in an expository (and almost homiletical) manner representative Psalms of ten principal types. Part III discusses topically the religious teachings of the Psalter concerning God, divine revelation, religious experience, sin, retribution, and the life hereafter.

The book represents such sound scholarship and deep piety that it has been adopted as a required text for use in the Divinity School. For ministers who preach the Bible, it should serve as a source of inspiration for many sermons.

WILLIAM H. BROWNLEE.

Life of Jesus. Edgar J. Goodspeed. New York: Harper & Brothers. 1950. 248 pp. \$3.00.

Flash—burst—clash—conflict—portentous—wild—fiery—vehement—stirring. Such words suggest the vivid quality of this account. Dr. Goodspeed "retired" thirteen years ago, but his writing has the vigor of youth along with the mellowness of maturity, and the fascination of the novel along with the precision of scholarly criticism.

When he asserts that "no biography of Jesus can be written without emotion" (p. 11) he embraces a principle not always and everywhere accepted. Fidelity to sources as well as to the dynamic life they record achieves a delicate balance that characterizes this new "Life." Measured statement and unabashed reverence flow in a common narrative stream. But this is not a commentary; rather, the Gospels—chiefly the Synoptics—are allowed to tell their own story. The book ends where the Gospels end; there is no *l'euvoï*. The reader at times may note the scholarly decision back of the simple narrative. "Jesus did not declare himself to be the Messiah of Jewish expectation" (p. 46). He did possess (quoting Whitehead) "first-hand intuition into the nature of things" (p. 85). It is a great help to have the coverguard map of Palestine. One of the most effective features of the book is the natural idiom of quotations in independent translations—indeed even of the author's own version of 1923, and independent of the most recent RSV. Note especially "the Beatitudes," called here the "Psalm of Jesus" (pp. 78-79), set forth as a poetic introduction to the "Sermon on the Mount." The spirit of the book is well caught in its final declaration, that Jesus "had already proved to be, in Christian experience, the way to God, and veritable truth and life, as he was to prove for subsequent centuries, and still proves to be today."

KENNETH W. CLARK.

New Testament Manuscript Studies. Edited by Merrill M. Parvis and Allen P. Wikgren. University of Chicago Press. 1950. \$3.00.

Readers of this BULLETIN will be aware of the preparations that are now being made both in this country and in Great Britain for the production of a new critical apparatus of the Greek New Testament. This volume consists of a number of essays designed to promote scholarly agreement on basic matters connected with this project. They cover both the present state of our knowledge in the relevant disciplines and proposals for methods of citing evidence in the new apparatus; they are thus designed to serve "as useful sources of reference for all scholars who work in this field."

"Good wine needs no bush," and it would be an impertinence to praise the papers in this volume. Not only is their substance of first rate importance, but the presentation as would be expected, is throughout in the finest traditions of scholarship. I know of no other book which supplies such a clear and, indeed, fascinating treatment of the present position of N. T. textual criticism.

Unfortunately we can only refer to the majority of the papers by name: B. M. Metzger writes on *The Evidence of the Versions for the Text of the New Testament*, R. P. Casey on *The Patristic Evidence for the Text of the New Testament*, F. C. Grant on *The Citation of Greek Manuscript Evidence in an Apparatus Criticus*, A. P. Wikgren on *The Citation or Versional Evidence in an Apparatus Criticus*, R. M. Grant on *The Citation of Patristic Evidence in an Apparatus Criticus*, M. M. Parvis on *The Importance of the Michigan Manuscript Collection for New Testament Textual Studies*, Sirarpie der Nersessian on *Armenian Gospel Illustration as Seen in Manuscripts in American Collections*, and Kurt Weitzmann on *The Narrative and Liturgical Gospel Illustrations*; in addition, there are notes and 32 plates exceedingly well produced.

The first paper in the book will afford peculiar gratification to students of the Divinity School, not only because of the name it bears but also because of its excellence. To Professor Kenneth W. Clark was allotted the task of dealing with the Manuscripts of the Greek New Testament. He divides his treatment into three parts—1. The Materials Available. 2. What has been accomplished. 3. What remains to be done. Within the space of twenty-four pages Professor Clark has managed to compress, without confusion, the past achievements and present opportunities of the textual critic, and at the same time reminds us of the theological relevance of his labours. Limitations of space forbid any further elaboration on this masterly book, but the brevity of this notice of it is in inverse proportion to its importance.

W. D. DAVIES.

History of Methodist Missions. Part I. Early American Methodism, 1769-1844. Vol. II To Reform the Nation. Wade Crawford Barclay. The Board of Missions and Church Extension of the Methodist Church. New York. 1950. 562 pp. \$3.50.

This book is Volume II of Part I of Dr. Barclay's extensive *History of Methodist Missions*. It is gratifying that this second volume has

appeared so soon after the first one. This argues well for the early completion of the entire six-volume work. The sub-title is *To Reform the Nation*. The chapter headings are "Methodism and Reform"; "Indian Missions East of the Mississippi, 1820-44"; "Indian Missions West of the Mississippi, 1830-44"; "The Methodist Way"; "The Methodist Message"; "Men with a Mission." As in the first volume, Dr. Barclay has done an excellent piece of work in turning up previously unutilized source material, and especially in interpreting the spirit and movement of Methodism as a reforming influence in American life. The interpretive chapters are well done. Again, there are abundant bibliographical and reference materials.

JAMES CANNON

God's Grace and Man's Hope. Daniel Day Williams. Harper and Brothers. 1949. Pp. 215. \$2.50.

Dr. Williams undertakes to present a Christian theory of history which will avoid the optimism of "liberalism" and the pessimism of "Neo-Orthodoxy." The result sought is "a third version of the way of God with man." This version postulates "a metaphysics of *process* as over against a metaphysics of static being." God "is both Creator and Redeemer," and He works from beyond as well as from within history. Under God's creative-redemptive operation the world "contains a thrust toward more complex, richer orders"; that is to say, toward a more perfect community.

On the premise that the Kingdom of God involves perfect community, must that Kingdom always stand in contradiction to "the kingdoms of this world?" Yes, says Neo-Orthodoxy; no, says liberalism. If forced to choose between those two alternatives, Dr. Williams would, I think, agree with liberalism; but he contends that there is that third answer which is truer to a Christian view of human destiny than either the yes of Neo-Orthodoxy or the no of liberalism.

H. SHELTON SMITH.

Basic Christian Ethics. Paul Ramsey. Charles Scribner's Sons. 1950. Pp. 404. \$3.75.

This is easily the best book of its kind that recent American Protestant scholarship has produced. Unfortunately, the space allotted in this BULLETIN will not permit a comprehensive review, and therefore I shall limit my comment to pointing out three aspects of this work that impressed me most.

First of all, this is a genuinely Biblical doctrine of Christian ethics in the sense that its central concepts are founded, not upon any philosophical theory, but upon "the righteousness of God" as revealed in the Old and New Testaments. But although Biblical, it takes frequent account, in various contexts, of the resources and limitations of the main forms of moral philosophy.

Second, the Christocentric principle is strongly accented throughout the text. Jesus Christ is himself the full embodiment of the righteousness

of God, and is therefore permanently normative for Christian ethics. Dr. Ramsey's Christocentric principle becomes all the more crucial when it is noted that he insists that Jesus Christ is equally "prototypical" of both divinity and humanity.

Third, Christian virtue is viewed, not in terms of a mosaic of interwoven traits or virtues, but rather in terms of one's maturity in Jesus Christ. In other words, Jesus Christ is both the measure of virtue and its unifying center.

On the basis of these three features alone, Dr. Ramsey's treatise deserves a wide and careful reading.

H. SHELTON SMITH.

The Mind's Adventure. Howard Lowry. Westminster Press. 1950. 154 pp. \$2.50.

This study by President Lowry of the College of Wooster should deserve much more notice and acclaim than it has thus far received in the press. Along with Arnold Nash's book, "The University in the Modern World," it is one of the most impressive statements now available of the place of religion in higher education. It is both a descriptive and normative study. Mr. Lowry sketches with vivid strokes and sharp insight the historical development of higher education in America as inspired by the churches, then traces the gradual secularization of the American colleges in the recent past. He is confident that the college is turning in the direction of a renewed interest in the centrality of religious values both in the curricular and extracurricular life of the campus. Normatively, he makes an impressive case for the small liberal arts church college whose religious inspiration can be the encouragement of, rather than the denial, of free and critical inquiry. The argument is cogent, clear, and neatly joined together. Here is one of the few books on educational theory which has the quality of elegant prose. It is full of nicely turned phrases and quotable passages.

WALDO BEACH.

Orientation in Religious Education. Edited by Philip Henry Lotz. Abingdon-Cokesbury Press. 1950. 618 pp. \$6.50.

It is manifestly impossible to do full credit to a book of this size in the space allotted for a review. This is especially true where the book is divided not only in the main areas of the subject, but sub-divided into forty-six minor topics. Merely to name each topic discussed would take more space than is allotted.

The book is one of the most pretentious ever yet undertaken in the field of religious education. There are many excellent features which merit notice:

1. The editor has done a sound piece of work in analyzing and correlating all of the more important phases of this vast field. Each of these has been dealt with as adequately as could be expected under the limitations imposed upon the writers. The majority of these writers have made excellent statements concerning these fields.

2. A marvellously stimulating series of suggestions for further study is appended to each discussion. These point out valuable leading-on interests. The reader by using the bibliography attached, may follow up these studies with others which may prove even more valuable.

3. Perhaps the most extensive and valuable bibliography ever compiled in this field has been furnished in this book. This bibliography alone would be worth the price of the book.

The chief defect of the book grows out of its very nature. Its efficiency contributes to its deficiency. In other words, so thorough is the analysis of the subject and so complete the list of phases covered that it is practically impossible to treat thoroughly the many topics presented.

In spite of this defect, however, the book is still quite valuable and worthy of a place in the library of every minister or educator.

H. E. SPENCE.

The Clue to Religious Education. Randolph Crump Miller. Charles Scribner's Sons. 1950. Pp. 211. \$2.75.

Beginning with the basic assumption: The major task of Christian education today is to discover and impart the relevance of Christian truth, the author comes to grips with one of the major defects in modern Christian education. For religious education today has gone rather far afield in the matter of methodology and has paid entirely too little attention to the matter of contents. The pendulum has swung to the extreme away from the once content-centered curriculum. One is reminded of the young bride who made her first cake and, although she meticulously followed the recipe in every other respect, made the fatal mistake of leaving out the flour.

Dr. Miller believes that the clue to Christian education is the rediscovery of a relevant theology, bridging the gap between contents and methods, and furnishing background and perspective which will enable teachers to bring learners in the right relationship with God. In this Dr. Miller has struck at the very core of our needs. We need more than anything else to translate the fundamental faiths of Christianity into modern educational terms and present them through modern educational practices. By developing this idea in many fields of Christian interest such as fellowship, faith, prayer, and the like, Dr. Miller undertakes to show how the proper results may be attained at the various age levels of humanity.

The main drawback of the book is that it assumes that Dr. Miller's rather conventional and orthodox theology is the one that should be presented, which probably will not be accepted by a large proportion of his readers. It is also doubtful if the average teacher will be able to understand just what the Doctor is talking about. But every minister and leader in the field of education and religion should read this book and react to this point of view.

