

The Duke Divinity School

BULLETIN

Two Prayers of Intercession

On Reality in Worship

James A. Gray

“As Ithers See Us”

With the Dean

With the Faculty

With the Students

Book Reviews

Two Prayers of Intercession

FOR THE FACULTY

Direct and bless, we beseech thee, Lord, those who speak where many listen, and write what many read; that they may do their part in making the heart of the people wise, its mind sound, and its will righteous; to the honour of Jesus Christ our Lord.

BOOK OF COMMON ORDER

FOR THE STUDENTS

O Lord God, when thou givest to thy servants to endeavour any great matter, grant them also to know that it is not the beginning, but the continuing of the same unto the end, until it be thoroughly finished, which yieldeth the true glory; through him for the finishing of thy work laid down his life, our redeemer, Jesus Christ.

AFTER SIR FRANCIS DRAKE

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THE DUKE DIVINITY SCHOOL BULLETIN

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On Reality in Worship*

WALDO BEACH

Worship moods and worship forms follow upon and give expression to the body of inward conviction which we maintain as to the nature of God and the relation of God to man. In the back-and-forth currents of the history of Christian thought, perhaps the essential dialectic in theology and ethics is the polarity between a view of life that makes God central and a view that makes man central. In some eras of Christian history the principle of the sovereignty of God has been dominant, and the ideal of the love of God has been reflected in all the patterns of worship. At other points, man's self-love has been dominant, and, although in piously disguised forms, has turned theology into anthropology and has made worship a man-centered affair.

We of this generation of Protestantism are heirs to a tradition which, in this respect, is not entirely a happy one. We are children of an evangelical tradition, which has put its great emphasis on the inward change of the self as the one thing needful. In its present faded and tired form, the evangelical pattern of worship has forgotten the insight of its originators, that inward change is the fruit of the divine-human encounter, where the divine is the active agent. It has come now to think of inward change as the end sought and man himself the changer. Worship as it is ordinarily practiced in the Protestant church has largely lost, or at best has a precarious hold on, the essence of worship, which is the adoration and love of God for God's own sake and for no other. Pure worship is to stand still and behold the glory of God, to acknowledge Him as the sovereign of our life, to affirm that it is He that hath made us and not we ourselves. Meister Eckhart stated the whole burden of this in a sentence: "The Christian gives praise to the Lord not because He is good to him, but because He is good."

* Two chapel meditations given in York Chapel, October, 1952.

To worship God because he is God and for no other reason comes hard for us. We go to worship, it would seem, largely for what it does for us, and with our own spiritual health as the end in view. We seek the Holy One for ourselves, that He may strengthen our hearts and enrich the diet of our days with spiritual tonic. This is the attitude of one who goes to chapel to feel good, to receive a massage for his soul or a facial for his faith. Or one goes to worship to secure useful spiritual insights, or helpful homiletical gems with which to study next Sunday's sermon. Or, perhaps it is the attitude of those who go to receive stimulus for greater zeal in the building of the kingdom. Though we recognize all of these interests in ourselves, as in our people, to be the propelling motive that brings us all to the altar, these are abuses of true worship. For in all of them the Holy and Eternal One is used by us, is praised because he is useful to us, in a process of self-therapy or social therapy that employs God as a valuable physician. The self becomes the end; and God, the means to the end.

When worship is true to its genius, it makes God the end. It kneels and lowers the head, and keeps no eye cocked on the heavenly throne to see how God responds to this obeisance. Robert Frost once wrote an unwittingly theological line when he said: "We love the things we love for what they are." The Christian loves God for what He is, not for what He does for him.

If the essence of worship be this objective and disinterested love of God, it does not mean that true worship does not have its beneficial, subjective results. High worship brings the fruits of serenity, humility, and a passion for social justice. These are by-products, however, not ends. Where much of Protestantism has gone seriously awry, though happily it is now beginning to correct itself in the new move toward liturgy and form, is in confusing ends and by-products. Much evangelical worship, especially in its pathetic form of revivalism, seeks the things that shall be added unto you rather than first the kingship of God. And in the very seeking of the by-product it loses the by-products themselves. No one can deny the importance of the fruits of worship, but the sensitive Christian will recognize that these come upon him as bestowed unsought by the God whom alone he seeks.

The while that the Christian has forgotten the darkness of his soul in beholding the light of God's glory, he will find that God has silently, secretly restored his soul. Worship brings serenity, but only

when God, not serenity, is sought. There is a deep uneasiness seeping into the very serenity of the one who worships in order to be serene. Worship brings renewed consecration to the tasks of social justice. Yes. But that consecration becomes unflagging and steady only where one seeks God rather than consecration itself. Worship brings humility. Yes. But when one worships in order to become humble, then the soul becomes self-conscious of its own reducing exercises. No one can achieve humility. One is made humble as he is confronted by the greatness of God. Then, forced to his knees, he has a humility all unaware of itself.

“Man’s chief end is to glorify God, and to enjoy him forever.” If one may make a vast interpolation in the Westminster Catechism, the enjoyment of God is the unsought fruit of the glorification of God, who reigns supreme and who is the end of all our striving.

As a hart longs
for flowing streams,
so longs my soul
for thee, O God.
My soul thirsts for God,
for the living God.
When shall I come and behold
the face of God?
My tears have been my food
day and night,
while men say to me continually,
“Where is your God?”

The high petulance of this Forty-second Psalm speaks, in thirst and disquiet of soul, of the desolation that all of us experience at times in worship—the desolation of spiritual dryness. To all seekers of God in the life of prayer, fervent and half-hearted, there come periods when the springs of renewal dry up, and one moves in a barren desert.

Among the mystics, this emptiness is “the dark night of the soul,” when the blinding light of God’s presence is lost, and the mystic is dropped from the height to the depth. Since we are not of the mystics, knowing the flight of the alone to the Alone, since we never are lifted as high in worship as are those who know the beatific vision, quite probably we never fall as far, in our periods of dryness, as do the mystics. But we have our own forms of despair. Our spiritual

dejections are of the vague and gray sort of those who wander the misty flats.

The particular form in which most of us experience dryness in worship is the emptiness that we feel in the habitual and familiar. There are times when we go through the motions of worship, repeating the old phrases and prayers and hymns in a languid mumble; when we pick listlessly, without appetite, at the preacher's hash; when nothing happens except the mechanical drone of words wandering forlorn amid the walls of a chapel. Who has not experienced this kind of sodden worship, and felt cast down with the psalmist?

What brings this on? Does it not seem to be chiefly the dead weight of traditional forms, ancient prayers, moss-covered hymns, tired calls to worship, and thread-bare benedictions? These we inherit from those who penned them and sang them and spoke them with fervor and fire, because they sprang from some experience that was burningly real for their authors. But we inherit the form without sharing the experience that created the form. Of what avail is artificial respiration applied to a corpse from which the spirit has fled two or three hundred years ago? No doubt someone felt a flash of inspiration when moved to write: "All the saints adore Thee, casting down their golden crowns around the glassy sea." But we lag along through this hymn, since we really do not know much, and care less, about golden crowns and glassy seas.

The creeds were forged in fire. Once it was an invitation to death to recite: "I believe in God the Father Almighty, and in Jesus Christ his only son our Lord." It once took as much nerve to speak that as it would take for you to stand in your pulpit and say: "I believe in the abolition of segregation from our Southern life." But what the fathers learn in crisis, the children learn in the classroom, when it is easy and automatic. Now we repeat the creed with less zeal than we pass remarks on the day's weather. Surely, it seems, tradition is the enemy of reality in worship.

How then can we find anew the living God in worship? Not, I think, by overthrowing tradition and launching out on our own, under the guidance of what we take to be the Holy Spirit. Too much freedom in worship leads shortly to provincialism, and one finds most revival services as stereotyped as anything he finds in the Book of Common Prayer. No, the way to recover reality in worship is to wait on the Lord, *within* the discipline of the traditional and habitual, until He speaks new life through the old words. Then, all suddenly,

a chance phrase will strike home, will stab our spirits broad awake. The ancient words will again become living flesh, full of grace and truth; the springs of response will again flow, and the well will fill up.

"I believe in God the Father." This phrase can leap from the page, can shatter our unbelief, or the belief in idols that we bring commonly to worship, and call us back to acknowledge that this is the Being which gives our life its center.

"Forgive us our trespasses, as we forgive those who trespass against us." Such a staggering request, if we think on its meaning, can set off chain reactions far down into the will.

"We bless thee for our creation, preservation, and all the blessings of this life." This phrase, when it hits us right, can lift us from the stupor of a morning's chores, and carry us buoyantly far into the rest of the day's jobs. Then we can sense, "through all this fleshly dress, bright shoots of everlastingness."

James A. Gray

In the sudden death, on October 29, 1952, of Mr. James A. Gray, of Winston-Salem, North Carolina, the Divinity School of Duke University has suffered the loss of a staunch friend and generous benefactor.

Mr. Gray was modest and self-effacing in all of his many benefactions. He contributed not only his means but his consecrated leadership to educational and charitable causes, especially to those of the Methodist Church. His interest was personal because of his devotion to his church and his regard for its ministry. Duke University honored itself in June, 1952, by awarding to him the degree of Doctor of Laws.

As a part of the Methodist College Advance, he established the James A. Gray Fund in 1946. This fund now provides for the James A. Gray Lectures, the Duke Divinity School Seminars, scholarship aid to Divinity School students, and assistance to supply pastors of the Methodist Church attending the annual School for Approved Supply Pastors. Mr. Gray was also instrumental in the establishment, by Centenary Methodist Church of Winston-Salem, North Carolina, of a work scholarship for a Divinity School student. Again during the summer of 1952, he made the first, and a generous, re-

sponse to a published appeal for a Foreign Student Scholarship Fund in the Divinity School.

The Divinity School Seminars are now in their fifth year and have given inspiration and instruction to several hundred ministers in North Carolina. The James A. Gray Lectureship has been held by Ralph W. Sockman, Paul M. Scherer, and Liston Pope. Lecturers for 1953 and 1954 will be, respectively, Charles W. Gilkey and W. Douglas Horton. These lectures will reach the public in published form, and the lectureship will doubtless become one of the most distinguished in the United States.

The Faculty of the Divinity School enters this tribute in its Minutes to record its sincere appreciation of the substantial and personal interest taken in its work by Mr. Gray and directs that copies be sent to his family, to the *North Carolina Christian Advocate*, and to the Divinity School *Bulletin*.

JAMES CANNON

KENNETH W. CLARK

JAMES T. CLELAND

“As Ithers See Us”

Robert Burns thought it would be a helpful idea if we could see ourselves as others see us. The Christmas issue of *Gabriel's Trumpet* enabled some members of the faculty to see themselves as the students see them. Here is the student request to Santa Claus; it should make sense to recent graduates of the Divinity School.

“Please bring Dean Cannon a new joke book and Dr. Beach a five-year subscription to *Christian Economics and Reader's Digest*. Uncle Dudley needs some nice new woods for his little babes to play in. Please bring Dr. Davies a copy of an *English* New Testament. Miss Kendall wants a dozen little elves to assist her in her many duties. Please send Dr. Schafer a trained pet *hare-tic*. Dr. Petry wants a medieval monastery, and Dr. Cushman is asking for a comic book (one will be aplenty). Dr. Smith wants a large economy size package of bubble gum. Dr. Cleland wants a sense of humor.”

With the Dean

The Dean attended the meetings in Los Angeles, January 3-8, of the Association of Methodist Theological Schools, the Association of Methodist Colleges, and the Association of American Colleges.

The Divinity School Seminars were successfully conducted at West Market Street Church, Greensboro, and Queen Street Church, Kinston, January 19-20 and 22-23, respectively. The pastors and district superintendents, E. C. Few and Herman Duncan, and Mark Lawrence and H. K. King were especially helpful. The ladies of the churches and the official boards rendered excellent service. Panels of laymen and women at each seminar were highly appreciated. They discussed the subject: "Preaching I Like." Dr. Kenneth Clark was again manager of the Seminars and delivered a lecture on the subject: "New Texts from the RSV." The Visiting Lecturer was Dr. Lynn Harold Hough, former Dean of Drew Theological Seminary, and the Divinity School Lecturer was Dr. James T. Cleland, Professor of Preaching. On the general theme of "Preaching", Dr. Hough's subjects were: "The Mind of the Preacher: As a Man; As a Christian", and Dr. Cleland's: "The Word of the Preacher: The Written Word; The Spoken Word".

Featured speakers at the Christian Convocation, June 2-5, will be the Gray Lecturer, Dr. Charles W. Gilkey, former Dean of the Chapel of the University of Chicago, and the Convocation Preacher, Bishop Fred Pierce Corson, Presiding Bishop of the Philadelphia Area and President of the Council of Bishops of the Methodist Church. Among those who have already accepted invitations to teach and lecture in the Pastors' School are Bishop Costen J. Harrell, "The Minister as Pastor"; Mrs. E. L. Hillman, "The Work of the Woman's Society of Christian Service"; Dr. Harold de Wolfe, of Boston University, "Theology and Preaching"; Mr. Holt McPherson, of High Point, North Carolina, "The Church and The Press"; Dr. Kenneth W. Clark, "The Use of New Translations of the Bible"; Mrs. W. R. Reed, "Vacation Church Schools."

Dr. Frank S. Hickman has returned from a sabbatical leave covering the fall semester, and will retire at the end of the current academic year.

Dr. Waldo Beach, Professor of Christian Ethics, will be on sabbatical leave during the spring semester, as will be Dr. John J. Rudin II, Associate Professor of Speech.

On March 11, the new York Chapel organ, the gift of the Doris Duke Foundation, will be formally dedicated at the 10:30 Chapel hour and a concert will be played at the 11 A. M. Assembly hour by Mrs. Mildred Hendrix, organist of Duke University.

In the Hickman Preaching Prize Contest, held on December 10, the first prize was awarded to Mr. Robert W. Dorr, and the second prize was divided between Mr. Daniel Schores and Mr. Max Polley. The sermons were considered to be of a very high order and all were on some phase of the general subject: "A Pauline Metaphor for the Church."

The two speakers for the rest of the academic year at the Phillip Brooks Club will be Dr. F. S. Hickman and Professor Bernard Boyd, Head of the Department of Religion, U. N. C.

The School for Approved Supply Pastors, in which the Divinity School cooperates with the Southeastern Jurisdictional Conference, will be conducted this summer June 15-July 1. Dr. William Arthur Kale has, by mutual agreement with Dr. A. J. Walton, been appointed Dean of this school. Dr. Kale is also Dean of the North Carolina Pastors' School and Manager of the Christian Convocation.