H. E. SPENCE.

The Dignity of Man. Lynn Harold Hough. Abingdon-Cokesbury Press. 1950. 143 pp. \$1.75.

Communion Meditations. Edited by Gaston Foote. Abingdon-Cokesbury Press. 1951. 176 pp. \$2.00.

Though Christ Our Lord. Georgia Harkness. Abingdon-Cokesbury Press. 1950. xii and 147 pp. \$1.25.

Here are three little books of more than ordinary interest to the minister. The Dean-emeritus of Drew Theological Seminary has drawn on an abundant store of Biblical, classical and literary knowledge and moulded it with his own wise reflections to give us this hopeful view of *The Dignity of Man*. There is nothing of the worm about his interpretation of man. He is kin with God; there, and only there, is his dignity. And because it is due to God there is no room for pride or self-sufficiency; humility, gratitude and love mark the good man. He who reads this carefully will become acquainted with a consistently wrought out Biblical anthropology. There are also by-products to be derived from this little book. For instance, if you wish to know how a series of sermons on a central topic is developed here is evidenced homiletical sagacity and skill. There are sermons, or better, sermonic-essays, not to be perused, but to be studied. It is not hard to understand why Dr. Hough is still in demand as a preacher on both sides of the Atlantic.

The growing importance of the regular and frequent celebration of the Lord's Supper and an understood participation in it are recognized in *Communion Meditations*, a collection of twenty-five pre-table addresses by ministers of various denominations, collected by the Reverend Gaston Foote, pastor of Grace Methodist Church in Dayton, Ohio. It is surely time for us to recognize the importance of the Holy Communion as a complete service in its own right and not as an addendum to the morning or evening religious exercises. But in order to do that effectively instruction must be given to our people, and these meditations are useful for this purpose. Moreover, it is necessary that our congregations know what the effect of participation in the Lord's Supper should be in daily living, and this aspect is examined also. It is unfortunate that the Preface is not as accurate as it should be. The Reformers knew the importance of the regular celebration of the Communion. This volume is an attempt to recapture an emphasis they never lost.

It may seem strange to include a book of daily devotions in a review of preaching material, but there is enough substance for sermons in *Though Christ Our Lord* by Professor Georgia Harkness to keep a preacher stocked with ideas for a lifetime in a succession of charges! It is a good book of devotions, one of the best I have used, outlined in a four-fold pattern of scripture, commentary, questions for self-examination and prayer. It is bi-focal in its development; doctrine and the human situation are interwoven on page after page, with the most pungent questions which act as sermon-primers. E.g., what have I done for others that any decent atheist would not do? What are my own secret areas of self-righteous sin? Is there someone I now do not like whom I ought

to be loving for Christ's sake? Here are one hundred and forty-seven readings based entirely on the words of Jesus, twenty-one weeks of sound study and spiritual discipline from the Synoptic Gospels.

JAMES T. CLELAND.

The Gospel in Hymns. Albert Edward Bailey. Charles Scribner's Sons. 1950. 600 pp. \$6.00.

This book is one of the most complete books on hymnology that I have ever read. It is certainly one of the very best books that has been published in recent years. Dr. Bailey has spent almost a lifetime in study and research; and "The Gospel in Hymns" is the culmination of his vast interest in the study of hymnody.

The more than three hundred hymns used in this book are taken from the published hymnals of ten different denominations. Each hymn is found in at least six of these books.

Although many of the hymns discussed are centered around the time of the Reformation, a number of translations go back as far as the second and fourth centuries. Not only are hymns by Watts, Wesley, Bishop Ken and many other later hymn-writers discussed, but also there are translations used from such early writers as Clement of Alexandria in the 2nd Century, and John of Damascus in the 8th Century.

Translations of Latin hymns of such men as Ambrose, Gregory the Great, Fortunatus, Bernard of Cluny and St. Francis of Assisi are discussed at length.

Psalms, which preceded hymnology, is given a prominent place in the writings of Dr. Bailey. Modern hymns by such writers as Dr. Tweedy of Yale Divinity School, and Dr. Bowie of Union Theological Seminary in New York are included in this all-inclusive book. It is, all in all, a very comprehensive book on hymnology. I recommend it heartily.

J. FOSTER BARNES.

Ministerial Ethics and Etiquette. Nolan D. Harmon. Abingdon-Cokesbury Press. 1950. 214 pp. \$2.50.

This is a revised and enlarged edition of a previous book, which was widely read. In its revision, the author had the assistance of a board of eighty-six prominent ministers.

It treats the Christian ministry; the minister as a man; as a citizen; his relation with brother ministers; the pastoral ministry; churchmanship; public worship, funerals, marriages; and ministerial dress.

Throughout, the author is concerned with ethical bases of good taste and etiquette. Therefore, this book should be of value to the minister who desires to ground his ministry in the Christian Graces.

JOHN J. RUDIN II.

The Craft of Sermon Illustration. W. E. Sangster. American Edition. The Westminster Press. 1950. 125 pp. \$2.50.

W. E. Sangster is minister of London's Westminster Central Hall (Methodist), where he preaches to one of the largest congregations in

England. In this book, he partially explains his popular appeal. But he does more than that. By explicit statements and choice of illustrative material, he can teach American Methodists a most needed lesson: that the art of sermon illustration is subsidiary to "the message itself, the matter, the character of the proclamation . . . from the Almighty" (p. 14). The only value that sermon illustration can have, says he, "is to light up the solemn grandeur of the message. . . ." Thus the illustration of the sermon becomes subsidiary to "quarrying in the Book of God," to thoughtful effort to answer from the Bible and the Christian tradition those questions which people are actually asking about religion (p. 15).

This is a view of "illustration" (or support material) unknown to some "topical" preachers who, finding one or two "catchy" illustrations, search for an idea to illustrate.

Dr. Sangster does not attempt to treat his subject exhaustively, but he describes the various types of illustrations, and he indicates sources, functions, mistakes to be avoided, and a practicable method of filing support materials for convenient later use (pp. 80-81).

His treatment of the Bible as a source of illustration focuses attention upon the need of "the saving objectivities" of the Christian gospel (p. 53), and the aptly chosen illustrations throughout suggest the power of imaginative Biblical preaching.

This incisive and memorable little book is a "must" for any sermonizer who desires added point and power. It will aid in the long-overdue rediscovery of Biblical preaching.

JOHN J. RUDIN II.

The following books have been received but will not be reviewed:

- Monk in Armour.* Gladys H. Barr. Abingdon-Cokesbury. 1950. \$3.00.
Johannes Kepler: Life and Letters. Carola Baumgardt. Philosophical Library. 1951. \$3.75.
Origin of History as Metaphysic. M. L. Burke. Philosophical Library. 1950. \$2.75.
The Quiet Way. Selections from the Letters of Gerhart Tersteegen. Translated by Emily Chisholm. Philosophical Library. 1950. \$1.75.
The Word Accomplished. A. C. Christopher. Philosophical Library. \$3.75.
From the Life of a Researcher. W. W. Coblentz. Philosophical Library. 1951. \$4.75.
The Philosophy of Religion. W. S. Morgan. Philosophical Library. 1950. \$6.00.
The Education of Man. Aphorisms by Hienrich Pestalozzi. Philosophical Library. 1951. \$2.75.
Democracy and the Quaker Method. F. E., B. E., and R. S. W. Pollard. Philosophical Library. 1950. \$3.00.
The Physician Examines the Bible. C. R. Smith. Philosophical Library. 1950. \$4.25.
Moses Who First Saw Our Pyramid of Life. A. A. Williamson. Philosophical Library. 1950. \$4.75.

Volume XII

October, 1951

Number 3

The Duke Divinity School

BULLETIN

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A Prayer on the Occasion of the Installation of Dean James Cannon

O God, everlasting Father, honor and praise belong unto Thee, who in Thy love hast called us out of nothingness into being, and out of our waywardness and sin into the goodly company of those who own Thy name. As faculty, students, and alumni, we give Thee thanks for this school and this ministry which it serves. Here in this place, in the midst of this fellowship of kindred minds, our call to Thy service has been nurtured. Here our understanding of our vocation has been deepened, its import clarified, its duties defined, its urgencies sharpened, and its dignity discerned. Therefore, on this day of new prospect and further promise, we give Thee thanks for what, in this school, has been done in us and for us.

But now accept, O Lord, our acknowledgment and thanksgiving for the vision, the labors and the devotion of all those who in former years laid foundations upon which we stand. Make us mindful of Thy call and our privilege to advance the work, which, in Thy providence, was so well begun.

Let those who teach here, O Lord, pursue Thy truth without faltering and without hindrance. Let Thy Wisdom be spoken in love, but let it be spoken. Deliver Thy servants from the disposition to temper the Wisdom of God to the wisdom of men. Let students who come to implement their calling, come with minds open to learning and hearts disposed to receive. Give to us each: commitment without bigotry, devotion without contentment, assurance without arrogance, and zeal without blindness.

Let us be diligent in Thy service, O Lord, day by day. Let all labor be our delight which is *for* Thee, and all rest weary us which is not *in* Thee; and may every undertaking be begun, continued and ended in Thee, to the furtherance of Thy Holy Will among men and in this place. This we beseech Thee, for the sake of Jesus Christ our Lord. *Amen.*

ROBERT E. CUSHMAN.

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

THE DUKE DIVINITY SCHOOL BULLETIN

VOLUME XVI

OCTOBER, 1951

NUMBER 3

Bulletin Briefs

A new feature of the BULLETIN, beginning with this issue, is the "Dean's Page." In that place Dean Cannon will bring before the readers of the BULLETIN important matters of general interest relating to the total program of the Divinity School. The Dean's Page will thus contain items of an official or semi-official nature formerly reported in the BULLETIN Briefs.

* * *

The BULLETIN wishes, on behalf of the Divinity School, to extend a hearty welcome to the new Southeastern Baptist Theological Seminary at Wake Forest. The Seminary begins its first regular session this fall under the presidency of Dr. Sydnor Sealey, thus supplying a needed center of theological education for the Baptist churches of this area. Cordial greetings to our sister institution at Wake Forest as it assumes this new and significant educational task.

* * *

Professor William H. Brownlee's translation of the Dead Sea Manual of Discipline appeared in September as Supplementary Studies Nos. 10-12 of the *Bulletin of the American Schools of Oriental Research*.

* * *

In June, Professor James T. Cleland received the degree of Doctor of Divinity at Davidson College, where he also preached the baccalaureate sermon. Dr. Cleland is one of the contributors to the new *Interpreter's Bible*, the first volume of which (Vol. VII) appeared in October. He will write the expositions of Ruth, Nahum, and Zechariah 9-14.

* * *

Professor Robert E. Cushman's paper on "Faith and Reason in the Thought of St. Augustine," already familiar to several Divinity

School students, was published in *Church History* for December, 1950.

* * *

A workbook for ministers entitled *The Effective Ministry of Preaching and Public Worship*, written by Professor John J. Rudin, was published in August by John S. Swift Co.

* * *

An essay by Professor H. Shelton Smith, "Does Progressive Religious Education Have a Theology?" and one by Professor Waldo Beach (with John Bennett), "From the Ethics of Hope to the Ethics of Faith" have appeared as chapters in *Protestant Thought in the Twentieth Century*, which was published by Macmillan last spring.

* * *

Professor Thomas A. Schafer was awarded the degree of Doctor of Philosophy by Duke University at the June Commencement. On that occasion he was also elected to membership in the Duke Chapter of Phi Beta Kappa.

* * *

The committee which will publish the BULLETIN during this academic year is composed of Professor H. E. Spence, Chairman, and Professors James T. Cleland, Ray C. Petry, William H. Brownlee, and Thomas A. Schafer. The members of the committee earnestly request that every recipient of the BULLETIN who changes his address notify them at once of the change. Address all communications to Divinity School Bulletin, Box 4784, Duke Station, Durham, N. C.

* * *

It is regrettable that there is not space enough in this issue to permit the publication of an excellent article by Dr. Russell Dicks on the vital problem, Religion and Health. However, the BULLETIN is glad to call attention to the new journal which Dr. Dicks is to edit. The journal will be printed by the Piedmont Press and will undertake "to bridge the gap between medicine and religion," as well as to present the message of health as understood by religion. This will be a monthly publication of sixty-four pages and will contain articles by physicians, clergymen, psychologists and laymen. The general contents will cover four major fields of interest: the care of the child in the early impressionable years; medicinal information as to why we act as we do; material throwing light upon the vital prob-

lem of how we help each other; and meditation material tending to strengthen the healing emotions operating within us.

The regular subscription rate for the magazine will be \$3.00 per year for twelve issues. Introductory subscriptions are being offered at \$2.50 for one year or \$5.00 for two years. Send subscriptions or enquiries to Box 4302, Duke Station, Durham, N. C.

The Dean's Page

The 1951-52 session of the Divinity School has opened with an embarrassingly large increase in enrollment. This is the third year of such increases so that now the enrollment is about 75 per cent above that of 1948-49. Specifically, as of October 1, we count 246 students in our classes, distributed as follows: B.D. candidates, 207; M.R.E. candidates, 13; Ph.D. candidates, 26.

One of the chief concerns of the Dean is the responsibility of securing work scholarships for the greatly increased number of students needing aid. Several loyal Divinity School alumni are finding their congregations ready to respond to this opportunity to aid in educating their future ministers.

An opportunity for a memorial gift is an organ for York Chapel. The Dean will be glad to correspond with any interested persons, pastors, or congregations.

Faculty and administrative changes are noted as follows:

Miss Helen Mildred Kendall has been appointed Administrative Assistant with authority, in the absence of the Dean, in all Divinity School matters except those involving questions of policy.

Dr. Edwin Kelsey Regen, A.B., B.D., D.D., is Lecturer in Practical Theology for the fall semester and is teaching a course in the Urban Church. Other ministers of Durham are assisting Dr. Regen from time to time.

Dr. Edgar Lafayette Hillman, A.B., B.D., D.D., will be Lecturer in Practical Theology for the spring semester, teaching a course in Parish Evangelism and a Field Work Seminar in Urban Church Work.

Dr. Edmund Perry, A.B., B.D., Ph.D., is Instructor in History of Religion for the fall semester, teaching the required course in Living Religions.

Dr. James C. Manry, A.B., A.M., Ph.D., will be Visiting Professor of Missions in the spring semester, teaching the required course in Missions, a course in Philosophy of Religion, and a course on "Present-day Problems of India and Pakistan." Dr. Manry is Professor of Philosophy in Forman Christian College, Lahore, West Pakistan, from which he is on furlough. On his last furlough, in 1944-45, he was Lecturer in Missions and Christian World Relations at Boston University School of Theology. He served as Helen Barrett Montgomery Lecturer and also Hyde Lecturer at Andover Newton Theological Seminary in the same academic year. Earlier teaching appointments were as Professor of Philosophy and Character Education at the State University of Iowa and as Assistant in Philosophy at Harvard. Dr. Manry has served on the boards of directors of Isabella Thoburn College and of Lucknow Christian College in India.

Mr. George Riley Edwards, A.B., B.D., is Assistant in Greek for the year, teaching the course in Beginning Greek.

Mr. H. Burnell Pannill, A.B., B.D., is Assistant in Philosophy of Religion for the fall semester, teaching the course "Introduction to the Philosophy of Religion."

Mr. Van Bogard Dunn, A.B., B.D., will be Assistant in Preaching in the spring semester, assisting Dr. Cleland in the Practice Work in Preaching.

Dr. Robert E. Cushman is on sabbatical leave for the fall semester.

Faculty and students feel that the Divinity School is entering upon its best year of study and service. Special emphasis is being placed upon unified worship in the daily services in York Chapel.

The chief feature of the Christian Convocation, June 5-8, was the series of Lectures delivered on the James A. Gray Foundation delivered by Dr. Paul E. Scherer of Union Theological Seminary (New York) on the Book of Job. Other special addresses and sermons were delivered by Bishop Paul N. Garber and Bishop Costen J. Harrell.

The School for Accepted Supply Pastors, held during the first three weeks in July, showed a doubled attendance and high degree of interest on the part of instructors and students. This School is conducted under the auspices of the Southeastern Jurisdictional Council and the Board of Ministerial Training of the Methodist Church. Dr. A. J. Walton is Dean of this School.

The Divinity School courses offered in the Summer Session of Duke University were more largely attended than ever before. The

instructors reported an excellent grade of work in all of the eight courses offered.

The Dean has been attending many annual conferences and visiting the colleges of the Methodist Church, and this program continues throughout the year.

JAMES CANNON, *Dean*.

Chancellor Flowers Passes

Funeral services for Dr. Robert Lee Flowers, Chancellor and former President of Duke University, were conducted in the University Chapel on August 26 by Dean James Cannon and Dr. Hersey E. Spence, both former students and life-long friends of the beloved "Professor Bobby."

Dr. Flowers was connected with Trinity College and Duke University for sixty years as professor, secretary, treasurer, vice-president, president, and chancellor. His life was intimately interwoven with all the interests of the institution, as a member of the Board of Trustees of the University and also of the Duke Endowment. He was also a devoted member of the Methodist Church, in which he held many positions of trust, both in his home church, the North Carolina Conference, and the Church at large.

Even before his appointment as President, Dr. Flowers was deeply interested in the work of the Divinity School, and during his administration all the needs and interests of the school received his continued concern. He appointed three deans of the School, Dr. Harvie Branscomb, Dr. Paul A. Root, and Dr. Harold A. Bosley. His counsel and advice were frequently sought and always wisely and generously given. The Divinity School, as well as Duke University, the Methodist Church, and all good causes, has lost a staunch friend and advocate. We shall not see his like again.

Tribute to Dr. Elbert Russell

At the Opening Exercises of the Divinity School on September 26, Dean James Cannon paid tribute to Dean Emeritus Elbert Russell as follows:

"Dr. Elbert Russell died at his home in St. Petersburg, Florida, on September 21, after a brief illness. At this time it is fitting that we pay tribute to his long and faithful service in this School.

"Dr. Russell joined the Divinity School faculty in 1926 as Professor of Biblical Interpretation and was thus a member of the original Divinity School faculty. In 1928, he was appointed Dean, and served in that capacity until 1941. After retiring as Dean, he continued as a teacher until 1945. He was also Preacher to the University for a number of years and was a distinguished author. It was, however, as a spiritual force that Dean Russell made his most valuable contribution to the life of our School. I recall that on the occasion of one of the Divinity School banquets the president of the student body said of him 'There are many members of the faculty who in the estimation of the students can talk to God: we think also that Dr. Russell is one to whom God talks.' I ask that we bow for a period of silent prayer in appreciative memory of Elbert Russell."

A Summer's Experiences Relating to the World Church

By KENNETH WILLIS CLARK

"A vision appeared to Paul in the night: a man of Macedonia was standing beseeching him and saying, 'Come over to Macedonia and help us.' And when he had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them. Setting sail therefore from Troas,

we made a direct voyage to Samothrace, and the following day to Neapolis . . ." (Acts 16:9-11). Thus did Paul and his missionary companions first set foot on Greek and European soil.

Nineteen centuries later an invitation issued from Athens, calling together a hundred delegates from Christian churches and from universities the world over "to celebrate this great event in Greece inasmuch as it was the starting-point for the spreading of the saving message of our most holy faith throughout the countries of Europe. We believe (the invitation continued) that the holy Apostle belongs to the whole of Christendom and that his teaching, which was first heard in Europe from Greece, constitutes an event precious for the whole Christian world of East and West. . . . We have therefore thought it right to give to the festival in question an ecumenical character by inviting all Christian churches without distinction to take part in it. . . . In this way the ecumenical festival will constitute an echo of the general desire which has been manifested in our days for an understanding between the different Christian churches for the creation of a Christian unity as our Lord willed (John 17:21) to make a common front against the world."

This was how it came about that on the seventeenth of June, nineteen centuries after Paul, I found myself in ancient Neapolis in a colorful procession of pilgrims from almost every part of Christendom. This ecumenical gathering was a panorama of the Church's history. It would be possible to recapitulate the spread of the gospel since the days of the Apostle Paul by lining up the delegates who gathered to do him honor. They represented various branches of the Eastern Orthodox Church, the Coptic Church, the Catholic Church. They came from every European country, except Russia and her satellites. They represented the foremost denominations in European and American Protestantism. They stood for national churches and councils of many countries, for the World Council and its youth movement, the World Y.M.C.A., and the UNICEF Mission. They came from all the continents except South America, and travelled from the most distant countries of East and West. They included patriarch and layman, priest and scholar, the aged and the young. The historical stages of expansion and adaptation of the Christian Church passed in review as the pilgrims marched together in the footsteps of St. Paul.¹

¹ At the ecclesiastical hostel in Athens, Moni Patraki, my roommate was Prof. Holger Mosbech, New Testament scholar and Dean of the Theological

We gathered first in Athens and soon embarked at the Piraeus on the *S. S. Aegean*. Sailing close by the Holy Mountain and the great Lavra Monastery we came to disembark, appropriately on St. Paul's Day, at Neapolis (modern Kavala) where traditionally Paul himself first touched Europe. The modern pilgrims were greeted by ecclesiastical and civil leaders, a guard of honor and a band. There were brief addresses by the Lord Mayor, the Governor of Northern Greece, and the Minister of Education. Then the procession, like a quiet stream flowing between fields of waving grain, moved slowly through the crowd of excited natives who had come in holiday mood to welcome us. Our colorful banners guided us to the ancient Cathedral of St. Paul, where the representatives of Christendom stood together to honor St. Paul and to worship God.

When the two-hour service ended, the pilgrims were driven in cars over the ancient route to Philippi. Along this route traditional sites are pointed out—where Paul rested, where Silas died. Certain it is that archaeologists have uncovered the ruins of ancient Philippi, and on the site of the first Christian church there the pilgrims joined in a brief service. The Greek Metropolitan of Philippi, Chrysostomos, prayed an ecumenical prayer:

“With profound emotion we look upon the Christian world with, at its head, their majesties the Kings, their Eminences the Archbishops, the pious clergy and the faithful, representing the churches of the whole world, come to pay tribute of glory and homage and thanksgiving to St. Paul, Apostle of Christ whose evangelistic labor of salvation has left to the world an indestructible monument unalterable by time. . . . We feel in spirit the great tremor of earth, which shook the foundations of the prison, for we believe that the grace of God will not delay to produce a new spiritual tremor of earth to save the present world from its sins and restore liberty and peace to its failing peoples.”