With the Faculty

PROFESSOR CLARK met with the Executive Committee of the International Greek New Testament project in New York in late November. During the Christmas holidays he attended the New York meetings of the National Association of Biblical Instructors and the Society of Biblical Literature. He represented Duke University at the Corporators' meeting of the American Schools of Oriental Research. He and Mrs. Clark attended as members the annual meeting of the American Friends of the Greek Orthodox Patriarchate in Jerusalem. Dr. Clark lectured at Southern Methodist University and Texas Christian University on January 9, and appeared on the program of the National Association of Biblical Instructors in Fort Worth on January 10. He addressed the Alma Club in Henderson on January 15, and during the following week participated in the Duke Divinity School Seminars in Greensboro and Kinston.

PROFESSOR CLELAND preached in the Asheville School for Boys and at a Union Service in the Central Methodist Church in Asheville

on December 7. In January he took part in the Duke Seminars at Greensboro and Kinston. In February he preached in the Unitarian Church in Germantown; in King's Chapel, Boston; in Harvard University and Tabor Academy. He gave a series of five lectures on "Preaching" at the mid-winter Convocation of the Episcopal Theological Seminary in Cambridge, Massachusetts, and conducted the daily chapel at Harvard University on three mornings.

PROFESSOR DICKS shared in the leadership of a Workshop Upon Aging, which was sponsored by the United Community Services of Detroit, Michigan, in December. He also gave the annual Fowler Lecture for the Edgewood Sanitarium in Orangeburg, South Carolina. In January he spoke at the Minnesota Pastors' Conference in St. Paul. In February he addressed the American Protestant Hospital Association at its annual meeting in Chicago, the Virginia State Mental Hygiene Convention in Roanoke, and gave the principal address for the annual meeting of the directors and leaders of the Metropolitan Detroit Y. M. C. A.

PROFESSOR KALE attended the meeting of the Executive Committee of the General Board of Education of the Methodist Church in Cincinnati on December 16 and 17. On January 12 he participated in the planning conference for Approved Supply Pastors' Schools in Atlanta. During the week end of February 20-22 he gave four addresses at the South Carolina State Students' Conference in Columbia.

PROFESSOR MANRY, at the request of the Christian Council for Overseas Medical Work, has re-drafted the Constitution of the Christian Medical College, Ludhiana, India. During the Christmas recess he worked in the Widener Library at Harvard. He represented the Divinity School at the Annual meeting of the Methodist Board of Missions and Church Extension, Buck Hill Falls, Pennsylvania. In early February he spoke on behalf of missions in several Presbyterian (U. S. A.) congregations of the Mid-South Synod.

PROFESSOR PETRY attended meetings of the American Society of Church History held in Washington, D. C., December 29-30. He served as program chairman, Council member, and a consultant on the Editorial Board.

PROFESSOR RUDIN attended the annual meeting of the Speech Association of America in Cincinnati, December 28-30, where he read a paper before the sectional meeting on "Teaching Speech to Ministers." Dr. Rudin is on sabbatical leave for the spring semester, during which time he will revise and republish his workbook.

Preaching and Public Worship, the first edition of which is now exhausted.

PROFESSOR WALTON met with the Durham Missionary Personnel Committee on December 8, and interviewed eight candidates for foreign and home mission work. On December 14 he taught a church school class in Asbury Methodist Church, Durham. During the Christmas holidays he was in Nashville, Tennessee, visiting his son and daughter-in-law, Mr. and Mrs. John G. Walton, of the "Upper Room", and their family of two sons, Arley and David. In January he preached at First Methodist Church, Rocky Mount.

With the Students

With an accent on jingle bells and Christmas carols, the Divinity School stressed the December season. The pre-yuletide days were anything but silent nights.

In the true Christmas spirit, eleven divines and the boys of their Gra-Y clubs rang all the Durham doorbells to collect money for the Empty Stocking fund. The fund is to help fill the stockings of those boys and girls who know more of Mr. Hard Luck than of jolly St. Nick. The Gra-Y clubs are sponsored by the Durham Y. M. C. A. The Divinity School boys who represent the "Y" at the various grammar schools are: Ray Moore, Wallace Kirby, Gil Daugherty, Fant Steele, Keith Glover, Ted Moore, Doyle Masters, Tom Stockton, Russ Montfort, and Walt Hudgins.

The football team made the December headlines by proving the adage: You can't beat the law! The Red Demons of the Divinity School lost three times to the Law School. The first game had to be played over because of an ineligibility; the second game had to be played over because of a three-way tie for first place. We lost; and thus we lost our bowl hopes.

Decked with mistletoe and holly, spruced with Christmas trees and a roaring fire, the Union Ballroom was the merry scene of the annual Yuletide party. The wives of the faculty served pie, candies, and coffee as the guests arrived via sleigh and reindeer. Walt Hudgins of Danville, Virginia, was emcee. Wesley Aitken, who hails from South Charleston, West Virginia, entertained with seasonal solos. With John Coffey of Arlington, Virginia, at the piano,

and with Norman Desrosiers of Butner, North Carolina, at the director's spot, we sang Christmas carols. No Christmas party is complete without Santa Claus, and Santa (Phil Gibbs of Dallas, North Carolina) arrived just in time to give "all the good little boys" of the faculty a Christmas remembrance. Santa was continually being pestered by a precocious youngster (Sterling Turner of Spring City, Tennessee) and his helpful father (Mike Copeland of Norfolk, Virginia).

During the party, Dean James Cannon awarded the Frank S. Hickman Preaching Award, which is given annually to the best sermon preached on a selected theme. First honors went to Robert Dorr, who is from Mt. Rainer, Maryland; while Max Polley of Niles, Michigan, and Dan Schores of Overland, Missouri, tied for second place. Judges for the preaching event were Professors Cleland, Davies and Rudin.

After the party the group migrated to the Divinity School Chapel for the annual candlelight service presided over by Dr. Waldo Beach. Perhaps the height of the Christmas season was reached as we sat in the darkened chapel and watched the light pass from the candle of one person to the candle of another, symbolizing the spread of the joy of the Christian gospel.

The next night the Divinity School huddled together to sing carols at the convalescent homes, homes for the aged, and the faculty homes. Dr. and Mrs. James Cleland, as prophetically announced by *Gabriel's Trumpet*, entertained the carolers with coffee and doughnuts at their home on Myrtle Drive. With a "Merr-rrrie Christmas" from our host, we went back to the dorms to await the beginning of the official Christmas vacation.

Now New Year has come, and we have made our resolutions: to go to bed at a decent hour, to be kind to our professors, to make the most of what we have. But comes that January week of examinations! And so go our resolutions.

WALTER E. HUDGINS

Book Reviews

Strengthened with Might. Harold Wilke. Westminster Press. 1952. \$1.50. 96 pp.

This is the sixth book in the Westminster Pastoral Aid series. It is written by a young minister of the Evangelical Reformed denomination who was born without arms. He travels around the country alone; he dresses himself, feeds himself, shaves, does everything with his feet. You have guessed it: this book is written for the handicapped. It is filled with the understanding and insights which Harold Wilke has gained of the problems of the handicapped by being handicapped himself. The handicapped person has two problems, says Wilke, his own morale and the problem of preventing his friends and family from over protecting him. The problem of "morale" is a religious problem.

I am proud of the Pastoral Aid series since I originally planned the series, helped select the writers and have worked on the manuscripts. They are tool books and each one is aimed at a given pastoral need. There are two more to come. Those that have been published are: *My Faith Looks Up*, Dicks—for those getting ready to be sick; *Ye Shall Be Comforted*, Rogers—for those caught in grief; *The Best Is Yet to Be*, Maves—for older people; *Spring of Living Waters*, Scherzer—for the sick; the Earle book upon how to help an alcoholic, reviewed in the last issue; and the Wilke book for the handicapped. Of the remaining two in process of preparation, one is to deal with marriage and the other with death and dying. All of these little books are 96 pages in length and all sell for \$1.50 each.

RUSSELL L. DICKS

Fulfill Thy Ministry. Stephen C. Neill. Harper and Brothers. 1952. 152 pp. \$2.00.

This little volume I'm going to keep near me in the year ahead and probably for years thereafter. It is the outcome of a series of addresses delivered at an Interseminary Conference in this country by Bishop Stephen C. Neill, missionary, administrator, "ecumaniac", who is, at the time of writing, assistant to the Archbishop of Canterbury. From wide and deep experience he is speaking to the minister as a holy man, in his relationship to God, to self and to others. Some sentences will suggest the flavor of the style and thought. "This is the one thing you will never be able to counterfeit. By the time you have been three years in the ministry, you will be able to counterfeit almost everything else. . . . The inner radiance of intimate fellowship with God is a thing that you can never counterfeit." (32). "Yes, I think X had better be ordained; he hasn't the guts to make a good Christian layman" (40). "The more I come to know of theological seminaries the more I regard them as dangerous places" (44). "We are all one in our starting point as sinners. We are all one in our vocation to be saints" (111). It is not

a book to be skimmed over lightly, but to be read and read again, with joy and embarrassment and gratitude. It will channel the enthusiasm of young men just out of seminary; it will energize the middle-aged pastor in the steady, blessed work of his Christian commitment; it will recall to older men something of the glowing fervor of their call. I am encouraging you to read this book, more than once.

JAMES T. CLELAND

The Christian Interpretation of Religion. Christianity in Its Human and Creative Relationships with the World's Cultures and Faiths. Edward J. Jurji. Macmillan. 1952. 318 pp. Index. \$4.50.

This book—with a title sufficiently ambitious—is addressed, according to the author's preface, "to the general reader, (the) scholar, and layman." In spite of numerous excellencies in it, the attempt to appeal to people varying too widely in interests and outlooks seriously weakens its effectiveness.

On the whole, the author seems to have had most frequently in mind the beginner in the comparative study of religions. Why otherwise would he so thoughtfully insert the years of birth and death after the first mention of most (though not all) of the historical persons he refers to? Thus: Auguste Comte (1788-1857), William Adams Brown (1865-1943), St. Augustine of Hippo (354-430).

Yet the extreme condensation of many paragraphs seems better suited to a more advanced reader. This condensation is perhaps due to the author's anxiety to cover as much ground as possible. It is very hard to condense complicated subjects without committing fallacies of accent. The discussion of Pakistan on pp. 260-1 is a case in point.

There are numerous errors in detail: e.g., W. W. Clark (p. 4) should be W. N. Clarke; *mamsa* (p. 158) should be *Mimamsa*; Kraimer (p. 262) should be Kraemer; Denwick (p. 301, Note 30) should be Dewick. It is disappointing to find the barbaric expression "comparative religion" perpetuated. What religion is that?

Infelicitous expressions such as (p. 223) "Jesus sparked the relationship between Christianity and Judaism," should be eliminated in any reprinting; likewise the more egregious mixings of metaphors, such as (p. 242) "still in its infancy, the Arab League nevertheless weathered dissension among the leaders and remained intact against the terrific odds of debacle in Palestine."

Too much deference is shown to the interpretation put by the Austrian priest Wilhelm Schmidt upon the "high gods" found in the mythologies of pre-literate peoples. To attempt to provide for an original monotheism of "general revelation" upon this basis involves what we may call, in an imitation of the author's style, devious tortuosity.

JAMES C. MANRY

Instruction in Christian Love (1523). Martin Bucer. Translated with Introduction and Notes by Paul T. Fuhrmann. John Knox, 1952. 68 pp. \$1.50.

Of all the great Reformers, Bucer has probably been the most neglected. He is usually remembered today for his attempt to mediate between Luther and Zwingli in the sacramentarian controversy and for his late, brief labor as an apostle of continental Protestantism in England. In both cases, his efforts were largely repudiated by contemporaries and successors. After four hundred years, most of his writings remain in manuscript or in a few ancient printings. There is today, however, a new interest in Bucer as the first great Protestant ecumenicalist, as an important influence on Calvinistic and Anglican thought, and as the representative of an authentic variety of Protestantism.

The book before us is an evidence of this renewed interest. It was edited with a French translation in 1949 by Henri Strohl and now appears for the first time in English. The translator has made a very readable English text out of Bucer's grammatically nondescript German, and he has added many notes which help preserve the flavor of the original. The work itself is short (37 pages in this edition) and was Bucer's first publication. It is a simple and straightforward statement of what the newly arrived preacher proposed to hold and to teach in Strassburg. It might indeed be called a commentary on Luther's *Freedom of the Christian Man*. Its thesis is that the divine end in creation was that selfless love of others which glorifies God in peace, harmony, and true society. Faith saves because it turns love from self to neighbor and thus fulfils God's purpose. There is no room for subjectivism or individualism in Bucer's version of justification by faith. Not mere assurance but redeemed social relationships is his goal. Devotional in quality but with a more radical Christianity and a broader horizon than most modern "devotional" literature, this little work is intrinsically valuable. It also serves, with the help of Professor Fuhrmann's introduction and notes, to present its great author to a new and increasingly appreciative public.

THOMAS A. SCHAFER

The Christian Dilemma: Catholic Church—Reformation. W. H. van de Pol. Trans. G. van Hall. Philosophical Library, 1952. xviii, 299 pp. \$4.75.

This book is, to the reviewer's mind, the best to appear in English dealing with the ecumenical movement from the Roman Catholic point of view. The author grew up in the Reformed Church, participated in ecumenical discussions, and—apparently as a result of problems thus encountered—became a Roman Catholic priest. His central thesis is that there is in the last analysis no middle way between Protestantism and Roman Catholicism, that the best service ecumenical movement can render is to bring Protestants to see this dilemma and return to Mother

Church. Much common ground and much misunderstanding there are between the two great Christian traditions; but "in so far as opposition exists, it is insurmountable" (p. 105). The Eastern Orthodox and Old Catholic churches belong definitely on the Catholic side of the chasm; they ought not any longer to mislead Protestants as to their true colors. And the attempt to restore in a Protestant church "those means of salvation which are typically Catholic" is "an illusory enterprise" (p. 86).

Van de Pol's more immediate aim, however, is to engender mutual understanding and appreciation. First of all, he wishes Protestants to realize that the refusal of Rome to participate in the ecumenical movement is not a matter of bigoted pride or unwillingness to repent; rather, it is an exclusively religious matter, the only course open to her in the light of her understanding of the Church and its faith. Secondly, he labors to interpret both the Reformation and the ecumenical movement to Roman Catholics. While never receding from his main thesis, he writes with penetrating insight and in a comprehensive, irenic spirit. This is true even in his treatment of Anglicanism, which, for all his appreciation, he considers, as basically Protestant, as having chiefly an ethnic and historical unity, and as holding an ultimately untenable position.