This visit of the pilgrims to Neapolis and Philippi was but typical of their visits everywhere to Pauline sites throughout the Greek area, on the mainland and the islands. Literally shoulder to shoulder the representatives of Christendom's churches followed day after day in the footsteps of St. Paul, with weary body but most willing spirit. Everywhere they worshipped together in recognition

Faculty of the University of Copenhagen. On the *S. S. Aegean*, my cabin-mate was Dr. Lazar Mirkovic, Dean of the Theological Faculty of the University of Belgrade.

of their common heritage from the great Apostle. By water and by land they went—to Thessalonica, Beroea, Cenchrea, Athens, and Corinth. They visited Fair Havens and Heracleion and Cnossus on Crete, and Lindos Harbor and the town of Rhodes on the Island of Rhodes. They were received in palace and monastery, and everywhere with the most remarkable hospitality. The ancient Greek Church expressed the deepest friendliness to all the churches' representatives.

But the Pauline Festival of 1951 was not merely a sociable and interesting tour. There were planned in its program deliberate approaches to ecumenicity. A shipboard lecture presented the cause of the World Council of Churches, by its Executive Secretary, Mr. Visser't Hooft. His aides, Oliver Tomkins and Robert Tobias, were busy with the large Youth Group. About forty representative young people worked hard together to understand one another in religious worship and belief, and to exchange native songs and folklore. On the *S. S. Aegeacon* there were services conducted by Eastern priests and Western clergymen. There were theological lectures given by scholars of Orthodox, Anglican, and Free Church. Of great significance were the informal exchanges at all hours and everywhere about the ship wherever pilgrims mingled.

There was no plan to reform anyone. There was no effort to reorganize established churches. But in the friendliest atmosphere there was an eagerness to understand one another better. There was provided special opportunity for each form of worship. But best of all, there was demonstrated a broad spirit of Christian brotherhood as all worshipped together. By common consent all claimed the same heritage. This pilgrimage fulfilled the spirit of Wesley's invitation: "If your heart be as my heart, give me your hand."

The climax of the great Festival came in the Vesper service on the Areopagus, in a beautiful liturgy that continued through a glorious sunset into the dusk when the lights of the city below flickered like myriads of candles in a vast sanctuary. The Archbishop of All Greece addressed the congregated throng. He spoke of the Apostle Paul as "the architect of the Ecumenical Church." "This preaching about unity and equality of man," he observed, "had not of course the nature of our modern communistic theories" nor of "other illiberal systems. It is a high preaching addressed to people, who are not merging together seeking profits, but are bound together spirit-

ually by love. . . . But there is much work unaccomplished, unity has not become yet a universal reality. And this is the task before all churches, which on the Areopagus united by this love of Christ celebrate today this holy anniversary. . . . And toward the enemies, who are plotting against the peace and unity of men should the churches express love in order that 'we may all meet in the unity of the faith and in the knowledge of the son of God' (Eph. 4:13)."

This was the spirit of the Festival and of both hosts and guests. The fortnight together in travel and worship produced a warm friendship and increased our mutual esteem. An honest appraisal of its ecumenical quality must not fail to assess certain negative factors. For example, the Pope declined the invitation to send official delegates. But he did permit, and there did join us, unofficial Catholic representatives. Furthermore, it is no slight matter—and must not be disregarded—that the Eastern Orthodox Church decided to invite Catholic representation. Again, some of the delegates felt an unconscious assumption of ecclesiastical superiority on the part of Greek Orthodox representatives, though their paternalism was most friendly. Yet it was evident that the western guests were most eager to observe and understand the ways of the Greek Church. The deepest differences were the oldest divisions, between Greek Orthodox and Catholic, Greek Orthodox and Protestant, Anglican and Free Church. But these differences were under the surface, and throughout the pilgrimage all was harmonious and friendly. The first and last reminder must be this, that the Greek Church undertook to invite and to entertain Christendom's delegates from all the churches. In the performance of her hospitality she was superb.

Such was the beginning of an ecumenical summer for me and throughout the next ten weeks there were many experiences of unofficial ecumenicity. Since there was occasion to travel and work especially in Catholic and Anglican and Presbyterian countries, these professional experiences illustrate a working collaboration in important cultural areas. In Rome, there was the visit to the Pontifical Biblical Institute and professional discussions with internationally known Catholic scholars, such as Professor Lyonnet and Professor Zerwick. In the Vatican Library Father Strittmatter, a friend of former years, took time from his research to show me about and introduce new friends. Christians everywhere are indebted to this library for the preservation and availability of such Biblical manu-

scripts as were brought out upon request, including the fabulous Codex Vaticanus on which all Christians rely for their Biblical text. Then there was the visit to the Catholic monastery of Grotta Ferrata, just outside of Rome, where I found friendly scholars who eagerly showed and discussed their invaluable manuscripts.

In Zurich I worshipped one Sunday morning with the Lutherans in historic Fraumünster, where Emil Bruner preached the sermon. On another day, in France, one found tourists of all churches and religions sharing the beauty and historic permanence of the great Catholic Cathedral of Chartre. Soon after, in England, I came in touch with many Anglican preachers and scholars. With the Dean of St. Paul's, in London, and his librarian, I was privileged to see one of the two extant copies of Tyndale's original English Testament. It was also at St. Paul's that I found the preacher one Sunday to be a friend from the Near East, the Anglican Bishop of Jerusalem. He is one of our inter-faith Committee of Friends of the Orthodox Patriarchate of Jerusalem. At Oxford and Cambridge, those venerable centers of Anglican tradition and learning, I received great benefit from professional conferences and library resources. It was possible also to share the Anglican worship in the old cathedrals everywhere across the island.

But there are the free churches also, vigorous though small—and their schools. Today they have colleges within the oldest traditional universities. It is at the independent Baptist College of Bristol that there is preserved one of the greatest treasures in England—the only surviving perfect copy of Tyndale's New Testament of 1525, a book that arose from the early protestant spirit in England. My host in Bristol was a Baptist and a professor in the college, who has since joined the faculty in the Anglican University of Durham. Later I proceeded northward to Scotland and there visited a typical member of the Presbytery of the Church of Scotland. Here was a deeply burning spirit of self-reliance. There was no arrogance nor truculence but a quiet and indomitable independence. Here was a protagonist who knew what he believed and must know the reasons for compromise, yet no more reasonable man could be found anywhere. Twice during the summer I attended Biblical society meetings, and the members present included many in Anglican clerical garb and many also from the informal free churches—Presbyterian, Baptist, Methodist, Lutheran, and others. Except for clerical dress there was no ap-

parent distinction between them. In the method of Biblical criticism they were as one, even though denominational characteristics sometimes showed through. In spirit, their ecumenical scholarship was inspiring to the visitor from abroad.

Now some will say that this congeries of experiences contains interesting coincidence but nothing more significant. For myself, there was a thrilling freedom and a comfortable friendship across the lines of ecclesiastical organization. There was a willing comradeship and an understanding, which are the first prerequisites to an ecumenical spirit. We may well ask if our concentration upon theological differences sometimes diverts our notice from a basic amity among men of different historical faiths. It is possible that we should hold more significant the free intercourse in serious matters of our culture between men who worship differently. Throughout the summer, experiences led to friends and acquaintances of various religious adherence, yet everywhere there was found friendly welcome and assistance. In such a universal spirit must the freedom of ecumenicity be found. "If your heart be as my heart, give me your hand."

A high point in the summer's experiences came toward the end of the season in attending the ten-day Ecumenical Methodist Conference in Oxford. When first the printed announcement was received this question arose: Is a Methodist Conference ecumenical? The first answer to this question is etymological: *oikoumene* means "the world." This was certainly a world-wide conference, with delegates from all the continents. But *oikoumene* also means "universal," and we are accustomed to use the term to refer to inter-faith conventions. Since this was only a Methodist Conference, we may ask in what sense it was ecumenical? The surprising fact is that there were twenty-four autonomous sections of Methodism gathered at Oxford. One thing they all shared in common—their indebtedness to the Wesleys. But these many sections of world Methodism constituted in fact an inter-faith conference. There were seven sections from the United States alone—four white and three Negro, besides an eighth delegation from Canada. There were ten sections from the southern hemisphere. The Methodists of Eire came to Oxford, and even delegates from Austria, Czechoslovakia, and Poland. And in addition to the twenty-four sections of world Methodism, there were fraternal delegates from the Church of South India and the Inde-

pendent Methodists of England. Those of us who are accustomed to think of Methodists in terms of unification have reason to contemplate the conference scene in Oxford. Six hundred delegates from twenty-four autonomous sections of world Methodism, whose slogan could well have been, "Ecumenicity begins at home."

The Oxford conference was inter-racial. There were 76 Negroes from the United States. There were 31 Asiatics and 28 Africans. When sociological questions were raised, the voices of colored leaders came both from the East and the West. There was a note of urgency in their voices which implied that the hour is late. It was on the question of race-discrimination that the cameraderie of the conference had its greatest test.

Another feature of the occasion was the union of learning and faith, of criticism and creed, of scholar and minister. In fact, these two were often found in the same man. They were personified in each of the Joint Presidents, Bishop Ivan Lee Holt and Dr. Wilbert F. Howard. There is no greater name in British Biblical scholarship today than the latter of these. Among the ecclesiastical delegates many had come from the classroom and the library, and many had spoken effectively through the printed page. This learning frequently made its contribution from the conference pulpit and the rostrum of the forum. Its quality mingled happily with the emotion of devotional services. In the morning devotions, especially, the members of the conference found an ecumenical medium. Later in the day, in forums, they sought an understanding of one another in matters of faith and order.

It was no element of failure to discover differences in practice and polity, nor even differences in theology within the Methodist church. The Wesleyan ecumenicity was never an insistent conformity. John Wesley's world parish must have had such variations as were found at Oxford, and the wide circle he drew included them all. What gives Methodism its unity, Dr. Harold Roberts pointed out, was not its doctrine or discipline, but a certain *ethos* which had colored them both. It was the rediscovery of the saving grace of God which, in spite of all its divisions, had given to Methodism its fundamental unity.

Although the delegations present in Oxford were all Methodist, their discussions were broadly in the interests of inter-faith ecumenicity. Although the speakers were all Methodists, their addresses

were in the framework of a universal ecumenicity. All discussions assumed the place of Methodism in the larger World Council. Methodist union was seen as part of world unity. Thus did the conference justify its claim to be a truly ecumenical conference.

One of the notable programs was an evening musical festival in the old Sheldonian Theatre. A selection of Wesley hymns was rendered by the choir or sung by the delegates. One speaker decried the modern exchange of such hymns for "a mess of pottage," and surely they were sung that evening with inspiration. Another great evening was the service in commemoration of John and Charles Wesley, held in the University Church of St. Mary the Virgin. The preacher was a nonagenarian, the Rev. John Scott Lidgett, who knew people who knew the Wesleys personally. In this ancient church of Christian martyrs the congregation sang that night:

"One family we dwell in Him,
One church above, beneath . . .
One army of the living God."

The spirit of the Wesleys was alive this summer in Oxford, seventy years after the first Ecumenical Methodist Conference. Six hundred delegates from over the world, from twenty-four separate branches of Methodism, from different races, from all the continents, lived together in study, in discussion, in worship. They knew their differences, they retained their distinction, but all subscribed to the ecumenical principle of John Wesley: "If your heart be as my heart, give me your hand."