The effectiveness of the author's approach is marred by his very success in stating the Roman Church's theological positions and in explaining its attitude toward theological discussion; for it weakens the force of his appeal for a universal putting aside of defensive (and therefore unteachable) attitudes. For although he analyzes very perceptively the main psychological obstacles to mutual understanding and though he calls for a spirit of teachableness, his appeal can never mean the same thing to the Roman Catholic Church as it can to Protestants. The psychological factors are supported, in the case of the Roman Church, by dogmatic premises which preclude any possibility that there is real error on her part or that there are essential truths affirmed by Protestantism which are not already adequately represented in her faith and life. The Church may be friendly, sympathetic, and ready to explain her position; but all teachableness, self-criticism, and movement can only be on the other side, as the author makes very plain. Nevertheless, this book is a real contribution to ecumenical discussion and a challenge to unitive Protestantism to rethink its whole position. It presents a dilemma and a decision; if the dilemma is real, the decision must be made.

THOMAS A. SCHAFER

The Irony of American History. Reinhold Niebuhr. Charles Scribner's Sons. 1952. 174 pp. \$2.50.

Originally delivered in substance as lectures at Westminster College and Northwestern University, this essay for present hard times looks at the current American scene through the eye of irony. Dr. Niebuhr abundantly shows how America is involved in the ironic refutation of many of her original dreams and pretensions, but he cannot indulge in comic laughter because he comprehends a certain element of virtue and truth

breaking through these incongruities. Thus he defines the ironic as that which "prompts some laughter and a nod of comprehension beyond laughter."

This brief note cannot undertake to describe the numerous ironic incongruities that the author elucidates with fresh insight, but it can cite two or three illustrations. For example, our nation still formally chants the *laissez-faire* economic ideology, although it has pragmatically modified it to suit the demands of a technocratic society; an America that for generations spurned international balance-of-power alliances is now actually forming the greatest one of all time; and a world power which only yesterday, in the name of peace, "demilitarized" Japan and Germany has, against the will of those nations, reversed itself within a single decade.

These and other ironic events reveal the fact that America's moral perils are not chiefly those involved in conscious malice and explicit lust for power; rather, they inhere in a moral pretentiousness that springs out of a sentimentalized understanding of human nature. Our idealism, in other words, "is too oblivious of ironic perils to which human virtue, wisdom and power are subject." The ironic elements in our American situation can be overcome "only if American idealism comes to terms with the limits of all human striving, the fragmentariness of all human wisdom, and the mixture of good and evil in all human virtue."

The concept of "irony" may be too narrow for a fully comprehensive interpretation of American history, but at least Dr. Niebuhr has employed it to cast a large beam of light on numerous complex episodes in our national life.

H. SHELTON SMITH

Religion in the Development of American Culture (1765-1840). William Warren Sweet. Charles Scribner's Sons. 1952. 338 pp. \$3.50.

Dr. Sweet is now culminating his life-work as historian of American Christianity with a four-volume opus, of which the present is the second in the series. His best chapters are those which describe religion on the middle-western frontier, the area with which he is best acquainted. The camp-meetings, the circuit-riders, the theological jousting between denominational rivals, the heresy hunting, the dram-drinking, the moral disciplining of rough frontiersmen—all these, and more, the author colorfully depicts and sympathetically evaluates.

Two chapters delineate the activities of the churches in a revolutionary generation, while others describe the establishment of missionary societies and the founding of institutions of higher learnings. Significantly, most of the colleges and universities founded before 1860 were established by the churches.

The only disappointing chapter is entitled "The Revolt Against Calvinism." First, it lugs in under this heading several historical episodes (e.g., the Quaker Schism of 1827) that had little or nothing to do with Calvinism. Second, the term "revolt" is more misleading than enlightening when applied to the attitude of such men as Barton W.

Stone, Alexander Campbell, Nathaniel Taylor, and Horace Bushnell. None of them was conscious of "revolting" against Calvinism. Thus this chapter is apt to be regarded as a sort of A. and P. store—stocked with things that have no internal relation to one another.

In spite of this limitation, however, Dr. Sweet's volume is easily the best work on this period, and it will meet a long-felt need. The reviewer will make good use of it in his introductory course on American Christianity.

H. SHELTON SMITH

By the Way. Francis J. McConnell. Abingdon-Cokesbury. 1952. 288 pp. \$3.50.

This is not an autobiography in the ordinary meaning of that term, but it is all the more interesting for that fact. That is to say, it leaves out the commonplace dribble that clutters the traditional sort and gives a series of significant episodes that sparkle with wit and moral dynamite. For example, he tells how, when the Area Plan for settling bishops was up for discussion at the General Conference in 1912—the Conference that elected him as bishop—a certain bishop strenuously opposed it on the ground that it "took away from the annual conference the thrill of seeing a new, strange bishop walk down the aisle on the first day of a conference session!"

One of the first major episodes that brought the "social gospel" under fire from Big Business was the celebrated Steel Strike in 1919. At that time the U. S. Steel Corporation ran a twelve-hour working day on a seven-day week cycle, with a twenty-four hour shift. During the strike a special committee of the Interchurch World Movement, of which Bishop McConnell was chairman, conducted a report of conditions in the steel mills and published its findings. The steel magnates were furious, and McConnell was fiercely assailed; but he stood his ground, and in due course U. S. Steel abandoned its long working day.

In this connection Bishop McConnell pointed out that those who complain against a preacher who stands for a socially sensitive gospel are usually less than frank. "Such complainants," he remarked, "almost never admit that they are finding fault with a preacher for social radicalism. 'Oh no! It is not that. His voice doesn't suit our auditorium!' The trouble is with what the voice says."

But although Bishop McConnell has been a social prophet of distinction, his preaching has always derived its fundamental character from a deep insight into the true nature of the Christian faith. As a matter of fact, his theological stature is second to very few, if any, of his generation.

I especially commend this book to young ministers who are looking for wise counsel in an age of social tribulation.

H. SHELTON SMITH

The Doctrine of the Atonement. Leonard Hodgson. Charles Scribner's Sons. 1951. 159 pp. \$2.50.

The Oxford Regius Professor of Divinity, gives us in these pages a significant and fresh approach to what corresponds most nearly to the penal theory of atonement; although Hodgson's treatment is admittedly broad in scope. In any case, fruitful re-casting of the penal theory is here and is very welcome. Hodgson's claim is that the work of Christ cannot be rightly construed if the elements of both punishment and forgiveness are neglected. This is the case with the "moral influence" and ransom theories. The atonement meant first, and must continue to mean, "release from sin." Sin is the "hard core of the problem of evil." Sin is rebellion against God and is the species of evil that attends the creation of free individuals whose end is "self-becoming for self-giving." The existence of sinful rebellion is ultimately a mystery; but the atonement is God's acceptance of responsibility for it in the crucified incarnate Christ. Therefore, God is at once both "Punisher and Punished." Punishment is required in order that the goodness of God's will shall be vindicated while, at the same time, the freedom of persons shall be honored. Here is a very important contention: punishment, in the case of both society and God, means that the person is free for "self-becoming" save where he violates civil law or the divine will respectively. But, in addition, there is forgiveness in the Cross. Forgiveness is the absorption of the infection of sinful evil by the positive expression of God's love. In the Cross, God in Christ absorbs and cuts short, once for all, the power of sin to infect the common life of man. In the Cross there is forgiveness for all who repent. The treatment of punishment and forgiveness, in connection with his conception of the creation of persons for "self-becoming through self-giving", is the germinal center of Hodgson's book and the burden of its positive contribution. The latter is real. One could wish that Hodgson had composed the book with greater care, for the movement of thought is often unnecessarily obscure and seems to indicate haste in composition. Indeed, the chapters appear to have been composed separately, later to be welded together.

ROBERT E. CUSHMAN

Guide to the Christian Faith. William A. Spurrier. Charles Scribner's Sons. 1952. ix, 238 pp. \$2.50.

The subtitle of Mr. Spurrier's book is *An Introduction to Christian Doctrine*. In plan and scope the book fulfils this assignment. The author's intention is clearly stated in the preface: he proposes to provide "middle-ground" information regarding the content of Christian faith that falls between the "popular" and the "scholarly." Judged by this self-imposed criterion, the book is a commendable achievement with some reservations. Chapters I-V, treating of the nature of theology, reason and revelation, man and sin, appear to this writer considerably stronger than Chapters VI-X, dealing with God, Christ, resurrection, atonement, and eternal life. Chapters XI and XII, Christian interpretation of history

and doctrine of salvation, resume the somewhat higher level of the earlier chapters. The standpoint of the book intends and mainly succeeds in being "classical Christian." The influence of the Augustinian standpoint, as filtered by such contemporary theologians as Richard Niebuhr, Alan Richardson and Paul Tillich, is perceptible. The book is a primer done in lucid prose and would make an excellent study-book for lay groups under the leadership of a trained pastor.

ROBERT E. CUSHMAN

The Modern Rival of Christian Faith. Georgia Harkness. Abingdon-Cokesbury. 1952. 223 pp. \$2.75.

This volume follows in a sequence of high merit from the pen of Georgia Harkness. We have learned to expect from her thought sane, irenic, and eminently clear popularizations of Christian thought for primarily the "lay" reader. This book is no disappointment, and it is good reading for the minister, too. Miss Harkness represents a theological position of a moderately reconstructed American liberalism. Ethically, her thought is in close accord with the main stream of ecumenical thought, (Oxford and Amsterdam) in which movement she has herself made such a notable contribution.

The task is to define the secularism of Western culture ("the organization of life as if God did not exist"), to show the extent of its permeative influence on common thought, and the answer to it made by the Christian faith. It is a "Christ and culture" study. The author's position is not "Christ against culture", to use Richard Niebuhr's categories, nor yet the "Christ of culture", though there are hints of this in her treatment of Christianity and democracy. The values and the idolatries of Scientism, Humanism, Democracy, Capitalism, Communism, etc. are explained with concise simplicity. This section of the book is as neat a surface summary of the new "comparative religions" of Western man as one could ask for. This reviewer is particularly grateful for the analysis of capitalism and technology, and the problems they create for the doctrine of Christian vocation.

The "prescriptive" section of the volume is evangelical in tone, without being pietistic. The answer is "inward", primarily, and long attention is given to prayer and the inner life. The social implications of this evangelicalism are sketched in helpful detail, especially on ways of recovering vocation. In her effort to say something constructive, Miss Harkness represents a valuable antidote to a good deal of popular Niebuhreanism (largely a misunderstanding of his thought) which is pessimistic. But this reviewer harbors uncertainties as to the realism of this evangelicalism in attempting the task—high on the agenda of Christian ethics—of bridging the gap between the "new life in Christ" and the framing of social policy in a secular culture.

WALDO BEACH

Democracy and the Churches. James Hastings Nichols. Westminster Press 1951. 298 pp. \$4.50.

Professor Nichols of the University of Chicago, one of the foremost church historians of the country, turns his skilled pen and careful research in this important volume to consider the comparative impacts of Protestantism and Roman Catholicism on the development of western democracy. It is a hot question on which he works, and the conclusions of the book are controversial and exciting. Professor Nichols is no trunk-clinger. He dares to go out on all sorts of limbs, "where the fruit is." He makes quite clear his own convictions to start with, but clears himself of the charge of arbitrariness by the weight of his objective evidence.

His main point is that the genius of Puritan Protestantism, as it developed among sectarian groups in the English Civil War period, has been the initial spark and continuing inspiration for the development of liberal democratic theory. "One may say that modern democracy was born in June, 1647, when at Newmarket and Triploe Heath the Army covenanted not to disband until its rights and liberties were assured." Though at times in its subsequent history, the democratic impulse was obscured in Protestantism (e.g., nineteenth-century pietism, which was blind to the need of economic democracy), the use of the Social Gospel illustrates the persistence of the democratic impulse in the Protestant mind. The inner congeniality of Puritan Protestantism with liberal democracy places a high responsibility on the Protestant churches to give democratic practice its needed spiritual sustenance.

The converse thesis of the book is that Roman Catholicism is congenitally non-democratic. Its concept of authority and its hierarchicalism enables it to fit more closely into authoritarian political regimes. Its professed enthusiasm for American democracy stems more from expediency than principle.

This reviewer shares with the author his "Puritan Protestant" bias, and his ardor for its contribution to democratic political forms. But some misgiving must be registered about the adequacy of his total thesis, at two points. (a) Nichols seems to rest too much on too little. That is, he does not take sufficiently into weight the impact of extra-Protestant factors on the rise of democracy, especially the rationalism of the Enlightenment. (b) He does not give sufficient due to Catholicism where it has contributed to democracy in another dimension of the democratic faith, i.e., government by law rather than by arbitrary power. Despite its acknowledged defections in practice, it does seem, at least to this reviewer, that the natural law tradition in Catholicism has kept alive a Christian political principle which is anti-totalitarian.

WALDO BEACH

The Church in the City. Frederick A. Shippy. Abingdon-Cokesbury. 1952. 225 pp. \$4.50.

The growth of the city church in the first half of this century was phenomenal. The second half-century has begun with an acceleration over the first half.

Any rapid growth in a social organism brings stress and strain. The church has felt tremendous tensions and strains. It was not prepared for the gigantic task thrust upon it. Its program was little more than a simple expansion of the village church program. Its staff was village size—one church, one pastor—for the most part. Its school was usually the village booster type of spirited pep and sermonette practice. There was a minimum of work for men; and the women's work and youth work were built upon small interest group practices and program.

The incoming tide of people came from very well-established communities. When community ties were broken, they usually established associational ties which led to "class" grouping. This, plus the masses of people, the many interests, and the strangeness of it all, hit the city church until, as Dr. Shippy says, the church "was shocked by the sweeping urban changes" and led to "great distress."

Dr. Shippy has brought together some new techniques to help the city church worker meet the situation. Seven of the current and basic urban church problems are considered in some detail. There are interpretative and suggestive maps, charts, graphs, survey materials, and guides for effectively tabulating studies and surveys.

There are some very apt descriptions of some of the types of urban churches. He highlights the necessity for keeping alive the "downtown" church with a program vital and winsome in its aid to the "downtown" population. His consideration of the institutional, the neighborhood, and the "melting pot" churches are keenly done.