The summer's journey ended with the glorification of the Wesleys of the eighteenth century. It had begun with the glorification of St. Paul of the first century. Its constant ecumenical theme was made memorable through an experience in Athens at the end of June.

Our Greek hosts had called upon the foremost composer of their country, Petro Petridis, to prepare an oratorio for the occasion. It was given in the theatre of Herod Atticus, built just after 100 A.D. As I sat in my place on the stone step of the theatre, I suddenly saw against the black sky a brilliant vision of light, which in another moment I realized was the Parthenon in floodlight upon the Acropolis. The setting was weird and the soft strains of music seemed in the darkness to issue from the rock, until the stage-lights grew brighter to reveal the orchestra, the chorus, and finally the conductor. While I listened to the unfolding drama of St. Paul, I recorded my train of thought:

Herod Atticus built this theatre
Two thousand years ago,
And now tonight I sit within its walls
With quiet memory of ages gone.
Above the rock, steep sloping,
Stands the classic Parthenon flood-lighted,
Majestic beauty from the past,
A brilliant vision on the sky.

Suddenly the theatre's steps
Are peopled with companions by the hundred,
All sit in silence huddled in the ages' shadow
When from the rock façade
There issue whisperings of sweet music.
Centuries of time begin to speak
In wooing words of universal speech.
And then to fill the scene complete
A full-stringed orchestra appeared.
Before it stood a black-frooked leader
With graceful, rhythmic movement
Who conjured from the dreamy night
An ageless harmony of rising volume
Until the air was filled with history serene.

Here it was that centuries ago
St. Paul had come to preach of man's salvation.
Within these very walls his voice finds echo
In vibrant string and human voice anew,
Obedient to the artist hand of one
Whose spirit draws from stately stone
Sermonic memories of Pauline phrase:
"He whom ye ignorantly worship
Him proclaim I unto you."
And in the hearing of these words again
The interval of centuries fell away;
The ghostly audience of this night
Stood, as it were, about the Areopagus,
Hearing across the years the endless witness:
"Paul, an Apostle, not from men nor through any man
But through Christ and from God
Who raised him from the dead."
As then he spoke the deathless word
Nearby these walls of Herod Atticus
So in this night he speaks again
Through dedicated voice and instrument.

Unreal the scene, mysterious presence,
Moment of ecstasy, here in the night,
Beneath the ancient Parthenon,

Within the walls once raised by Atticus!
 But clear the voice, and real the man
 Whose ancient witness ever speaks
 To men of every continent and faith;
 To hopeless men who would find hope,
 To faithless men who would know faith,
 Eternal, saving word of God
 Whose Christ of power defeated death
 That man as well may live with God
 Through gift of mercy, justified
 By faith in Jesus Christ the Lord.
 "Him proclaim I unto you!"

And then the music ceased,
 The vision disappeared,
 Companions all were gone
 And once again I sat alone
 Within the walls of Atticus,
 Solemn in stillness, ghostly in the night,
 While yet in soft orchestral whisper
 The message of St. Paul continued
 For all the world to hear:
 "Him proclaim I unto you!"

With the Faculty

DR. WALDO BEACH was among the speakers at a conference on "The College Teaching of Religion," at Haverford, Pa., June 13-15, and at the annual "Week-of-Work" Conference of the National Council on Religion in Higher Education, at Dickinson College, August 25-30. He also attended the conference on "Christian Action" at Washington, September 14-15. During the summer months he preached at the Pullen Memorial Baptist Church, Raleigh, the First Methodist Church, Lexington, the First Presbyterian Church, Durham, the Presbyterian Church in Chapel Hill, and at the Duke University Chapel.

DR. WM. H. BROWNLEE taught in the Accepted Pastors' Supply School held at Duke in July. The first two Sabbaths of September he preached morning and evening services in the United Presbyterian Churches of Zenith and Minneola, Kansas. He attended also the fall meeting and Prayer Retreat of the Arkansas Valley Presbytery, where he spoke upon the theme of the Dead Sea Scrolls.

DEAN JAMES CANNON acted as Chairman of the Christian Convocation, June 5-8. He represented the Divinity School at the Florida Annual Conference on June 11, and at the Mississippi Conference on June 16. He attended a special session of the South Carolina Conference at Columbia, South Carolina, on July 25. On July 27, he represented the cause of theological education at the Laymen's Conference at Lake Junaluska, and preached there on July 30. He represented the Divinity School at Duke Night at Lake Junaluska on August 11, and at the Kentucky Conference in Richmond, Kentucky, on August 17. His preaching engagements during the summer were Duke University Chapel on July 15, St. Paul Methodist Church on August 5, Duke Memorial Methodist Church on August 26, Davis Street Church, Burlington, on September 2. Dean Cannon attended the session of the Western North Carolina Conference at Greensboro, September 25-29.

PROFESSOR CLARK kept especially busy throughout the spring by giving numerous addresses on his manuscript work in the Near East in 1949-50, and by continuing editorial work at the Library of Congress. He represented the School at the West Virginia Conference and spoke to alumni groups there and in the Virginia Conference.

Dr. Clark flew to Greece in June to share in the Pauline Festival celebrating the 1900th Anniversary of the Arrival of St. Paul. He attended the Ecumenical Methodist Conference in Oxford in September. He also attended the meetings of two British societies, those for Old Testament and New Testament studies, and at the latter presented a paper. He studied Greek New Testament manuscripts in several English libraries in London, Oxford, Cambridge, and Manchester. In London he discovered and acquired for the Duke Library three manuscripts—twelfth-century copies in Greek of the Four Gospels and the Psalter, and an illuminated German prayer book of about 1500 A.D. Upon returning to Duke in September, he delivered the Opening Address on "A Summer's Experiences Relating to the World Church."

PROFESSOR JAMES T. CLELAND delivered graduation addresses at Burlington High School, Davidson College, and Tabor Academy, Mass. He was visiting Professor of Preaching and Worship at the summer session of the Pacific School of Religion, Berkeley, California. He also delivered two public lectures there on the Earl Foundation. During July and August he preached in several churches in the San

Francisco Bay area and also in the Stanford University Memorial Chapel. In September he preached at the opening services in Duke University and Harvard University.

PROFESSOR DAVIES has preached at the University Chapel, at local churches and at the assembly at Lake Junaluska. He enjoyed the refreshment of the western North Carolina hills the latter part of the summer.

DR. RUSSELL DICKS taught in the Kentucky Pastors' School in June. He taught in the Hiff School of Theology two five-week terms during the summer. While in Denver he preached at the Warren Methodist Church and the University Park Methodist Church. In early September he taught at the Georgia Pastors' School in Macon. He conducted a retreat for the leaders of Calvary Methodist Church, Washington, D. C., September 22nd and preached at the morning service of this church on September 23rd. The evening of September 23rd, he preached at the St. Paul's Methodist, Louisville, Kentucky, and spoke for the Louisville Council of Churches, September 24th; he lectured at the Southern Baptist Seminary, September 25th. He spoke for the Board of Temperance at the Western North Carolina Conference, September 29th.

PROFESSOR H. E. MYERS taught in the Accepted Supply Pastors' School and in the second term of the regular summer school. He preached the commencement sermon for Massey Hill High School in Fayetteville the last Sunday in May. During the summer he preached at St. Paul's Lutheran Church in Durham, Carr Memorial Methodist, Duke University Chapel, the Homecoming at Steadman and at Jonesboro.

DR. EDMUND FRANKLIN PERRY was guest minister for eight Sundays during July and August at Trinity Methodist Church, Durham. He preached a series of sermons on the theme, "The Divine-Human Dialogue." He taught two courses—"The Books of the Law" and "The Prophets"—in the Accepted Supply Pastors' School of Duke University. He taught in the second session of the Duke Summer School.

DR. JOHN J. RUDIN II led the Morning Devotions and conducted a Workshop in Public Worship at the Christian Convocation in early June, after which he and his family visited relatives in Oregon for the remainder of the summer. He saw through the press his new workbook for ministers, and conducted a Workshop in Preaching

and Public Worship in the Texas Methodist Pastors' School in Georgetown, Texas.

PROFESSOR THOMAS A. SCHAFER taught in the first summer session at the Divinity School. He preached during June at the Western Boulevard Presbyterian Church, Raleigh, and during July at the Oakland and New Hope Presbyterian Churches. From June 18th to 23rd, he was vesper speaker at Camp New Hope for Orange Presbytery's Pioneer Camp.

PROFESSOR H. SHELTON SMITH taught in the second term of the Duke Summer School. On October seventh he preached in the United Church in Raleigh. He gave the minister's charge at the installation of the Reverend Richard Jackson, pastor of the Congregational Christian Church in Chapel Hill, on October twenty-first. Professor Smith will give a series of four monthly lectures before the Phillips Brooks Club, beginning in October, under the following titles: "The Word of God in Scripture," "The Word of God Incarnate," "The One Household of God," and "The Kingdom of God."

PROFESSOR H. E. SPENCE assisted in the Duke University Convocation in the capacity of Dean of the North Carolina Pastors' School. He spent the summer at Blowing Rock, North Carolina, where he was pastor of the Methodist Church. He made talks before the Rotary Clubs of Blowing Rock, Boone, and Lenoir, and addressed the student body at the Appalachian Training School at Boone. Dr. Spence preached at Lake Junaluska, August 5th, and made the historical address for the Historical Commission of the Southeastern Jurisdiction.

PROFESSOR W. F. STINESPRING spent the first part of the summer working on his translation of *The Messianic Idea*. He taught two courses in the second term of the Summer Session.

PROFESSOR A. J. WALTON spent considerable time this summer in visiting the churches which are seeking financial aid from the Duke Endowment and in looking in on the summer work of students on the Duke Foundation. He assisted in a series of evangelistic services at Spring Hope, North Carolina, and taught in the Holston Conference Pastors' School. Dr. Walton had charge of the School for Accepted Supplies which was held at Duke during the summer. He attended the Tennessee Annual Conference where he represented Duke at its sessions.

With the Students

By EDGAR HAMMERSLA

The Divinity School Student Body is rapidly outgrowing its corner in the Divinity Building. This year two hundred and forty-six students, a record number, are studying in the Divinity School. Scarcely more could be handled with the present facilities. This represents an increase of more than thirty over last year's enrollment.

The large Junior Class is already as much at home around Duke as the sophisticated Senior. The Nurses' Home has already become for many their "home away from home," and East Campus is a convenient stopping-off place while going to and from town. The fears and anxieties with which they began their Divinity School training is as traditional as Dr. Petry's syllabus. Said one Junior, "When does a Junior get a chance to pull his nose out of some primary source in Church History?" To this he received the encouraging answer, "After January 30, when the first term ends." Another wanted to know if Dr. Stinespring really thought Juniors were babes in the woods, and to this student no answer could be given. There is assurance to be had in knowing that their anxieties are not unique, but repeated as often as a new class of divines enter the Divinity School.

Of course every Junior class is always greeted by a new Student Council. This year the officers are: Bob Regan, president; Joe Warner, vice-president; Doug Shepherd, secretary; and Cliff East, treasurer. The committees are headed by the following: Carl Glasow, Athletic; Merlin Davies, Christian Social Action; Pete Burks, Christian World Missions; Russ Montfort, Church Relations; Joe Mitchell, Forum; Jim Hall, Interseminary; Ed Hammersla, Publicity; Sterling Turner, Social; Bruce McClure, Campus Fund; and Jim Rush, Spiritual Life. A Junior will be added to the Council during the semester to represent his class.