One can well wish that this same keen analysis should have considered other types such as the "socially elite" residential church, the "class churches," the "faith fad" churches, and the current interest churches. They are present in significant number in our urban centers, and they influence to some extent the whole pattern of church life.

Dr. Shippy's emphasis on making use of the best procedures to get up-to-date information before locating a church is timely and should be heeded.

This is a thoughtful, helpful, and very well-balanced book. Students, pastors, denominational leaders, and city church councils should read and profit by its stimulating approach.

A. J. WALTON

God at Work—In Science, Politics, and Human Life. James Parkes. Philosophical Library. 1952. 180 pp. \$2.75.

This small volume aims at describing the effects of God's activity in history and the consequences of recognizing or failing to recognize them. The author, Dr. James Parkes, well known for his studies in the relations between Christians and Jews, is not content to recite, "God reveals himself in his creation." Instead, he describes three "great moments of history" in which God has imparted his power to men—at Sinai, at Calvary, and at and after the Renaissance in the era of scientific discovery. Each of these releases of power has had its own independent result; hence Juda-

ism, Christianity, and Scientific Humanism. All three were necessary, declares Dr. Parkes, to complete God's work in the world. One does not displace the other. Rather, each fulfils a divine purpose not provided by the others. He would have us regard Judaism, Christianity, and Humanism as three manifestations of God, and one of our supreme tasks today is to promote their unity by understanding.

While this book is noteworthy for its description of the three releases of power and contains excellent statements regarding God's initiative in human affairs, it is less than satisfactory as a popularization of the theology and surprising in its recommendations for modernizing the doctrine of the Trinity.

W. A. KALE

Biblical Authority for Today. Edited by Alan Richardson and W. Schweitzer. Westminster. 1951. 347 pp. \$4.00.

This Volume is "A World Council of Churches' Symposium on 'The Biblical Authority for the Churches' Social and Political Message Today'". It is divided into four sections. The first deals with "The Authority of the Bible" from the viewpoints of the Greek Orthodox Church and of seven Protestant denominations. The second part surveys the world position in "Biblical Theology and Ethics Today." In the third section five scholars discuss the principles of Biblical interpretation. This section closes with a most valuable four page summary of the principles to be kept in mind when the Bible is being construed in the study for homiletical purposes from the pulpit. The fourth subdivision deals with "Some Specific Applications", six of them, embracing such topics as "The Question of Property in the Light of the Old Testament" and "Church and State in the Light of the New Testament." He who runs should not, cannot read this. But the preacher who is anxious to link the Biblical view of God and man with the immediate human situation will be rewarded, and his people blessed, if he will work his way through these thoughtful and provocative interpretations of the authority of scripture.

JAMES T. CLELAND

Questions People Ask. Robert J. McCracken. Harper and Brothers. 1951. 188 pp. \$2.50.

Those of you who graduated recently from the Duke Divinity School may have wearied of the emphasis in the Preaching classes on the "New Expository Method". Dr. Fosdick's successor may not call his homiletical procedure by that name, yet he has written a most consistent volume of sermons according to the N.E.M. He starts with the "Human Situation," with the questions people ask, such as: "Why Does God Hide Himself?", "Can We Follow Jesus Today?", "Is There an Art to Living in New York City?" He shows quickly and deftly that these are real questions. Then he answers them by bringing the Biblical point of view to bear upon them. He is consciously, deliberately and successfully "bi-focal". These sermons reveal scriptural understanding, human aware-

ness, wide reading and a direct oral style. This is his first volume. It makes me wonder why he once remarked, "Don't let your first book be a collection of sermons."

JAMES T. CLELAND

Modern Poetry and the Christian Tradition. Amos N. Wilder. Charles Scribner's Sons. 1952. xviii 287 pp. \$3.00.

In *The Papers and Addresses of William Preston Few* there is a quotation from Sidney Lanier which may well serve as the text of this review: "The poet puts the universe together, while the scientist pulls it to pieces, the poet being a synthetic workman, the scientist an analytic workman; and while the scientist plucks apart the petals of faith, it is the business of the modern poet to set them together again and so to keep the rose of religion whole" (162-163). How far has the poet succeeded? Is it his own fault that he is not more widely and more eagerly listened to? Is it important for the minister to pay attention to Gerald Manley Hopkins and W. H. Auden and T. S. Eliot? Amos Wilder has for many years combined his research in the New Testament field with studies in poetry, both as an author and as a critic, and in this volume he brings his Christian insights to the analysis of modern poetry. He has not written an easily read book. One reviewer has referred to the content as "solid and informative stuff." But, if any alumnus is interested in poetry, he might well use this book as a guide to a year's reading on our culture and the impact which the lay Christian poets have upon it. This volume won the \$7,500 prize of the Bross Foundation for "the best manuscript in the broader fields of Christian interest."

JAMES T. CLELAND

Here Is My Method. Edited by Donald Macleod. Fleming H. Revell. 1952. 191 pp. \$2.50.

Here is a new wrinkle in a volume on the preparation of sermons. Thirteen ministers were invited each to prepare an answer to the question: "What makes great preachers tick?"—such men as Henry Sloane Coffin, Lynn Harold Hough, Gerald Kennedy, John A. Redhead, Jr., and Ralph W. Sockman. In addition, each was asked to contribute a sample sermon. It will be of value to the reader to sift these "secrets of craftsmanship" for what is common to each, and make use of the combined wisdom to correct and improve his own homiletical methods. I wish that each contributor had done what Dr. Macartney of Pittsburgh did: made his answer the analysis of the preparation of the actual sermon published. That would have made the anthology of greater value. From bitter experience, not only in the classroom, I have come to the conclusion that most preachers know more theory than they use. What they need to ponder is the general principles in specific application.

JAMES T. CLELAND

Communion Through Preaching. Henry Sloane Coffin. Charles Scribner's Sons. 1952. ix 124 pp. \$2.50.

One sign of the tentative ecumenicity of our times is the willingness of seminaries to invite members of other denominations to join their faculties or to deliver special series of lectures. Our own Divinity School is a pioneer in the South in this effort at ecclesiastical rapprochement. The Episcopal Church is doing that vigorously in the area of preaching. This volume is the George Craig Stewart Lectures (Episcopalian) as delivered by Henry Sloane Coffin (Presbyterian). He was a good man to choose, for he has always appreciated both the churches which stress liturgy and those which emphasize the sermon. He seeks here to "approach the theme of preaching by showing that both sermons and the Supper of the Lord are means of grace and media through which God in Christ offers Himself in personal fellowship" (vii). Thus he re-emphasizes a Reformation tenet.

From his fifty years of experience, as preacher and celebrant, Dr. Coffin shares his rich, diversified wisdom, inspired of God and applied to man. Here is the wedding of long reflection and contemporary awareness. For him the minister is always the Servant of the Word of God to man.

It may be ungracious for a spiritual son to disapprove of anything said by his Father-in-God. But I feel that Dr. Coffin is guilty of allegorical exegesis in the first chapter (18, 19, 25). I am bold to say so because I think he knows that, if I read aright the fourth chapter (106, 110). Even so, he makes me aware again of the sermon as the direct encounter of God with men.

JAMES T. CLELAND

The Faith Once Delivered. Clarence E. Macartney. Abingdon-Cokesbury. 1952. 175 pp. \$2.50.

Triumphant Believing. John Short. Charles Scribner's Sons. 1952. 177 pp. \$2.50.

Immortal Longings. G. T. Bellhouse. Philosophical Library. 1951. 128 pp. \$2.75.

The first of these books is like many another by Dr. Macartney: conservative in theology, expository in method, Biblical and logical in development, rather profusely illustrated, and helpful to those of congenial mind and temperament. In other words, Macartney "fans" will be pleased and helped by this book. For many others, it will not always "click."

The jacket of Dr. Short's book promises "a sure antidote to apathy and anxiety, . . . offering a broad view of life which puts fears and frustrations in their proper perspective." Despite this over-zealous huckstering by the publishers, I found the sermons helpful and interesting. Originally preached from outline, they are direct and simple in style, skillfully

and sparingly illustrated, attractively titled, and they deal with fundamental themes and problems.

The "occasional sermons" preached on Easter and Whitsunday should impress the thoughtful reader with the values inherent in the observance of the Christian year. If you have "title trouble," all these sermon titles should be suggestive, for they are interesting yet not cheap, and they suggest solid, thoughtful sermons.

In brief, this book is refreshingly different from run-of-the-mine, over-illustrated "inspirational" books of sermons by American preachers. Dr. Short is a Scot, formerly preached in England, and is now rector of St. George's United Church of Toronto, Canada. Perhaps this accounts for the difference. A minor criticism, and hint to any minister preparing a book of sermons—many of his paragraphs are too long for easy reading and most attractive page-appearance.

Mr. Bellhouse, an English Presbyterian, states that his sermons deal with "salvation . . . from muddled thinking about God and His ways with men; from the tyranny of doubts and fears and moods, from rebelliousness, self-pitying; from 'weak hands and feeble knees'; from every form of unkindness and discourtesy. Salvation into a life as positive, as complete, as strong, as gentle, as caring as was that of Jesus Christ."

This prefatory statement suggests that the sermons to follow will possess qualities of spiritual insight, of breadth and yet sharpness of focus, of clarity and craftsmanship. The promise is abundantly fulfilled. Get this book. Surely it will be for you, as for this reviewer, a means of grace. Each brief, direct, searching, utterly unpretentious sermon took me into the Presence. I hope that it will do the same for you.

First, let each sermon speak to you as a Christian believer. Then, later re-read it to learn of the preaching art from a master. Both procedures should be profitable. Get this book.

JOHN J. RUDIN II

John Wesley's Prayers. Edited by Frederick C. Gill. Abingdon-Cokesbury. 1951. 124 pp. \$1.50.

John Wesley's first published work, in 1733, was a book of prayers for the use of his students in "the Holy Club," and this small volume, with explanatory preface, is a revision and compilation of this and some of his later works. In it we may glimpse the rich and disciplined devotional life of this man, who blessed his own and succeeding generations.

The prayers are arranged under headings of personal prayers, family prayers, devotions for every day in the week, and devotions for special occasions.

Mr. Wesley's style is firm and clear, his vocabulary Biblical and Anglo-Saxon, his spirit mystical yet practical, and his prayers reveal his bent for adapting and simplifying noble liturgies of the universal church for the edification of common folk. This is revealed in such a prayer as "Quicken us, O Lord, in our dullness that we may not serve

thee in a lifeless or listless manner, but may abound in thy work and be fervent in spirit."

This book will aid the minister who would discipline and deepen his devotional life and enrich his ministry of public prayer.

JOHN J. RUDIN II

Making Prayer Real. Lynn James Radcliffe. Abingdon-Cokesbury. 1952. 254 pp. Index. \$3.00.

The pastor of the Hyde Park Community Methodist Church of Cincinnati has prepared for Christian readers a guide-book to that—to too many—unknown country, prayer. The author in his own person is an instance of the combination of fairly intense activity in affairs (He is even what in India we call a "committeewala") and practical mysticism. For some years he has been going about holding special meetings and seminars to teach church members the prayer life.

There are many quotations in the book, most of them good, and most of them verified by references: it will be pure gain if through some of these quotations readers are led to an acquaintance with Evelyn Underhill and Friedrich Heiler.

JAMES C. MANRY

Books Received But Not to Be Reviewed

The Eternal Drama. Richard Rosenheim. Philosophical Library. 1952. 303 pp. \$6.00.

Of God, the Devil, and the Jews. Dagobert D. Runes. Philosophical Library. 1952. 181 pp. \$3.00.

Humanistic Ethics. Gardner Williams. Philosophical Library. 1951. xii, 223 pp. \$3.75.

Live with Your Emotions. Hazen G. Werner. Abingdon-Cokesbury. 1951. 186 pp. \$2.50.

Logic for Living. Henry Horace Williams. Philosophical Library. 1951. xix, 281 pp. \$3.75.

The Namic Philosophy. John Embry. Philosophical Library. 1951. 238 pp. \$3.75.

Nietzsche and Christian Ethics. R. Motson Thompson. Philosophical Library. 1951. 104 pp. \$2.75.

Self Understanding. Seward Hiltner. Charles Scribner's Sons. 1951. 224 pp. \$2.75.

The Stumbling Block. Francois Mauriac. Philosophical Library. 1952. vi, 83 pp. \$2.75.

The Duke Divinity School

BULLETIN

Two Prayers of Supplication

On Preaching:

I. Guiding Principles for Biblical Interpretation

II. "Preaching I Like"

The Dedication of the York Chapel Organ

The Library of Christian Classics

With the Dean

With the Faculty

With the Students

Book Reviews

Two Prayers of Supplication

FOR GUIDANCE

Make us wise, O Lord,
To know what it befits us to know,
That we may do what thou wouldest have us do,
And be what thou wouldest have us be;
For Jesus Christ's sake.

G. W. BRIGGS

FOR GENTLENESS

Set a watch, O Lord, upon our tongue;
that we may never speak the cruel word which is
untrue;
or, being true, is not the whole truth;
or, being wholly true, is merciless;
for the love of Jesus Christ our Lord.

G. W. BRIGGS

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On Preaching

In the last issue of the BULLETIN the volume *Biblical Authority for Today* was briefly reviewed. In that symposium there were five pages (240-244), on the basic principles for interpreting the Bible in relation to social and political problems, which the members of the BULLETIN committee felt to be so significant that we decided to ask the publishers for permission to reprint them for you. The Student Christian Movement Press Ltd. of London, which holds the international copyright, and the Westminster Press of Philadelphia, Pa., which published the volume in the U. S. A., both willingly granted this permission. We thank these publishing houses for allowing us to reprint these very important pages. It is our hope that they will not only influence your sermon preparation but make you wish to own and study *Biblical Authority for Today*.

The second part of this article is a catena of quotations from some of the speeches delivered by laymen at the Divinity School Seminars held in Greensboro and Kinston last January. The panel discussion, by those who sit Sunday by Sunday in the pew, on the topic, "Preaching I Like," was a revelation of the lay reaction to the sermon. The only criticism of this important contribution to the Seminars was that the comments were too generous to the preachers. The BULLETIN committee thanks all the participants, and not only those who are here quoted.

Here, then, are two approaches to preaching, one by professional theologians, the other by interested and active laymen.