The Student Council was responsible for a brief orientation program. This included a reception at the home of Dean and Mrs. Cannon, a reception at the University House, and a picnic supper served in the Duke Forest. Something new has been added to the orientation program this year. Every Junior had to make a trip to the Duke Hospital to get a physical examination and guaranteed protection (in the form of shots) against almost all of the known

diseases. The Student Council takes no credit for this innovation.

The Fall Spiritual Life Retreat was held in York Chapel this year rather than in Duke's Chapel, where it is usually held. James Rush, chairman of the Spiritual Life committee, presided and welcomed those attending the Retreat. Faculty and students participated in the program which was divided into afternoon and evening sessions.

Other committees are beginning to function, too. The Social Action committee is planning to send groups of students to both the Tuberculosis Sanatorium and the Durham County Home to visit with the patients. The Missions committee is again planning to sponsor the collections for Care packages, as it has in the past year. The Athletic committee is ready to field an excellent football team, which may well prove to be the terror of the campus. Publication of *Gabriel's Trumpet*, "the noise of the Divinity School," will be resumed soon. The Church Relations committee is making plans to send students out to help pastors who may have some special need of students for a week-end. And the ever active Social committee is quite determined that the students will have a chance to mix fun with study.

The students are very happy to welcome several newcomers to the faculty. They are also happy that a change has taken place in the grading system. The grading system of the last few years (E G S, etc.) was fine except no one was ever sure just what the grade meant. Students will now get their judgments pronounced in the form of A B C's, and there will be no doubt as to where the boom has been lowered.

Whenever grades are mentioned there can be no doubt that another school year has begun. But there is more than a desire to make good grades; there is the hope in every student that this year will be one which will prepare him to be a better servant of his Lord.

Book Reviews

The Hebrew Impact on Western Civilization. Edited by Dagobert D. Runes. Philosophical Library, 1951. xv and 922 pp. \$10.00.

This rather large book aims to set forth, in a defensive spirit, the contribution of the Jews to our modern culture. The defensive spirit mars the work somewhat inasmuch as one gets the impression that the authors are trying to prove the opposite of anti-Semitism, namely that the Jews are better or more gifted than the common run of humanity. It is a good thing to combat the slanders of anti-Semitism; but there is danger of leaning too far the other way. Each group has its own proper contribution to make and none should be exalted above the others.

Jewish contributions to American democracy, sociology, politics, science, medicine, music, art, the dance, literature, the theater, journalism, exploration, military science, law, religion, and philosophy are listed here and sometimes discussed at length. Unfortunately, in some cases figures not really Jews are included: H. L. Mencken could not be called a Jew by any criterion; Felix Mendelssohn-Bartholdy came of an originally Jewish family, but was a practicing Christian and composed much church music; in another case (Ludwig Andreas Feuerbach), the author of the chapter on "Jewish Sociologists and Political Scientists" admits that the man under discussion was only "reputed to have been of mixed Jewish and German ancestry."

However, in spite of these defects and in spite of the fact that the book is carelessly edited, there being many errors in dates, the spelling of proper names, and the like, we have here much new and impressive material. Some of the seventeen contributors have done their work well. Probably the two best essays are "Jewish Cultural Influence in the Middle Ages" by Cecil Roth and "The Fountainhead of Western Religion" by Vergilius Ferm. The Jews have indeed made a great contribution to western culture and this book will help us to recognize the fact.

W. F. STINESPRING.

The Apostolic Fathers. Edgar J. Goodspeed, ed. and tr. Harper and Brothers, 1950. Pp 321. \$3.75.

Here are twelve early Christian writings that few Christians know. Yet all were written before Christians selected a New Testament canon. Nine were written before the latest New Testament book, and the other three not many years after. For an understanding of New Testament Christianity, these twelve documents are as essential as the canonical books themselves. In its formative period Christianity asked, "What is our distinctive belief?" "How does our belief relate to Judaism?" "On whom can we rely for divine instruction in valid belief and practice?" These are the major problems presented by the "apostolic fathers."

Every minister needs in his private library the New Testament, the Christian apocrypha, the works of the apologists, and the Apostolic Fathers. Each of these—except the apologists—can be secured in English in one volume, and this latest translation of the Apostolic Fathers is easily the best.

K. W. CLARK.

The Ancestry of Our English Bible. Ira Maurice Price. Harper and Brothers. 1949. Pp. 349.

This was a good book when originally published in 1906. Professor Price revised it in 1934, a few years before his death. Now we have the Second Revised Edition, an excellent treatment prepared by Professors William A. Irwin and Allen P. Wikgren. It is decidedly the best book on the subject available today. It is readable and informative, packed with answers to a thousand questions the Christian asks. "How old are our earliest manuscript copies of the Bible?" "How did the English version come to be?" "What is the difference between present-day translations?" "Which is the best?" "What are the latest discoveries?" Here is a mine of valuable information for the scholar, the minister, teachers of religion, and their pupils.

K. W. CLARK.

The Meaning of the Sermon on the Mount. Hans Windisch. Translated by S. Maclean Gilmore. Westminster. 1951. 224 pp. \$4.00.

This is a valuable and stimulating book, more suitable for the theological student than to the layman. First published in German in 1929, the author's own thorough revision of 1937 (posthumous) is now made available in English.

No fault can be found with the author's criticism of faddish interpretations nor with his demand for objectivity. But it may be debated whether or not it is possible or desirable to sever the historical and theological, as separate stages in interpretation.

Beyond any debate on exegetical method, however, are to be found several challenging conclusions. The Sermon on the Mount is a combination of wisdom sayings and eschatological beliefs. It contains a pre-Pauline Christology. It prevents a radical "new law." In ethical optimism this new law is expected to be fully obeyed. In this teaching, Jesus did not claim to be the messiah, though he did fill a prophetic and messianic role.

If these brief statements here are provocative, they merely reflect the provocative nature of this substantial and vigorous volume.

KENNETH W. CLARK.

An Outline of New Testament Ethics. Lindsay Dewar. The Westminster Press. 1949. 279 pp. \$3.00.

The Christian Way: A Study of New Testament Ethics in Relation to Present Problems. Sydney Cave. Philosophical Library. 1949. 280 pp. \$3.75.

Although it should be used with some caution in its references to Judaism, the first of the above books nevertheless supplies a useful survey of its theme; it should be particularly helpful as a compendium for beginners in this field. The second, by the Principal of New College, London, is more ambitious. After describing the ethical confusion of our time, Dr. Cave recalls us to the moral teaching of Jesus in the Synoptics and to that of the rest of the New Testament. He then embarks upon the scope and method of Christian ethics and finally upon its relevance to our communal life. While there is no striking newness to the substance of this work, it is thoroughly satisfying both for the lucidity with which complex matters are expounded and for the wide range and mastery of the relevant material which the author displays. Although there are many points at which disagreement is invited, here is a balanced and highly informed discussion of the Christian way.

W. D. DAVIES.

The Kingdom and the Power: An Exposition of the New Testament Gospel. P. S. Minear. Westminster Press. 1950. 269 pp. \$4.50.

Professor Minear takes the question set in *Revelation* 5:2 (who is worthy to open the scroll (of life) and break its seals), to be the fundamental question of modern man as he confronts the riddle of existence quite as much as that of the Seer. And as a Christian he commits himself to the answer that *Revelation* itself gives: it is "The Lamb" who solves the riddle of our existence. This leads to an exposition of the New Testament Gospel as understood by the "eyes of faith"—a phrase which we now associate with the author. The exposition seeks to comprehend and present the Gospel in its "setting in life" in the twentieth no less than in the first century; and it is the honesty and passion with which the author attempts to make real the *living* relevance of the Gospel, both then and now, that constitute the eloquent enthusiasm of the book. With most of Professor Minear's "synthetizing exposition" the present reviewer would not cavil. But he cannot repress the uneasiness that he was not sometimes, if not often, learning as much about the author's experience as about the Gospel he was expounding. Doubtless this, Professor Minear would argue, is as it should be. And in this he would not altogether be wrong. As Porteous has recently reminded us: "Biblical Theology . . . must operate from inside the Biblical Faith." But while, as Professor Minear rightly emphasizes, personal commitment to the Gospel is a prerequisite—a *scientific* prerequisite—for the most profound exegesis, it is always perilously easy in this light to confuse exposition and *dis*position:

and if Professor Minear here escapes the danger of subjectivity, this is not in virtue of his methodology but in spite of it.

W. D. DAVIES.

Positive Protestantism: An Interpretation of the Gospel. Hugh Thomson Kerr, Jr. Westminster. 1950. 147 pp. \$2.50.

"The rediscovery and recapture of the gospel was the abiding and permanent contribution of the Reformation, from which historically and spiritually Protestantism in all its diverse forms may be said to find its dynamic source" (p. 129). This is the point of view with which the author would have us face Protestantism's problems and its future. The Reformation was, it is true, a "protest" against errors and abuses; but this was only the negative and derivative side of its positive significance. The element of protest in Protestantism, if it is to be saving, must be retained primarily as a healthy self-criticism. Only thus may Protestantism today rediscover its true essence and mission. It must go back, not primarily to the historical Reformation, but to the same fountain from which the reformers themselves drank.

If Protestantism is to survive or even justify its attempts at survival, it must learn again from the New Testament what the "good news" really is and how it is to be announced effectively to men. Appropriately, therefore, much of the book is taken up with an exposition of such New Testament conceptions as "gospel" and "evangelize," the centrality of God's act of reconciliation in Christ, the role of the church in the world, and the new perspective in evangelism. This book is, professedly, a tract for the times. It approaches the Reformation as primarily a revival of gospel preaching. Written especially for the church's ministry and lay leadership, it is stimulating and instructive, an antidote for both complacency and despair. Though perhaps a little too critical of Protestant scholasticism and of the creed-making aspect of the reformers' work, the author is to be commended for his announced purpose and for the success with which he has pursued it. After all, Professor Kerr is rightly interested in Protestantism only insofar as it is Christian.

THOMAS A. SCHAFER.

John Knox's History of the Reformation in Scotland. Edited by William Croft Dickinson. Philosophical Library. 1950. Vol. I, cix, 374 pp. Vol. II, 498 pp. \$15.00.

John Knox in Controversy. Hugh Watt. Philosophical Library. 1950. ix, 106 pp. \$2.75.

The only one of the major Reformers to write a full-dress history of the movement in which he participated, Knox shows himself in this work an able historian. He can gather, weigh, and marshal his documents; and he can write in a stately English style, with a sense of the high drama

in the events he describes. On the other hand, there are inaccuracies; conviction and dedication often become prejudice or special pleading; and at times the participant is simply too close to the event to achieve perspective. Still, it is a valuable account, and its very historiographical deficiencies give verisimilitude to the portrait which it draws of the Reformer himself. Though the present edition is professedly not a critical one in the technical sense and is aimed at the general reader, it is at once both scholarly and readable. A good introduction, well-chosen but not obtrusive notes, and an excellent index make the work very useful. Modernized spelling (the integrity of the dialect being preserved, however) and the removal of several lengthy documents from the text to the appendix make the history not only more accessible but more interesting.

Watt's studies in Knox's controversial bouts with the Romanists were prepared for the 1949 Stone Lectures at Princeton Theological Seminary. The author's purpose is admittedly apologetic, to correct misrepresentations of Knox's character and deeds as a disputant. Yet he admits Knox's defects when they are clearly in the record, for example, the latter's too frequent reliance on the bludgeon of proof-text repetition. Of greatest interest is Watt's treatment of Knox's famous encounters with the young queen. Watt's argument may occasionally turn on a rather subtle interpretation of enigmatic data; but the reader is left with the feeling that justice has been more nearly done here than in the traditional interpretation. Each in its own way, these two publications should contribute much to a better understanding in our day of the great Scottish Reformer.

THOMAS A. SCHAFER.

A Solov'yov Anthology. Ed. by S. L. Frank and tr. by Natalie Duddington. Scribner's. 1950. 255 pp. \$3.50.

Russian Nonconformity. Serge Bolshakoff. Westminster. 1950. 192 pp. \$3.00.

This brief recognition of two important books will not, it is hoped, preclude a careful reading by many who have begged for authoritative information in English concerning Russian contemporary religion and its recent past. Both works are presented by reliable publishers with due regard for conscientious scholarship and the limited technical equipment of general readers.

Professor Frank's useful editing of hitherto unavailable key essays now translated from a brilliant nineteenth-century author includes a lucid introduction orienting the reader in the larger sweep of Solov'yov's life and works. His mystical awareness, his theological and philosophical sensitivity, and his humanizing social interests are set within his own passion for the church universal in its most unitive aspects; particularly those relating to western medieval Catholicism and Christian ecumenicity.

Professor Bolshakoff's scholarly "Story of 'Unofficial' Religion in Russia" employs, with the aid of careful notes and Russian-Western lit-

erature, a trustworthy historical approach to contemporary religious bodies in Russia from medieval times to the present. The term, "Russian," is highly inclusive. "Nonconformist" applies to people of the most diverse denominations, mystical sects, and so-called native "Protestants," as well as to manifold groups within Russian Evangelical Christianity, Russian Catholicism, and the Russian Orthodox Church. Included, also, are the new Nonconformists arising from the Soviet Revolution.

With such source and secondary literature in translation, the purveying of reckless and stupid generalizations about religious life in Russia becomes ever more intolerable.

R. C. PETRY.

A History of Philosophical Systems. Vergilius Ferm, ed. Philosophical Library. 1950. 642 pp. \$6.00.

In conception this book is encyclopaedic. Its subject matter is divided into two parts: Ancient and Medieval, Modern and Recent. The book is a symposium: each system is accorded a separate chapter and is, in numerous instances, the work of an expert. There is a separate chapter for Indian, Zoroastrian, Buddhist, Confucian and Jewish philosophy. The systems of Western philosophy begin with the Greeks and come down to Ockham. P. O. Kristeller introduces the modern period with an instructive survey treatment of Renaissance philosophies. I would judge that the book makes its peculiar contribution at the point of summary treatment of very recent movements in philosophy: phenomenology, existentialism, new materialism, logical positivism, semantics, recent logic. The aim of the book is to treat "systems" rather than individual thinkers—to direct attention "not to the thinkers as such but to the main patterns of thought represented by them and their school." The book is one of the better productions of the Philosophical Library. There is an excellent index, and the up-to-date bibliography on very recent literature of the newer "systems" is exceedingly useful.

ROBERT E. CUSHMAN.

The Christian in Philosophy. T. V. Langmead Casserley. Scribner's. 1951. 266 pp. \$2.75.

This book was published in Britain about two years ago and Scribner's has done the American public a service in re-issuing it in this country. Without a doubt it is one of the most important books published in the field of philosophical theology during this decade. Casserley defines his subject at the start: "Christian philosophy is an intellectual venture which is necessarily undertaken whenever a man who is endowed with philosophical tastes, gifts, and temperament believes the Christian Faith." This is the minimum essential only. Part one of the book treats Christian philosophy through the history of western thought from St. Paul to Kant, Hegel and Kierkegaard. The second part deals with the task and problems confronting the Christian philosopher today.

ROBERT E. CUSHMAN.

William Temple's Teaching. Edited by A. E. Baker. Westminster Press. 1951. 202 pp. \$3.00.

Few men have been so honored as to have their sayings garnered and displayed as a casket of gems but six brief years following their demise. William Temple, one of the truly giant men of our time, has been so honored. With a fine grasp of essentials, Canon Baker has selected salient passages from Temple's writings on such themes as: Science, Theism, Providence, Miracle, Eternal Life, Prayer, Worship, Democracy, War and Peace, Toleration and numerous others. He has marshalled some of Temple's most discerning and trenchant utterances and has succeeded, so far as the method will permit, in really representing the archbishop's thought. This is a good anthology. A reading of the originals is much to be preferred; but there is powerful material ready to the eye of the hurried pastor and preacher.

ROBERT E. CUSHMAN.

Protestant Thought in the Twentieth Century: Whence and Whither?
Edited by Arnold S. Nash. Macmillan. 1951. \$3.75.

This symposium by thirteen American scholars includes two studies by professors in Duke University Divinity School. Dr. Waldo Beach collaborates with Dr. John C. Bennett, of Union Theological Seminary, in a study of Christian Ethics, subtitled: "From the ethics of hope to the ethics of faith"; and Dr. H. Shelton Smith in his treatment of Christian Education raises the question, "Do progressive religious educators have a theology?"

The editor sounds the keynote of the series in the first chapter, "America at the End of the Protestant Era." He says Roman Catholicism was primarily moulded on the structure of the Roman Empire, and he identifies it with medieval culture in its outlook and scale of values. He maintains that when the medieval world succumbed to a world-shaking revolution a new social consciousness emerged, dominated by a commercial middle class whose leaders were Protestant. Dr. Nash concludes that the modern era was keyed to the Protestant way of life. He does not make it clear that the Roman Church continued to act as a counterbalance.

The Protestant era, thus conceived, was a repudiation of the whole cultural and ethical scheme for which medieval Catholicism stood. It preferred the scientific way of thinking to the scholastic, and it registered the social restlessness which was making toward democracy. It capitalized the rising tide of nationalism, and placed a premium upon the importance of the individual man, together with the realities and values which centered in him.

Nash's organizing concept for this symposium does not sufficiently take into account the varieties of Protestantism, ranging from ultra-fundamentalism to ultra-modernism. He and his collaborators might well have shown that fundamentalist Protestantism leans heavily toward Cath-

olic doctrines, whereas left-wing modernists approximate naturalistic humanism. The book might well have viewed the controversy between the right and left wings of Protestantism as working toward a new synthesis of faith which would preserve the vitalities of ancient belief, the while it seeks to reincarnate those vitalities in a new intellectual outlook consonant with our newly emerging social order.

FRANK S. HICKMAN.

These Found the Way. Edited by David Wesley Soper. The Westminster Press. (1951?) [No date shown.] 175 pp. \$2.50.

The full title of this challenging book is "These Found the Way—Thirteen Converts to Protestant Christianity." Each chapter is a case history of a Christian conversion, always interestingly and sometimes thrillingly told. The literary skill of several of the writers shows through so clearly that the reader at times wonders if the confession is not a little on the side of exhibitionism; but for the most part epigrams soon yield to a straightforward account whose sincerity cannot be denied.

I am uneasy over the subtitle. My impression is that, although the converts did find their way into Protestant groups, their transformation was primarily that of yielding to Christ himself. Any casual student of Christianity knows that rich and deep consecration can be found on the Catholic side of the fence, as well as on the Protestant. Dr. Soper sums up the case for these Protestant experiences by saying (pp. 173, 174), "Literalism, either of the Bible or of the Church, has been transcended by commitment to the living Person, Christ. Flexibility in unity, difference within fellowship—these are the characteristics of Protestant Christianity." And yet there is an undeniable drift toward traditional doctrinal positions, as, for example, in Joy Davidman's simple statement of the position she reached in her conversion (p. 25): "I could not doubt the divinity of Jesus, and, step by step, orthodox Christian theology followed logically from it." (That from an apostate Jewess who came into the Christian life after a strong fling at communism and atheism!)

The sketches in this book have a clinical value much like that of an older book, Harold Begbie's *Twice Born Men*. But they deal with a different social stratum. In the present case each individual had reached some eminence in his social world: he, or she, was no social derelict. And yet no clearer picture of lost souls could be found anywhere. For the most part these are sketches of fairly young people, or at any rate of those just entering the middle years, although there are notable exceptions, as in the cases of Asa G. Candler, Jr., and Dr. Wingate M. Johnson. Candler's conversion does not raise the issue of theology, for he accepted the old doctrinal positions without question; it was a matter of being rescued by divine grace from alcoholic collapse. Dr. Johnson's experience is that of an able medical man who has come through to living Christian faith by way of his medical experience.

I do not see how any earnest minister or layman can fail to be deeply stirred by these gripping accounts of human spirits come into new life and indescribable peace and power through the action of the Holy Spirit.

FRANK S. HICKMAN.

The Best Is Yet to Be. Paul B. Maves. Westminster Press. 1950. 96 pp. \$1.50.

A readable little book this is, dealing with the problems which persons approaching old age must face. The author is unembarrassed by age or experience and hence writes largely objectively. His work is, therefore, more likely to be useful, since he apparently deals with the problems theoretically and is not hampered by his own personal experience. So far as this reviewer knows, his advice is good and wholesome. Certainly the book ought to be of help to those who are in the aging process, and also should be of value to pastors who have to deal with those members of his flock who are approaching the age when they must inevitably be "shelved."

Any person who can help solve the difficult problems of what old people can and should do, and what can and should be done with them and for them, has made society his debtor. It is the opinion of this reviewer that Dr. Maves has put the world under obligation to him to an appreciable extent.

H. E. SPENCE.

The Christian Pastor. Wayne E. Oates. Westminster Press. 1950. 171 pp. \$3.00.

This brief review cannot possibly do justice to this book. Dr. Oates has undertaken to present the Christian minister in the five-fold role of a man of crisis; a representative of God at work through the church; a pastor in the biblical sense of shepherd of his flock; an interpreter of the social relationships of life to his people; and a personal counselor.

Dr. Oates shows a clear insight into the personal qualifications of a pastor and a comprehensive knowledge of the scope of the pastor's work. While apparently thorough and scholarly, his treatment of the various problems, which have in many instances been surrounded with mystery and made less understandable by technical terms, is clear and practical. The average pastor will be able to understand his meaning and adopt his methods without worrying through elaborate books on psychiatry, from which he will probably emerge more mystified than when he began the study.

Valuable information as to where resources for pastoral training may be obtained, and a well-organized program for further study are contained in the appendices to the book. This is a sensible, helpful and unpretentious treatment of this age-old subject in both biblical and modern terms.

H. E. SPENCE.

Parsonage Doorway. Anna L. Gebhard. Abingdon-Cokesbury. 1950. 144 pp. \$1.75.

Parsonage Doorway could have been just another book on proverbial parsonage life. It isn't that, however. It is a delight; and, more than that, it illustrates what Christian nurture really can be in practice. In its series of homely incidents the reader is amused, warmed and moved. This book shows better the way to teach Christian attitudes and Christian living than many a technical book pledged to that purpose. The parsonage wife may read it to enjoy it and to be inspired too.

BARBARA P. CUSHMAN.

The Church and Healing. Scherzer. Westminster Press. 1950. 272 pp. \$4.00.