I

Guiding Principles for the Interpretation of the Bible

AS ACCEPTED BY THE ECUMENICAL STUDY CONFERENCE,
HELD AT WADHAM COLLEGE, OXFORD, FROM
JUNE 29TH TO JULY 5TH, 1949

Our conference has endeavoured, on the basis of the work of earlier conferences, to develop specific principles of interpretation, for the use of the Bible in relation to social and political questions. The Christian's authority lies in the will of God. It is agreed that the Bible stands in a unique position in mediating that will to us. In our study together we have used Jer. 7:1-15 as a test case in discovering the extent of agreement in the application of hermeneutical principles. We have found a measure of agreement that surprised us all. We submit the following statements as a general consensus:

I. *The necessary theological presuppositions of Biblical interpretation*

(a) It is agreed that the Bible is our common starting point, for there God's Word confronts us, a Word which humbles the hearers so that they are more ready to listen and to discuss than they are to assert their own opinions.

(b) It is agreed that the primary message of the Bible concerns God's gracious and redemptive activity for the saving of sinful man that he might create in Jesus Christ a people for himself. In this, the Bible's central concern, an authoritative claim is placed upon man and he is called upon to respond in faith and obedience throughout the whole of his life and work. The law of love has always a binding and compelling hold upon us, and in it we encounter the inescapable will of God. On the other hand, in the more specific laws provided for the detailed organisation of the social life of a people who lived under conditions different from our own, we should through reverent and serious study seek to distinguish in the light of God's revelation in Christ the permanently binding from that of purely local and temporal significance.

(c) It is agreed that the starting point of the Christian interpreter lies within the redeemed community of which by faith he is a member.

(d) It is agreed that the center and goal of the whole Bible is Jesus Christ. This gives the two Testaments a perspective in which Jesus Christ is seen both as the fulfilment and the end of the Law.

(e) It is agreed that the unity of the Old and the New Testaments is not to be found in any naturalistic development, or in any static identity, but in the ongoing redemptive activity of God in the history of one people, reaching its fulfilment in Christ. Accordingly it is of decisive importance for hermeneutical method to interpret the Old Testament in the light of the total revelation in the person of Jesus Christ, the Incarnate Word of God, from which arises the full Trinitarian faith of the Church.

(f) It is agreed that allegorical interpretations which were not intended by the Biblical authors are arbitrary and their use may be a disservice to the proper recognition of Biblical authority. But Christian exegesis has been justified in recognising as divinely established a certain correspondence between some events and teaching of the Old and of the New Testament.

(g) It is agreed that, although we may differ in the manner in which tradition, reason and natural law may be used in the interpretation of Scripture, any teaching that clearly contradicts the Biblical position cannot be accepted as Christian.

II. *The interpretation of a specific passage*

(a) It is agreed that one must start with an historical and critical examination of the passage. This includes:

1. The determination of the text;
2. The literary form of the passage;
3. The historical situation, the *Sitz im Leben*;
4. The meaning which the words had for the original author and hearer or reader;
5. The understanding of the passage in the light of its total context and the background out of which it emerged.

(b) It is agreed that in the case of an Old Testament passage, one must examine and expound it in relation to the revelation of God to Israel both before and after its own period. Then the interpreter should turn to the New Testament in order to view the passage in that perspective. In this procedure the Old Testament passage may receive limitation and correction, and it may also disclose in the light of the New Testament a new and more profound significance, unknown to the original writer.

(c) It is agreed that in the case of a New Testament passage one should examine it in the light of its setting and context; then turn to the Old Testament to discover its background in God's former

revelation. Returning again to the New Testament one is able to see and expound the passage in the light of the whole scope of *Heilsgeschichte*. Here our understanding of a New Testament passage may be deepened through our apprehension of the Old.

III. *The discovery of the Biblical teaching on a specific social or political issue*

(a) It is agreed that one must begin with a direct study of the Biblical text in relation to a given problem; otherwise the general principles which we establish will reflect more the presuppositions of our own time than the message of the Bible. Only then may we safely deduce applications for our own situation.

(b) It is agreed that in examining a particular modern problem we should begin with the New Testament teaching. In the light of this we should consider the Old Testament evidence as well, in order to view the problem in the light of God's total revelation. In following this procedure, historical differences in the various parts of Scripture must not be overlooked; otherwise the amassing of various texts may be done in too facile a manner and the Bible made to present a united witness on a topic which in fact it does not do. Furthermore, care should be used to see the correct proportions so that too much emphasis may not be placed on a single passage and the correct Biblical perspective be lost.

(c) It is agreed that the Biblical teaching on social and political issues must be viewed in the light of the tension between life in the kingdoms of this world and participation in the Kingdom of God. While there has not been time in this conference to explore our understanding of the relation of ethics to eschatology, we are agreed that the scriptural teaching of the two ages has an important bearing upon the way in which a specific social or political issue is to be interpreted.

IV. *The application of the Biblical message to the modern world*

(a) It is agreed that if we are to receive the guidance of the Holy Spirit through the Scriptures, we must discover the degree to which our particular situation is similar to that which the Bible presents. It must be remembered that absolute identity of situation is never found, and herefore the problem of adaptation becomes acute. Nevertheless in each new situation we must allow ourselves to be guided by the Bible to a knowledge of the will of God.

(b) It is agreed that the Bible speaks primarily to the Church, but it also speaks through the Church to the world inasmuch as the

whole world is claimed by the Church's Lord. The Church can best speak to the world by becoming the Church remade by the Word of God.

(c) It is agreed that in applying the Biblical message to our day, interpreters diverge because of differing doctrinal and ecclesiastical traditions, differing ethical, political, and cultural outlooks, differing geographical and sociological situations, differing temperaments and gifts. It is, however, an actual experience within the Ecumenical Movement, that when we meet together, with presuppositions of which we may be largely unconscious, and bring these presuppositions to the judgment of Scripture, some of the very difficulties are removed which prevent the Gospel from being heard. Thus the Bible itself leads us back to the living Word of God.

* * *

MEMBERS OF THE CONFERENCE

Professor C. T. Craig, Madison, N. J., U.S.A.	Canon A. Richardson, Durham, Eng- land (<i>Chairman</i>)
Professor V. E. Devadutt, Serampore, Bengal, India	Professor E. Schlink, Heidelberg, Ger- many
Professor C. H. Dodd, Cambridge, England	Dr. W. Schweitzer, Geneva Switzer- land (<i>Secretary</i>)
Professor W. Eichrodt, Basle, Switz- erland	Rev. O. S. Tomkins, London, England
Professor G. Florovsky, New York, U.S.A.	Dr. T. F. Torrance, Aberdeen, Scot- land
Professor J. Marsh, Oxford, England	Professor L. J. Trinterud, Chicago, U.S.A.
Dr. G. Mayeda, Japan	Professor G. E. Wright, Chicago, U.S.A.
D. L. Munby, Oxford, England	
Professor N. W. Porteous, Edinburgh, Scotland	

PRESENT ONLY ON THE LAST DAYS

Bishop A. Nygren, Lund, Sweden
Professor G. Staehlin, Erlangen, Germany

YOUTH DELEGATES

A. Adegbola, Nigeria
J. A. Atger, Saint-Martin-le-Vinoux par Grenoble, France
N. S. Booth, Boston, U.S.A.
J. Gibbs, Preston, England

II

Preaching I Like

To me the divine calling should come first in a minister's life. Unless he has the conviction that God has chosen him for a special service, and that when he answers the call, he gives his life to God *to be used* by Him in service to his fellowmen, all of his preaching and outer actions will be in vain.

Essential character and personal "goodness" shine through a minister's words and manner in the pulpit. Somehow the congregation senses, or feels it, if a man knows Jesus Christ personally, and has daily communion with Him, and that matters more than his words.

Without that intimate relationship with the Master, all of the high-brow phrases and scintillating language are as "sounding brass and tinkling cymbal." Preaching is more than a sermon. A man can preach with his life; and, when "he lives his religion" every day, loves God with his whole heart, it will also show in the pulpit, and his people will love him and be drawn to the Christ, who has made him what he is. Was it Emerson who said: "What you are speaks so loudly I cannot hear what you say"?

MRS. W. C. CHADWICK

* * *

Above all else, the preaching I like is sincere. Not just apparently sincere, or perhaps sincere, but absolutely and beyond all question sincere. It helps if the grammar and diction are good, if the preacher's voice is well modulated and carefully trained to add expression to the words—but I like sincerity.

Even with sincerity, there is a limit to my capacity to like a discourse extolling the merits of a radio program, a new automobile, or even a football game (unless it be perchance one of those great and momentous events when Duke beat Carolina)—so that I would remind you that the preaching I like is, for want of a more expressive single word—spiritual. That is to say, it is not an exposition on the evil of commercializing Christmas; it is a gripping story of the birth of Jesus as a religious event. Such preaching leaves me feeling that for the period of the sermon I have been blessed by being closer to the Holy Trinity and if the sermon has gotten me close enough to feel the texture of the Master's robe—to sense more clearly His call to me—then, I have liked that sermon very much.

MR. SAM B. UNDERWOOD

Sermons dealing with ethics involve not only the careful representation of the will of God but also the personal sponsorship or condemnation by the minister and the church. The minister, whether he wants to or not, offers concrete expression of his sermons dealing with ethics by means of his daily life. The man who preaches love and humility as the standard for inter-personal relations and then uses sarcasm and twisted data to force his Board of Stewards to accept his wishes, denies his sermon by his actions.

MRS. BARBARA SPANN

* * *

Unless we have recently changed the name of our church services, they are still essentially services of worship—in theory at least. And worship to me is the act whereby men come into the consciously recognized presence of God. How then is the sermon to be a part of worship? By virtue of the simple fact that the sermon is the preaching of the Word, and I spell this with a capital W! It seems to me that the church preserves and vitalizes God's revelation in three chief ways: through the Bible, the record of God's revelation to men of the past, a revelation that, because it is of God, is valid for all times; through the climactic revelation of the person and life and death and living spirit of Jesus Christ, through whom God stepped into human history revealing himself in a personal way and providing the means of reconciling man to Him; and through contemporary preaching, drawing from the other two sources and also personal inspiration to interpret God's message for the people of a specific time and community. The sermon, then must in some way reveal God and His will, and call its hearers to recognize God's presence and act upon His will. And the preacher's personality must not come between the worshipper and God!

MRS. BARBARA SPANN

* * *

My main contention was that I like the preaching which makes Christ a real entity to me—not a faraway, dreamy, legendary sort of being, but an individual who actually lived at a point in time, had varying relationships with various sorts of people, made decisions, and was not only good and holy but supremely wise as well. I think too many sermons today verge on the pragmatic; they either merely point out a moral or follow the Norman Vincent Peale tradition of

making religion a substitute for psychiatry and business method. I believe the practical aspects of morality ("the wages of sin") are stressed instead of basic principles like love of God, all too often.

MISS SALLY BEAVER

* * *

Preaching that has clear literary style and is well organized.

- A. The three bases of literary composition must be observed. They are clearness, coherence, unity. Judicious use needs to be made of illustrations, anecdote, humor, concise imagery, figurative language and imagination.
- B. Preaching must show thought and care in preparation. It has been said that "church doors ought to be high enough so that members of the congregation need not leave their heads outside." The preacher should keep up with the best thought in the areas which he will use.

MISS STELLA WARD

* * *

Our ministers need all the sympathy, love and help that we, the lay-members, can give them; when we encourage our pastors, we are performing a Christian duty and giving God a faithful service. God bless our ministers! They are wonderful people!

MRS. W. C. CHADWICK

The Dedication of the York Chapel Organ

THE ACT OF PRESENTATION

On behalf of the Trustees of the Doris Duke Foundation I present to you, as President of Duke University, this organ for use in York Chapel of the Divinity School.

DEAN WILBURT C. DAVISON

On behalf of Duke University I thank the donors of this organ, and I accept it for the holy use of the worship of God in the York Chapel.

PRESIDENT A. HOLLIS EDENS

THE ACT OF DEDICATION

DEAN JAMES CANNON

Congregation standing

The Minister: To the glory of God, Author of all goodness and beauty,
Giver of all skill of mind and hand:

The Congregation: We dedicate this organ.

In faith of our Lord Jesus Christ, who has inspired men to offer in His praise their best in music and song:

We dedicate this organ.

Moved by the Holy Spirit, our Guide in the worship of God and our Helper in the understanding of truth and beauty:

We dedicate this organ.

To kindle the flame of devotion, that the people of God who here assemble may worship the Father in spirit and in truth:

We dedicate this organ.

To bear up the melody of psalm and hymn and spiritual song in such wise that men may go forth from this house of God with high resolve to do His holy will:

We dedicate this organ.

To comfort the sorrowful and cheer the faint, to bring purity and peace into human hearts, and to lead all who hear it in the way of eternal life:

We dedicate this organ.

Then the minister shall say: Let us pray.

THE PRAYER OF DEDICATION

O God our Father, most holy and most high, unto whom we have access by one Spirit through our Lord Jesus Christ: We give unto Thee, as Thou art worthy to receive, the utmost we can render of power and riches and might and honor and glory and blessing. We thank Thee that Thou hast so made us that by music our hearts can be lifted up to

Thee. Forasmuch as Thou has brought us together to rejoice in the hallowing of the instrument of Thy praise, graciously receive at our hands, we beseech Thee, this organ which we offer for Thy service. As Thou didst move Thy people to prepare it that they might more worthily worship Thee, grant that they and all those who hereafter shall enjoy the benefit of this good work may serve Thee with gladness and show forth Thy praise in triumphant songs. Let Thy glory fill this place, and Thy Spirit so dwell in the hearts of Thy people that they shall sing with the spirit and with the understanding also, and that in Thy house they may become meet to be partakers of the inheritance of the saints in light, who sing the new song.

These things we ask in the name of Jesus Christ our Lord, to whom, with Thee, O Father, and with the Holy Spirit, praise is given for ever and ever. Amen.