This book is a history of the healing movement within the Christian tradition. It has chapters upon the background of healing, the ancient and medieval periods, the reformation and post-reformation periods, and the modern periods. The rise of the nursing orders and the establishment of church hospitals is dealt with as well as Christian Science, New Thought and Unity, the Emmanuel Movement, and other special developments in the modern period. The book is carefully prepared and the author has had his scholarship checked by Duke Divinity School's own Professor Ray Petry. In my opinion this book was greatly needed to help us in the development of what I believe is a major religion and health movement, which is just upon the horizon. We needed to be reminded of our tradition in order to have courage to go ahead. There is much nonsense going on in the gap between medicine and religion, likewise there is tremendous power which is not being used while large numbers of our people seek help outside the church. This book should help us reclaim that part of the Gospel upon which we have defaulted, namely, the healing ministry.

RUSSELL L. DICKS.

Anointed to Preach. Clovis G. Chappell. Abingdon-Cokesbury. 1951. 124 pp. \$1.50.

Go Tell the People. Theodore Parker Ferris. Scribner's. 1951. 116 pp. \$2.00.

The Word in Season. Hughes Wagner. Abingdon-Cokesbury. 1951. 176 pp. \$2.00.

Here are three volumes that were read and enjoyed during the summer.

The first two deal with preaching. It is increasingly difficult to find anything new to say on this subject. The crop has not only been harvested, but the gleaners have been over the field with regularity and

thoroughness. But there are two groups of people who will want Dr. Chappell's *Anointed to Preach*. There are those who "sat under him" in his remembered pastorates, who will cherish it as a souvenir. There are those who never having heard him will find here the flavor and the substance of his Bible-centered preaching. The emphasis is on the prophet rather than the priest, and on the sermon rather than the "preliminaries." In an age of religious education and pastoral counselling and "recovery of worship" here is an unashamed preacher unabashedly pleading for the centrality of the sermon (e.g., 36, 42, 97). He shows one how to make Bible characters come to life; the book is filled with vignettes from the two Testaments and sermon primers for the reader. He develops his sermonettes and his thesis simply, graciously and with many a chuckle.

It is always good to find an Episcopalian who believes that preaching is important, and who works at it. Dr. Ferris of Boston does (13, 44). There are three important facts that should be known about *Go Tell the People*: First, the presupposition that "sincere men without the gift of genius can become good preachers by training and effort" (7); second, the theme that "a sermon is by its very nature a revelation not an exhortation" (32); third, the subject-matter which deals with the purpose, the content and the form of the sermon (96). There is a valuable defence of the idea that form and content are intimately even indissolubly related (52-57). The last chapter on the occupational problems of the minister is sound not only because of the honesty and acuteness of the diagnosis but also because of the wise remedial prescriptions. If your Episcopal neighbors take this book seriously, look out; you may lose members.

The important fact about *The Word in Season* is that a Methodist wrote it and a Methodist publishing house produced it. For this book believes that the Christian year is important and offers, at the minimum, "an orderly service, hallowed by experience, useful in the commendable trend toward the systematic planning of a church year" (7). If that commendable purpose won't sell the book the publishers write on their dust-jacket blurb: "These thirty vivid, concise sermons offer every minister new patterns and striking illustrations for his own sermons"! The explanations of and the consistent use of symbols for the seven liturgical seasons are of value in showing how our preaching can be systematized, enlarged and freed from personal predilections by a reasonable observance of the Church Year. Regarding the content of the sermons Dr. Wagner is successful in obeying his own dictum that the doctrines be explained, affirmed and applied.

JAMES T. CLELAND.

Restoring Worship. Clarice Bowman. Abingdon-Cokesbury. 1951. 223 pp. \$2.50.

Miss Bowman's thesis is one increasingly common among thoughtful Protestants: that God must be restored to first place in our private and

public worship; that human gregariousness and moralistic preaching are shoddy substitutes for the adoration, confession, thanksgiving and dedication which once characterized Christian worship.

Her experience with the Methodist Board of Education causes her to add an equally vital proposition: that people—most especially children—come to vital worship only through growth and guidance. Therefore her book undertakes to explore “how men and women, children and young people, can be led into deeper and more meaningful experiences of worship.”

The book has three major divisions. First, she considers “Putting God First in Worship.” Secondly, she treats “The Opportunity.” The greater part of the book is devoted to “Helps for Worship Training.”

The spirit of the book is devotional, adventuresome, and contagious; and her constant emphasis is upon worship as a spontaneous, real, significant transaction, rather than a stereotyped form.

Perhaps the author's desire to avoid the stereotyped and formal has been her undoing. Throughout her interesting and suggestive treatment, this reviewer kept noting “for instance?” and one has the disquieting feeling that ministers and teachers who desire specifics will not find them. This book will stimulate interest and concern. Perhaps those who read it will be impelled to lead groups into the vital experiences she portrays. But more specific suggestions of great prayers, of the methods by which we make great prayers our own, of typical youth services, of well-arranged services of worship—all these would render the book even more useful in restoring the devotional life of the church and its members.

JOHN J. RUDIN II.

A Book of Pastoral Prayers. Ernest Fremont Tittle. Abingdon-Cokesbury. 1951. 108 pp. \$1.50.

By common consent the late Ernest Fremont Tittle was one of the great preachers of his era, and multiplied thousands of us have attended the services in the First Methodist Church, Evanston, Ill. There we participated in a service which uniquely embodied the Methodist genius: at once stately, reverent, yet unforgettably prophetic, real, and healing, the heart of which was not the sermon, but the “pastoral prayer.”

This book is further proof that Dr. Tittle's prophetic preaching came from “a great though unobtrusive life of prayer,” for here, arranged to follow the Christian year, are some of the prayers he prayed for his congregation.

His essay on the pastoral prayer merits careful study by every Methodist minister, for it develops the thesis that “pastoral prayer” must be rescued from neglect, and that the Methodist genius for worthy “free prayer” must be preserved and developed.

The prayers which follow are unconscious evidence in support of his thesis. Here are prayers which Sunday after Sunday *did* “move his congregation to new depths of spirit, lift them to new heights of comfort and challenge, and mediate to them the grace of God. . . .”

While these prayers are worthy of *verbatim* use, they are of even more value for careful study. Their spirit of prophetic pastoral concern, their strong simplicity of structure and diction, their Biblical flavor, their unconscious mood of reverence—these hard-won qualities should shame many a verbose pastor, and awaken in him a new willingness to pay the cost of such helpful pastoral ministry.

Were this to happen, it would be a fitting tribute to a great and humble man who in this book "being dead, yet speaketh."

JOHN J. RUBIN II.

A Dictionary of Church Music. G. W. Stubbins. Philosophical Library. 1950. 128 pp.

This little book provides for the general reader, including the parish minister, explanation of technical terms and practices associated with church music. In numerous instances definitions are expanded into brief articles on subjects calling for fuller treatment. Here is a concise handbook on ecclesiastical music which will be of considerable use to the hurried minister. From it much can be learned of both history and present practice. Stubbins' treatment of Hymn Tunes, Harmony, Psalmody, Organ, Introit and Metre are especially helpful.

BARBARA P. CUSHMAN.

Volume XVI

January, 1952

Number 4

The Duke Divinity School

BULLETIN

COURSES IN RELIGION
DUKE UNIVERSITY SUMMER SESSION

1952

DURHAM, NORTH CAROLINA

First Term: June 11 to July 19
Second Term: July 22 to August 29

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

Calendar of the Summer Session 1952



June 10—Tuesday—9:00 a.m.

Dormitory rooms ready for occupancy

June 11—Wednesday

Registration for the First Term at Gymnasium, West Campus,
9:00 A.M.-5:00 P.M.

June 12—Thursday

Instruction begins for First Term

July 18-19—Friday, Saturday

Final examinations for First Term

July 22—Tuesday

Registration for Second Term

July 23—Wednesday

Instruction begins for Second Term

August 28-29—Thursday, Friday

Final examinations for Second Term

All classes meet five days a week—Monday through Friday. Classes will also meet, however, on Saturday, June 14, June 28 and July 26. Classes will *not* meet on July 4.

All Summer Session students, whether or not pre-enrolled, whose classes begin on June 12 (first term) are required to present themselves at general registration in the large gymnasium, June 11, to complete their registration: to have their course programs confirmed, to effect course changes if necessary, to pay their fees if not paid in advance, to receive class enrollment cards, to fill out the Summer Session questionnaire, and to receive recreation cards.

Pre-Enrollment Dates

The Divinity School, May 1-2.

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ASSISTANT PROFESSOR OF HISTORICAL THEOLOGY

Duke University Summer Session



Courses in Religion

THERE will be two terms of the Duke University Summer Session of 1952 extending over a period of twelve weeks. The first term of six weeks will begin on June 11 and end on July 19. The second term of six weeks will begin on July 22 and end on August 29.

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.

One half of the above fee is rebated to students enrolled in the Divinity School, who will pay \$6.00 per semester hour.

Applications for admission may be obtained from either the Divinity School office or the Summer Session office.

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 Housing Bureau 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. Applications for rooms should be made to the Housing Bureau.

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 Dean of the Divinity School will furnish bulletins containing detailed description of the academic requirements for the degrees of Bachelor of Divinity, Master of Religious Education, Master of Arts, and Doctor of Philosophy.

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. Students entering the Divinity School for the first time in the Summer Session of 1952 will choose courses numbered from 101 to 199.

First Term: June 11 to July 19

S107 (DS). THE PERSON AND WORK OF CHRIST.—For Divinity School students, and for college seniors by permission. 3 s.h. MR. CUSHMAN—7:40-9:00, 3.109.

S196 (DS). THE BIBLE AND RECENT DISCOVERIES.—A survey of the contribution of the cultural setting of the Bible as an aid to its understanding. Illustrated with archaeological slides. For Divinity School students and college seniors. 3 s.h. MR. BROWNLEE—1:40-3:00, 3.01b.

S224 (DS). CONCEPTIONS OF MAN IN WESTERN THOUGHT.—An analysis and interpretation of important types of philosophical and theological theory concerning man with a view to critical evaluation and construction. For Divinity School students and Graduate students. 3 s.h. MR. CUSHMAN—11:00-12:20, 3.109.

S330 (DS). 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. For Divinity School students and Graduate students. 3 s.h. MR. PETRY—9:20-10:40, 3.109.

Second Term: July 22 to August 29

S109 (DS). HISTORY OF THE ENGLISH BIBLE.—A general study of the history of the English version with comparison and evaluation of the numerous contemporary translations. This development will be illustrated from the Divinity School Bible collection with access to and examination of the original editions. For Divinity School students and college seniors. 3 s.h. MR. CLARK—7:40-9:00, 3.109.

S129 (DS). HISTORICAL THEOLOGY.—Selected problems in the history of Christian theology. For Divinity School students and college seniors. 3 s.h. MR. SCHAFFER—9:20-11:00, 3.109.

S180 (DS). CHURCH MUSIC.—A study of hymnology, song leading, and problems of the modern church choir. For Divinity School students. 3 s.h. MR. BARNES—1:40-3:00, Chapel Basement.

S316 (DS). HELLENISTIC RELIGIONS.—A study of the Gentile religions in the Roman Empire, at the beginning of the Christian era. For Divinity School students and Graduate students. 3 s.h. MR. CLARK—11:00-12:20, 3.109.

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On the Campus of Duke University, June 3-6, 1952

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