The Library of Christian Classics

The first two volumes have now appeared in a new series entitled "*The Library of Christian Classics*," to be published simultaneously by the S.C.M. Press in Great Britain and the Westminster Press in the United States under the general editorship of John Baillie, Principal New College, Edinburgh, John T. McNeill, Auburn Professor of Church History, Union Theological Seminary, New York, and Henry P. Van Dusen, President Union Theological Seminary, New York. It is the modest aim of this note not only to remind readers of this BULLETIN of the importance of the series, but also to urge them to take advantage of what can, by recalling them to the varied wealth of Christian thinking throughout the centuries, be a source of great spiritual enrichment for the whole of the English speaking churches. Fortunately it is not necessary at this hour to urge the importance of tradition in the life of the church. The banality of the days when the Christian Faith was deemed to be adequately comprehended solely in terms of the critical insights of the nineteenth and early twentieth centuries is happily gone. The necessity for tradition has reasserted itself in most areas of Christian thought. But in this return to tradition, if we may so term the temper of much in the contemporary theological scene, there has often been what can perhaps justly be termed a kind of denominational provincialism. The return has often been to one element in our inheritance to the neglect of others. The "Neo-orthodoxy" of the Free Churches of England, for example, has usually been a flight to Geneva while among the Romans and others of similar turn of mind or of Ecclesiastical polity it has been to Aquino or Roccasacca. One of the great services of the series under discussion should be to correct any such tendencies to theological provincialism which may afflict us. To scan its titles is to be reminded that we as Christians deal not with any localized, simply defined tradition, however well marked and palatable, but with the *polupoikilos sophia Theou*. It is to this manifold wisdom of our inheritance that this noble series recalls us, and on this ground alone it is to be enthusiastically welcomed.

The series is planned to cover the most significant Christian Classics in the Patristic, Medieval and Reformation periods. They are divided as follows:

1. FOR THE PATRISTIC PERIOD: (8 Volumes)

- I. *Early Christian Fathers*. Editor: Cyril C. Richardson, Washburn Professor of Church History, Union Theological Seminary, New York.
- II. *Alexandrian Christianity*. Editors: Henry Chadwick, Fellow and Dean of Queens' College, Cambridge; J. E. L. Oulton, Professor of Divinity, Trinity College, Dublin.
- III. *Christology of the Later Fathers*. Editor: Edward Rochie Hardy, Jr., Professor of Church History, Berkeley Divinity School, New Haven, Connecticut.
- IV. *Cyril of Jerusalem and Nemesius of Emesa*. Editor: William Telfer, Master of Selwyn College, Cambridge.
- V. *Early Latin Theology*. Editor: S. L. Greenslade, Van Mildert Professor of Divinity, University of Durham.
- VI. *Augustine: Earlier Writings*. Editor: J. H. S. Burleigh, Professor of Ecclesiastical History, New College, Edinburgh.
- VII. *Augustine: Confessions and Enchiridion*. Editor: Albert Cook Outler, Professor of Theology, Perkins School of Theology, Southern Methodist University, Dallas, Texas.
- VIII. *Augustine: Later Works*. Editor: John Burnaby, Fellow of Trinity College, Cambridge.

2. FOR THE MEDIEVAL PERIOD: (6 Volumes)

- IX. *Early Medieval Theology*. Editor: George E. McCracken, Professor of Classical Languages, Drake University, Des Moines, Iowa.
- X. *A Scholastic Miscellany: Anselm to Ockham*. Editor: Eugene R. Fairweather, Associate Professor of Dogmatic Theology and Ethics, Trinity College, University of Toronto, Toronto, Canada.
- XI. *Nature and Grace: Selections from the Summa Theologica of Thomas Aquinas*. Editor: A. M. Fairweather, Lecturer in Philosophy, University of Edinburgh.
- XII. *Western Asceticism*. Editor: Owen Chadwick, Fellow of Trinity Hall, Cambridge.
- XIII. *Late Medieval Mysticism*. Editor: Ray C. Petry, Professor of Church History, The Divinity School, Duke University, Durham, North Carolina.
- XIV. *Advocates of Reform: From Wyclif to Erasmus*. Editor: Matthew Spinka, Waldo Professor of Church History, Hartford Theological Seminary, Hartford, Connecticut.

3. FOR THE REFORMATION: (12 Volumes)

- XV. *Luther: Lectures on Romans*. Editor: Wilhelm Pauck, Professor of Historical Theology, Federated Theological Faculty, Chicago Theological Seminary, Chicago, Illinois.

- XVI. *Luther: Early Theological Works*. Editor: T. F. Torrance, Professor of Church History, New College, Edinburgh.
- XVII. *Luther and Erasmus on Free Will*. Editor: E. Gordon Rupp, Lecturer in Modern Church History, University of Cambridge.
- XVIII. *Luther: Letters of Spiritual Counsel*. Editor: Theodore G. Tappert, Schieren Professor of the Synod of New York and New England Christian History, Lutheran Theological Seminary, Philadelphia, Pennsylvania.
- XIX. *Melanchthon and Bucer*. Editor: F. J. Taylor, Vicar of Christ Church, Claughton, Birkenhead; Lecturer at William Temple College, Hawarden.
- XX. *Calvin: Institutes of the Christian Religion*. Editor: John T. McNeill, Auburn Professor of Church History, Union Theological Seminary, New York.
- XXI. *Calvin: Theological Treatises*. Editor: J. K. S. Reid, Professor of Theology, Leeds University.
- XXII. *Calvin: Commentaries and Letters*. Editor: Joseph Haroutunian, Cyrus H. McCormick Professor of Systematic Theology, McCormick Theological Seminary, Chicago, Illinois.
- XXIII. *Zwingli and Bullinger*. Editor: G. W. Bromiley, Rector of St. Thomas' Episcopal Church, Edinburgh.
- XXIV. *Spiritual and Anabaptist Writers*. Editor: George Huntston Williams, Lecturer on Church History, The Divinity School, Harvard University, Cambridge, Massachusetts; Angel M. Mergal, Professor of Theology, Evangelical Seminary of Puerto Rico, Rio Piedras, Puerto Rico.
- XXV. *English Reformers*. Editors: R. D. Whitehorn, Professor of Church History, Westminster College, Cambridge; Norman Sykes, Dixie Professor of Ecclesiastical History, University of Cambridge.

It is perhaps possible to detect a bias in favor of the Reformation period, and the series will undoubtedly be particularly valuable in making the great Reformers easily accessible. But the other two periods will also be amply (if not from a specialist's point of view exhaustively) covered. Especially will many sources for the understanding of the significant trends in the life and thought of late Medieval Christendom be placed conveniently in the hands of students who otherwise would have to depend on tertiary material. The writer was made acutely aware of the benefits which the series will confer on opening the first two volumes to come to hand: that on *The Early Christian Fathers*, edited by C. C. Richardson, and that on *Zwingli and Bullinger*, edited by G. W. Bromiley, each \$5.00, Westminster

Press. Not only is there a new translation offered of the chief relevant tests, but also concise, though illuminating, guidance on matters of introduction, text and interpretation. Particularly refreshing is the lightness with which the mantle of learning is worn: here is no overfull pedantry but wise and discriminating erudition in the service of tradition. Indeed to judge from the two volumes that have already appeared it is authoritative and penetrating guidance which will most distinguish the series and it is just this that will make it invaluable for students, both elementary and advanced. This needs to be emphasized because the series does promise to combine to a remarkable degree the qualities of thoroughness and illumination.

Finally, a Cambridge man who happens to be on the faculty of Duke University cannot but derive a quite peculiar pleasure from being asked to introduce this series to the BULLETIN: and that for two reasons. The number of Cambridge scholars who contribute to it—seven in all, including my old teacher Dr. W. Telfer, now Master of Selwyn—is quite striking: they constitute a galaxy which no University need be ashamed to own. But this is not all. All Duke Divinity School has abundant reason to feel very deeply honored in this series because one of its teachers, as will have been noticed, has been given the signal distinction of being asked to edit the thirteenth volume entitled *Late Medieval Mysticism*. This is only the just recognition of the authoritative place which Dr. Petry has carved for himself in that field. The editors, indeed, could hardly have done otherwise than honor Dr. Petry in this way, and we all rejoice with him in his participation in a series which, in the words of a recent discerning reviewer, promises to become “for the student who relies on translations the most useful achievement of British-American scholarship since the conclusion of hostilities in 1945.”

W. D. DAVIES

With the Dean

During the spring semester the Divinity School heard a number of visiting speakers. The annual Missionary Emphasis Week was conducted February 3-8 under auspices of the student missionary committee, Mr. George Ogle, chairman. An unusually large number of students interviewed Dr. M. O. Williams, personnel secretary of the Methodist Board of Missions. Other representatives of the Board were Dr. Karl Quimby, Dr. George Way Harley, Dr. Fred Shippey, and Mr. Creighton Lacy.

Lectures were delivered by Dr. John McKay, President of Princeton Theological Seminary; Bishop Richard C. Raines, of the Indianapolis Area of the Methodist Church; The Reverend Cecil W. Robbins, editor of the *North Carolina Christian Advocate*; and Dr. Norman W. Porteous, of Edinburgh University. Dr. Roland H. Bainton, of the Yale Divinity School, delivered the Divinity School Library Lecture. Bishop Lloyd C. Wicke, presiding Bishop of the Pittsburgh Area of the Methodist Church, was a special visitor. Class lecturers were Miss Mary Alice Jones, of the General Board of Education of the Methodist Church, and Mrs. Grace Landrum, of the Woman's Society of Christian Service.

On March 11 the York Chapel organ, presented to the Divinity School by the Doris Duke Foundation, was dedicated in an impressive service. Dean W. C. Davison presented the organ on behalf of the Trustees of the Foundation and it was accepted for the University by President A. Hollis Edens. Dean James Cannon conducted the ceremony of dedication, and devotional exercises were led by Dr. Robert E. Cushman. This service was followed by an organ recital presented by Mildred L. Hendrix, Duke University organist. The recital was enjoyed by an attentive and appreciative audience.

The Dean preached in the Methodist Church at Snow Hill, N. C., on January 25 and in the Duke University Chapel on March 15 and attended the annual meeting of the Board of Education of the Methodist Church in Nashville, Tennessee, April 6-8. College visitations were Randolph-Macon College on February 12, High Point College on March 10, and Huntingdon College on April 9. Visits were made to Harvard Divinity School, the Cambridge Episcopal Theological Seminary, and Boston University School of Theology, February 23-

24. The Duke Alumni of Columbus County were addressed at Whiteville, N. C., on April 14.

The closing exercises of the Divinity School will be conducted in York Chapel on Sunday evening, May 31. At this time the address will be delivered by Dr. Franklin Simpson Hickman, Professor of Psychology of Religion and Preacher to the University, who retires after twenty-six years of service. An ordination service will be conducted by Bishop W. Walter Peele, and the senior communion will be administered by Bishop Peele, Dean Cannon, and Dr. Hickman. At the commencement exercises on June 1, fifty-three B.D. and two M.R.E. degrees will be conferred.

Complete plans for the Christian Convocation of 1953 have been announced:

The fourth series of the James A. Gray Lectures will be delivered by Dr. Charles W. Gilkey, Former Dean of the Chapel at University of Chicago. His general theme will be "Your Whole Duty as a Minister." The individual lecture titles are as follows: "Multiplying Demands on Our Calling," "The Deeper Roots of Fruitful Preaching," "A Person-Centered Ministry," and "The Church and Its Community."

The Convocation Preacher will be Bishop Fred Pierce Corson, Presiding Bishop of the Philadelphia Area of The Methodist Church. He will deliver three sermons in the University Chapel on: "Tomorrow Can Be Better," "The Illusion of Defeat," and "The Master Churchman." Special lecturers, giving four lectures each, will be Bishop Costen J. Harrell, "The Minister as Pastor"; Mr. Holt McPherson, "The Church and the Press"; Mrs. E. L. Hillman, "The Work of the Woman's Society of Christian Service"; Dr. E. H. Nease, "Evangelism." Class Instructors will be Dr. Kenneth W. Clark, "The Modern Search for the Original Bible"; Dr. L. Harold DeWolf, "Our Message to This Age"; Dr. Lowell B. Hazzard, "Interpreting the Bible to Youth"; Dr. Edmund D. Soper, "The Church in the Asia of Today"; Dr. H. E. Stotts, "The Ministry and Social Problems"; Mrs. Edith Willis Reed, "The Vacation Church School." Dr. Soper, the first dean of The Divinity School, will be the speaker at the alumni luncheon.

Special features will be a Workshop on Preaching by Bishop Corson, a discussion on "The Stewardship Emphasis in the Methodist Church" by Bishop Costen J. Harrell, and a Communion Service led by Bishops Corson and Harrell. Devotional leaders at morning wor-

ship services will be Dr. Wilson O. Weldon, Dr. E. B. Fisher, and Dr. A. J. Walton.

Dr. W. A. Kale is the dean of the North Carolina Pastors' School and general manager of the Christian Convocation. For information write to him at Box 4353, Duke Station, Durham, N. C.

The School for Approved Supply Pastors will be held at the Divinity School, June 15-July 1, with Dr. W. A. Kale as dean.

With the Faculty

PROFESSOR BEACH has been on Sabbatical leave for the Spring Semester, engaged in research and writing. During April, he attended a meeting of the Society for Theological Discussion in New York City, where he read a paper on "Protestantism and the Church-State Issue." In May, he preached at Randolph-Macon Woman's College in Virginia, and the Baccalaureate sermon at A. and T. College in Greensboro.

PROFESSOR BROWNLEE has preached on Fourth Sundays at the Mt. Hebron and Oak Hill Presbyterian churches near Oxford, N. C. He presided at the wedding of his brother George, held March 27, in the U. P. Church, Sterling, Kansas. April 19, he supplied for Rev. Jerome Hunnycutt, pastor of the Methodist Church, Dallas, N. C., preaching in the morning and presenting an illustrated lecture on Palestine and the Dead Sea Scrolls in the evening. He recently prepared an article for distribution among scholars, entitled, "The Dead Sea Habakkuk Midrash and the Targum of Jonathan." He has completed construction of a dwelling at 2809 Fairview Road, into which his family moved about the first of May.

PROFESSOR CLARK attended the meeting of the Editorial Board of the International Greek New Testament in New York on the first of February. He addressed the Ministerial Association of High Point and the Layman's League of Chapel Hill, in March. He participated in the Good Friday Service in the Duke University Chapel; attended the meeting of the Board of Ministerial Training on April 7 in Charlotte; preached at the Memorial Church in Thomasville on April 19, and in the Steele Street Methodist Church in Sanford on May 3. By special invitation, he and Mrs. Clark attended the Dumbarton Oaks Symposium on April 30 to May 1 in Washington, D. C. In March, the Library of Congress released his *Checklist of Manuscripts in the*

Libraries of the Greek and Armenian Patriarchates in Jerusalem, a companion to his earlier publication on Saint Catherine's Monastery in Sinai.

PROFESSOR CLELAND, between the beginning of March and the end of May, preached at Yale University, North Carolina College in Durham, Bryn Mawr College, Wellesley College, Bradford J. C., Deerfield Academy, Phillips Exeter Academy, Fletcher's Chapel Methodist Church, Covenant Presbyterian Church in Durham, the Chapel Hill Presbyterian Church, and the Unitarian Church in Germantown, Pennsylvania. He also spoke to the Spiritual Emphasis Conference and the Y.M.C.A. of the Carolinas at Montreat, and delivered the Commencement Address at the Dana Hall School in Wellesley, Massachusetts.

PROFESSOR DICKS held an institute upon Religion and Health at the Community Methodist Church in Daytona Beach, Florida, where he also spoke to a meeting of physicians and ministers. He held institutes upon Pastoral Care and Counseling for the Social Service Department of the Washington, D. C. Council of Churches, for the Pastors' Federations of Bristol, Tennessee-Virginia, Radford, Virginia, and Danville, Virginia. He spoke at the Church of the Good Shepherd in Jacksonville, Florida, to the Men's Club of the Broad Street Methodist Church in Statesville, N. C., and shared in a Conference upon Religion and Psychiatry in St. Louis, which was sponsored by the Central Conference of Rabbis.

PROFESSOR HILLMAN attended the North Carolina Conference Retreat at Goldsboro on March 23. He served as a judge in the Lowe's Grove High School debate on March 26. On April 10 he presided at the Durham District Conference held at Efland, N. C.

PROFESSOR KALE attended the meeting of the General Board of Education of the Methodist Church in Nashville, Tennessee, during the days of March 7-10. He was the guest preacher in Myers Park Methodist Church, Charlotte, N. C., during Holy Week. He spoke at two Vocations Conferences in March and April, one for the youth of the Salisbury District held at Rocky Ridge Church near Concord, and the other for the North Carolina Conference held at Centenary Methodist Church, Smithfield. On May 2 he was the speaker for the Charlotte Youth Rally.

PROFESSOR MANRY spoke on behalf of missions ten times in four different churches of northern New York State during the spring

vacation. During the semester he spoke seven times to congregations, Methodist and Presbyterian, in North Carolina. Mrs. Maury and he will be at "West Winds," Warner, N. H., from June 4 to August 14. They expect to return to their mission work in Pakistan this summer, sailing from New York, August 19, on the "Queen Elizabeth." Their address will be P. O. Forman College, Lahore, West Pakistan, where they will always be glad to hear from, or to receive, Duke alumni and other friends.

PROFESSOR SCHAFER preached frequently in the Chapel Hill Presbyterian Church and taught in a Leadership Training School at the Trinity Avenue Presbyterian Church, Durham.

PROFESSOR SMITH attended the annual meeting of the American Theological Society which convened at Union Theological Seminary in New York City on April 10 and 11. On Sunday, April 19, he preached the fiftieth anniversary sermon at the Congregational-Christian Church in Sanford, North Carolina.

PROFESSOR STINESPRING will edit the Book of Deuteronomy in a new annotated edition of *The Complete Bible, An American Translation*, to be published next year by the University of Chicago Press.

PROFESSOR WALTON's outside engagements for March, April, and May included the following: March 1-5, he taught a course in Evangelism in the Burlington, North Carolina, Training School. March 15-19, he taught a course in Evangelism in the Roxboro Training School. March 30-April 5, he led Holy Week services in Huntington, West Virginia. During May he participated in the Methodist United Evangelistic Mission.

With the Students

Second semester spelled spring fever. But there came a severe blooming when March winds and April showers only brought May examinations.

Second semester meant many things: Missions Emphasis Week, the dedication of the new York Chapel organ, and the perennial question, "Where are you going?". "Where are you going?" can mean only one thing at this time of the year: "Where are you going on the Duke Endowment?" Maybe the answer is Bigchurch or Little-chapel. But, the big city or the countryside, we always know that the Duke Endowment is offering us a great opportunity to translate

our classroom notes into practical memorandums.

The ecumaniacs went to see spring in Atlanta, Georgia. They attended the Southeastern Regional Conference of the Interseminary Movement as guests of Columbia and Gammon Theological seminaries. Jim Martin from Forth Worth, Texas, was elected secretary-treasurer for the coming year. "Duke Divines" who attended were Jolee Fritz, Jim Hall, Bryant Young, Don Fagan, Ray Moore, Jim Martin, Frank Smith, Sterling Turner, Dave Lewis, and Walt Hudgins. Duke had the largest representation of the southeastern seminaries.

Some of the spring nights we spent indoors. We attended the cell groups, which are prayer groups, not communistic groups as one law student thought. Each cell group visited in the home of two professors and played host to two visiting professors. The cell groups are under the leadership of the Spiritual Action Committee.

Spring always means student body elections. The election lacked the fight of the Stevenson-Eisenhower campaign but none of its fervor. George Ogle, a middler from Pitcairn, Pennsylvania, was elected president. George plans to be a missionary. Dick Crowder, well-known for his basketball days as an undergraduate at Duke, was elected vice-president. Dick is a junior from High Point, North Carolina. Clarence Dalton, a junior, was elected secretary. Clarence is a school teacher from Worth, West Virginia. Bruce Pate, a middler from La Grange, North Carolina, was chosen treasurer. Bruce is active in the Duke Men's Glee Club and the York Chapel choir.

What would spring be without a spring banquet? The annual banquet had as its theme, "Ethereal Fling." Al Fisher and Dave Black were in charge of the decorations; Gil Daugherty and Wallace Kirby planned the entertainment; Ray Moore was in charge of the publicity; and Walt Hudgins edited the programs.

The Circuit Rider made the finishing line on May 15. The annual was under the *reins* of Gil Daughtery from New Bern, North Carolina. He was assisted by Bruce McClure of Indianapolis, Indiana, as business manager. The annual featured pictures from the everyday life of Mo Monk, an average seminarian; and it was dedicated to Dr. Frank S. Hickman, who becomes professor emeritus this year.

Spring was almost over and graduation was here. Approximately fifty seminarians seceded with their seminarian sheepskins. They have gone into the world to build their own Gothic towers. We shall miss them.

WALTER E. HUDGINS

Book Reviews

Checklist of Manuscripts in the Libraries of the Greek and Armenian Patriarchates in Jerusalem. Microfilmed for the Library of Congress, 1949-50. Prepared under the direction of Kenneth W. Clark, Director and General Editor of the Jerusalem Expedition, 1949-50. The Photoduplication Service, Library of Congress, Washington, 1953.

This is the companion piece to the *Checklist of Manuscripts in St. Catherine's Monastery, Mount Sinai*, reviewed at length in this BULLETIN, November, 1952. The burden of preparing this present List, like that of the first, has been borne by Dr. Clark with the assistance of Mrs. Clark. The method, organization, and development are, likewise, similar to the earlier publication, as are the solid accomplishments so clearly reflected. Impossible as it is to say more at this time, the reviewer wishes to express for our entire academic family the profoundest appreciation for the scholarly Christian impact registered by these two Checklists.

RAY C. PETRY

Theology of the New Testament. R. Bultmann. Vol. 1. Translated by K. Grobel. Charles Scribner's Sons. 1951. ix + 366 pp. \$3.50.

Few figures have been more influential as well as controversial in recent Biblical Criticism and Theology than Bultmann. The above volume is therefore of great importance to any student of the New Testament because it presents in a definitive form Bultmann's understanding of the Christian message as he finds it revealed in its foundation documents. To recommend it seriously to the readers of this BULLETIN is therefore superfluous: it need only be stated that the translation by Grobel is eminently readable and the whole presentation quite fascinating.

The fascination of the volume, however, must not be allowed to obscure the disturbing nature of its contents. On the one hand there can indeed be nothing but keen admiration for the careful lexicographical studies which enrich almost every chapter. These are in themselves an education in Biblical Theology and probably constitute the chief value of the book. There are also innumerable illuminating sidelights on points of detail. But, on the other hand, the underlying presuppositions of Bultmann's approach to the New Testament must be seriously questioned. It will be recalled that Bultmann's critical studies have always borne a twofold mark, a thoroughgoing historical scepticism and an over-emphasis on the role of the community in the formation of the tradition. These same critical emphases govern his understanding of New Testament Theology. In a volume of 366 pages, as has been often noted, only thirty-three are allotted to the message of Jesus, in the course of which all Messianic consciousness is denied Him. A large section (152 pages) follows, on the preaching of the earliest Church and of the Hellenistic Church apart from

Paul. In his discussion of this last, Bultmann admits, somewhat naïvely, that "for the delineation of Hellenistic Christianity before and contemporary with Paul there are scarcely any direct witnesses available" (p. 64), but he ranges without regard to chronology from the New Testament to the early Fathers for straws to be used as his bricks. The structure that emerges is more impressive than sound. Moreover one concomitant of his concentration on the Hellenistic Church is his predilection for finding Hellenistic gnostic influences in the New Testament where none such are probable. It would be unjust to Bultmann to assert that he does not allow for the Old Testament and Judaistic fundament in the New Testament; but particularly in the light of recent studies on the nature of first century Judaism (studies, which we may now probably add, have been reinforced by the witness of the Dead Sea Scrolls), the Hellenistic Element in New Testament Theology needs to be treated far more warily than it is here.

It follows perhaps inevitably from Bultmann's scant treatment of Jesus that when he comes to Paul he assumes that the best approach to his theology is an anthropocentric one—Man before and after Faith. Strangely enough Bultmann allows full weight to the impact of the fact of Christ upon the Apostle and rightly dismisses any merely psychological interpretation of his conversion, but unfortunately this does not lead him to treat Paulinism from the Christocentric point of view which the New Testament itself demands. Here perhaps it is no exaggeration to state that the author's existentialist interests seem to have invaded his treatment of Paulinism and therefore at points distorted it.

W. D. DAVIES

The Enigma of the Hereafter—The Re-incarnation of Souls. Paul Siwek. Philosophical Library. 1952. xiv + 140 pp. Index. \$3.00.

This book is for one who wants to read the lectures to popular audiences of a Polish Jesuit, containing his polemic against the doctrine of transmigration, as it is confusedly held by modern theosophists and self-styled "spiritualists." It is hard-hitting, and evinces a wide range of reading on the part of Father Siwek, who is presently on the staff of Fordham University.

The book must have been hastily put through the press; but most of the slips are self-evident, and do not interfere with the reader's grasp of the author's meaning. But the chapter-headings might have been much more happily worded, if the intention was to indicate the contents of the respective divisions—all being called chapters, though they vary in length from two pages (Ch. II "Brahmanism") upward. Chapter III is called "The Religion of Christ," but it would have been better entitled "The Polemic of the Church Fathers against Belief in the Incarnation."

The author asserts a difference between reincarnation and metempsychosis in that (according to him) the latter is regarded as necessarily "evolutionary," which he defines as "trending upward, progressive" (pp. xiii-xiv, 16-17). This distinction is an idiosyncrasy of Siwek's, there

generally being no more difference recognized in the meanings of the terms than there is between "being drunk" and "being intoxicated."

The author attributes the attraction which "Spiritualism" has in mid-twentieth century society (he taught in Brazil for five years, and seems to have encountered the phenomenon in epidemic form there) to the materialism of the age. The explanation is, I fear, due to over-simplification, and furnishes too facile an alibi for the Latin church in those parts. On page 118 he yields to the temptation to wax sarcastic: "how simple and clear is the solution of the problem of Evil that it [the doctrine of reincarnation] offers us!" From Tertullian on it has been dangerous for a Christian apologist to indulge in sarcasm.

JAMES C. MANRY

Djanggalawul. An Aboriginal Religious Cult of North-eastern Arnhem Land. Ronald M. Berndt. Philosophical Library. 1953. xxiii, 320 pp. Map, 19 photographs and 10 drawings in aboriginal style, glossary and index. \$7.50.

This carefully produced volume is only the latest of a series of books by the social anthropologist of the University of Sydney and his wife, Catherine H. Berndt, giving the results of painstaking research on the aborigines of Arnhem Land. Of most general interest was *Arnhem Land, Its History and Its People*; then came *Art in Arnhem Land* (in collaboration with A. P. Elkin); and only in 1951 (by the two Berndts) *Sexual Behavior in Western Arnhem Land* (No. 16 of the Viking Fund publications in anthropology).

The aborigines number only some 1,500 to 2,000, and their numbers are decreasing. They have a common social organization, and common religious beliefs, but speak a number of different dialects.

It is those dialects that constitute the principal difficulty in studying the aborigines' world-view. Few of us have the patience to cope with dialects spoken by so few, and then too many words have both a primary and a figurative meaning; then there are many "inside" words, intelligible only to the initiated.

The Djanggalawul are mythical ancestral beings—in the version presented here, a brother and two sisters. The name of each is meaningful. The myth in which they form the principal characters is worked out in great detail, and answers many, many questions. The sisters, if not the brother, are regarded by Professor Berndt as projections of the sun.

The second chapter tells the myth as a connected narrative, as it was obtained by the author from many aborigines with whom he established rapport. It was of inestimable advantage to the researcher that his wife could gain the confidence of the women and elicit their views on many parts of the myth, the ritual, and the song-cycle.

The bulk of the present volume is occupied by amazingly poetic renderings into English of the 188 songs of the Djanggalawul cycle (129 pages) and by ten chapters of commentary on the songs (150 pages). We are

promised shortly a more elaborated version, the Milingimbi, of the cycle, containing 264 songs under the title *Daughters of the Sun*; the present work is based on the Yirrkalla version.

This work is of great importance for students of primitive religion, and merits comparison with the epoch-making work of Spencer and Gillen.

JAMES C. MANRY

The Origin and Development of Early Christian Church Architecture.
J. G. Davies. Philosophical Library. 1953. xiii, 152 pp. \$4.75.

This book competently surveys, in brief outline, the geographical and historical background through the sixth century. It then analyzes the early basilica; the central type of architecture; church orientation and furniture; adjoining buildings such as clergy house, baths, and baptistery; and the geographical distribution from Palestine to Spain. The latest scholarship in the related fields of history, art, archeology, and liturgy is ably utilized. Documentation and bibliography in the major languages are, of necessity, carefully selective rather than comprehensive. These, together with forty-five clear diagrams, fifteen good plates, a basic glossary of terms, and a moderately effective index help make the book a generally reliable, introductory guide which is much more justifiably priced than its slight physical proportions might at first suggest.

RAY C. PETRY

The Reformation of the Sixteenth Century. Roland H. Bainton. Beacon. 1952. 276 pp. \$3.75.

Those who have read *Here I Stand* will not need to be told that Professor Bainton's new book is enjoyable reading as well as informative. His prose is clear, unlabored, and at times quietly humorous; his material is exceedingly well selected and organized; and his language is nontechnical without lapsing into mere generalities. Bainton narrates the rise and progress of all the great Reformation movements, giving due weight to the Anabaptists and "Free Spirits"; in conclusion, he evaluates the Reformation in its effect on religious liberty, politics, economics, and family life. In that evaluation he treats the Protestant Reformation as primarily religious in its motivation and significance, but he deals fairly and instructively with the circumstances which influenced its development along various lines. The Catholic (Counter-) Reformation is not belittled, but it is not dealt with in a separate chapter.

To the church-history teacher seeking textbook material, the story may at times seem lacking in detail. But it is still a good book for the student, with its index, its excellent English bibliography, and its comprehensive, up-to-date treatment of the subject. For the minister who wishes to review and renew his understanding of the Reformation, both in itself and in its relevance for the modern scene, this is the book. Your reviewer is

informed that it has been made a Religious Book Club selection at a greatly reduced price; but at either price, it is a bargain.

THOMAS A. SCHAFER

Pascal, His Life and Works. Jean Mesnard. Philosophical Library. 1952. xvi + 210 pp. \$3.75.

With sensitive and mature scholarship M. Mesnard gives us a lucid and admirably balanced account of the life and thought of Blaise Pascal. Mesnard has unquestionably refuted the nineteenth century "romantic" interpretation of Pascal as the "sublime madman"—the dual or triple personality who never squared his scientific with his religious genius. He has successfully shown that "Pascal was always, in various fashions, a scientist, a man of the world, and a Christian." The "worldly period" of Pascal is proved to be mild by the standard of his age or ours. Pascal's worldliness is such by the standard of the Augustinian revival under Saint-Cyran and Guillebert. The revival first touched the Pascal household at Rouen about 1646. This marked the period of Blaise's "first conversion" and may have inspired Blaise with the idea of abandonment of his scientific researches as a "vocation." The abandonment did not come till after the "conversion" of 1654.

Mesnard's treatment of the *Provincial Letters* and the *Pensées* is ably presented against the background of the contemporary revival of Augustinianism as it finds expression in the thought of Jansenius, Arnauld, Saint-Cyran and the Port Royalists. These two chapters constitute a good half of the book and are, theologically, of prime interest. There is a good bibliography (pp. 202-208) ranging over the history of Pascalian research but almost exclusively Continental and devoid of recent significant English titles.

ROBERT E. CUSHMAN

The Vienna Circle: The Origin of Neo-Positivism. Victor Kraft. Philosophical Library. 1953. xii + 209 pp. \$3.75.

Victor Kraft is, or was, professor of philosophy at the University of Vienna. He was one of the circle of mathematicians, logicians, and scientists, including R. Carnap, M. Schlick, Newrath *et al.*, who, as a group, nurtured the school of logical positivism between the two World Wars. There would be some incongruity in taking note of this book in the BULLETIN if it were not true that neopositivism or logical positivism constitutes, by implication, one of the latest and most formidable challenges to the religious world-view as well as to the conception and task of traditional philosophy. Kraft affirms that logical positivism is "anti-metaphysical," that "it excludes everything not attainable by the scientific method," that by this method alone "can we expect to reach universal validity and lasting results." If you want to know why the older discipline of philosophy is languishing in present-day college departments of phi-

losophy, you must get to the bottom of Kraft's assertion that the whole business of philosophy is "the logical analysis of knowledge." In a system of thought where meaningfulness is determined by palpable verification, and where the only assured method is, in the last analysis, "by (literally) *pointing at*" that which is designated by a word or a concept, it is clear not only that the propositions of religious faith are mostly unverifiable but that they are, therefore, meaningless. If the logical positivists are right, most of what Christian ministers proclaim from the pulpit—provided it is really the Gospel—is quite meaningless; it is nonsense! Kraft's book is a handy and fairly authoritative document to tell one why. As a slightly vehement opponent of this pseudo-philosophy, I can commend Kraft's discussion as a good example of such philosophy.

ROBERT E. CUSHMAN

The Resurrection and the Life. Leslie D. Weatherhead. Abingdon-Cokesbury Press. 1952. 60 pp. \$1.00.

This little book, published in Great Britain in 1948, has now been brought to Dr. Weatherhead's American public. It is hardly his best effort, yet it can be of value to the reader because of one fact: the most difficult sermonic season is the let-down following the preparation of Lent, the excitement of Holy Week and the climax of Easter. Even if the minister makes use of the Christian Year, what can he preach about in that month before Whit-Sunday? Here are five meditations, based on the recapture of the importance of the Resurrection for our faith, which may act as primers for a post-Easter series on what the risen Christ meant and means to the believer.

JAMES T. CLELAND

Books Received but not to be Reviewed

- Action in the Liturgy.* Walter Lowrie. Philosophical Library, 1953. xi, 303 pp. \$4.75.
- Evolving Universe.* Rufus S. Phillips. Philosophical Library. 1942. 177 pp. \$3.75.
- Philosophy and Psycho-Analysis.* John Wisdom. Philosophical Library. 1953. 282 pp. \$5.75.
- Solving the Riddle of the Universe.* Arthur A. Walty. Philosophical Library. 1952. 447 pp. \$6.75.
- Well Springs of Democracy.* John M. Brewer. Philosophical Library. 1950. 232 pp.

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The Duke Divinity School

BULLETIN

A Prayer of Intercession

Franklin Simpson Hickman

James C. Manry

With the Dean

With the Faculty

With the Students

The Thought of Paul Tillich

Book Reviews

A Prayer of Intercession

Especially, do we remember before Thee, our God,
in gratitude and in intercession,
the company of Kearns fellows who worship with us in this hour.
We thank Thee for him, who,
believing in the best in education for the Christian Church,
gave of his substance, to train a ministry:
that would teach as well as preach;
that would study as well as administer;
that would devote the head as well as the heart to the
things of Christ.
For their service:
in the classroom and in the Chapel;
at the rostrum and in the pulpit;
in the library and in the sanctuary;
We give Thee thanks;
Asking Thee to bless this band of scholars, its patron,
its instructors,
and through them Thy Church,
in the colleges and universities and parishes of our country;
For the sake of Thy Son, Jesus Christ, our Lord.
Amen.

JAMES T. CLELAND

This prayer was used, with others, at the University Service
of Worship, on July 5, 1953, in recognition of the Kearns
Foundation and the Kearns Fellows.

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VOLUME XVIII

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FRANKLIN SIMPSON HICKMAN

Last year in the November issue of the BULLETIN we sought to do honor to Dr. Spence, who retired in June, 1952. In this issue we doff our hats to Dr. Hickman, who became Emeritus Professor in June of this year. In recognition of him we print the address which he delivered at the closing service of the Divinity School and three tributes to him. It is also worthy of note that the students dedicated to him the 1953 edition of *The Duke Circuit Rider*, the yearbook of the Divinity School.

So Send I You

“Then said Jesus . . . ‘As my Father hath sent me,
even so send I you’ ” (John 20:21).

At this Divinity School graduation time I am thinking of an experience I had in my own theological student days. That was during the First World War; and the experience centered in Robinson Chapel in Boston University School of Theology. It seems to me to offer the key to this present occasion.

At one end of our chapel, behind and above the speaker's desk, there was a high, slender inset panel, which might have been intended originally for a window. The school authorities decided to use this panel for a painting of the Christ, and they commissioned a distinguished artist to carry out this plan. He worked on the picture for

a long time; and then one day it was ready to be unveiled. During the ceremony of unveiling the artist told us what he had tried to do. He said he wanted an incident from the life of Christ which would mean something specially to the young men preparing for the ministry. His picture portrayed the risen Christ, with his hands graciously extended toward those in front of him. Beneath the figure of Christ the artist had painted a graceful scroll containing these words: "As the Father hath sent me, even so send I you." I have forgotten almost everything I ever heard in that chapel during my student days; but I have never forgotten the words in the scroll. They burned their way into my heart as a young minister; and I offer them to you now.

Two things stand out in my reflection upon these words of Jesus. One is that he includes his ministers in his own mission; and the other, that certain things in the experience of Jesus himself carry over into the lives of his devoted followers. Let me enlarge a little upon these reflections.

It is a standing mystery to me that Jesus should have entrusted the carrying forth of his mission in our world to ordinary men and women—ordinary, that is, except as the divine Spirit has transformed them into most extraordinary children of God. There is a sense, of course, in which we must think of the work of our Lord as unique. The salvation of the world from its sinfulness and the establishment of the kingdom of God among men were entrusted to but one person, the only begotten Son of God. But in another sense, he brings us into a living body with himself to carry forward this stupendous mission. What a wonderful lift comes into any human life when that person begins to realize that he is joined with Christ in the work of God on earth! And what an amazing thing it is to feel oneself divinely called to the special work of the ministry or other leadership in the Church, to guide and encourage others in the part they are to play in the work of Christ! You who are embarking upon your ministry, never forget these words of Jesus: "As the Father hath sent me, even so send I you."

So then it is clear that Jesus includes his ministers in his own mission. But there is also the other consideration, that certain things in the experience of Jesus carry over into that of his followers.

The first of these is Jesus' awareness of himself. Jesus knew himself to be the Son of God; and he knew what his earthly life meant because of that relationship. He knew whence he came and whither he was going, as he plainly told his Pharisee critics. That knowledge

kept his life from becoming clouded with the baffling mystery which sweeps in upon so many men and women. His awareness of his sublime origin and destiny was very clear. He walked every day in the full light of God's will and purpose; and his soul was charged with the redemptive love of God, which gave to him the unwavering courage to march straight toward his cross. He knew himself as no other man on earth has ever quite known himself; and he came into a sense of unity and divine direction and sanction unique in the whole sweep of human experience.

Now this awareness of himself Jesus seeks to impart to others. Those who are to carry on his divine mission with him must know themselves even as he knew himself. I know the great old Greek exhortation, "Know thyself!" but I know that the wisest Greek never knew himself in a manner comparable with the self-knowledge of Jesus. Nor does the modern psychoanalyst achieve it through an exploration of the subconscious mind. The self-knowledge which Jesus meant employed another principle. Some things never come to light in the human heart and mind until they are evoked by the Spirit of God. There are divine depths in human experience which seldom show themselves in the ordinary business of living, depths in which a sense of grandeur, and peace, and power hides. He who would share the mission of Christ must know something of the spiritual self-revelation which Jesus knew. Know thyself!—of course; but know thyself as a child of God. How else can you share the ministry of Christ?

The second carry-over from the experience of Jesus is his knowledge of God. I know that this has already been strongly implied in our consideration of self-knowledge. But now let us come at it more directly. Perhaps we may here employ a distinction which William James used to make between two kinds of knowledge. There is that immediate kind of knowledge which James called the knowledge of acquaintance. This is the sort of knowledge which an infant has of its mother. It rises out of first-hand experience and involves a minimum of reflection and analysis. The child intimately knows its mother through immediate acquaintance; but it knows almost nothing *about* its mother. Perhaps the child will have grown into manhood before he finds out some things about his mother which will set her in a very different perspective from what he knew about her in his childhood. It is this later "knowledge about" that James sets over against the immediate knowledge of acquaintance.

So it is with our knowledge of God. Many a poor soul who knows very little about theology, and hence about the different theories which employ the cultivated mind, does have an intimate acquaintance with God far richer than that which many a clever seminarian ever acquires. When you go out to preach, here and there you will encounter simple-hearted people who have a rich immediate appreciation of God and who find God very real, very near, and very dear to them. Do not discount them; for it may be that their knowledge of God is far deeper than your own. And do not seek to confuse them with subtle theological niceties. Take them for what they are, simple-hearted children of God, and thank God daily for them. Their wholesome faith will deepen the soul of spiritual nurture in the church you serve. For this is an immediate knowledge of God which does not wait upon labored analyses, as any mystic can tell you.

But on the other hand, do not despise hard-won knowledge *about* God. Remember that the imposing theological systems which you have encountered in your divinity school days did not come by chance. Neither did they come by easy speculation. They came out of the long and arduous struggle in the soul of the Church to square its acquaintance with God with its total knowledge of the world. Never has the Church been more desperate in need of sharply thought-out faith in God than it is now. If in your theological training you have been able to maintain a warm and deep personal acquaintance with the heavenly Father, the while you wrestled with heavy theological problems, and if out of that whole strenuous experience you have emerged with a sense of wedded piety and brains, you have come into a knowledge about God which you can share with high conviction with those to whom you preach, and with those to whom you minister as pastors. Then you will feel that you are really sharing in the mission of Christ.

A third carry-over from the Master into the experience of his followers must be his knowledge of man. It was said of Jesus that he did not need to be told about man, for he knew what was in him. Perhaps he had some superhuman insight; but I am inclined to think that a good deal of plain thoroughgoing, ordinary understanding of human nature and its problems is implied in this statement. Even though you, as the followers of Jesus, have no uncanny insights into human nature, you can surely share his practical knowledge of people and their problems. I rather think that is one of the shortcomings of theological education in our day—it tends to abstract the young

minister from the very world of human experience to which he is to minister. Jesus knew humanity and its problems intimately; and he was absorbed in the pull of a needy world upon him. He once advised a rich young ruler who had come to him to learn the secret of eternal life, to sell out all that he possessed and give the proceeds to the poor, and then come and follow him. That, he said, was the way into real life. Do not imagine you can ever shut yourself up in a secluded study and then preach to the necessities of your people. You will have to immerse yourselves in humanity; you will have to feel the throb of its pain as well as the pulse of its eager anticipation; you will have to lay yourself alongside the heart of the world, if you are ever to share in the mission of your Christ and know his rich blessing upon you. You will have so to identify yourselves with the misery and degradation of the world you live in, the while you yourself remain without spot or blemish therefrom, that in some dark hour you will kneel in your own private Gethsemane and feel the weight of the world's sin laid upon your own laboring heart.

The risen Christ came to his bewildered disciples, and gave them a charge. They were to share his own mission; they were to join him in the sublime work of saving a world from its sins and establishing in it a kingdom of God wherein dwelleth righteousness. But in sharing his mission they were also to share his spiritual equipment for this mighty work. "As the Father hath sent me," he told them, "so send I you." That spiritual equipment included high spiritual self-knowledge, issuing in nothing short of their awareness that they were the children of God. It included also Jesus' intimate and searching knowledge of God, a knowledge which they were to find deepening and widening with the whole growth of their spiritual experience. And it included, finally, Jesus' profound understanding of human nature and its problems and deep needs. As the Father sent Jesus thus equipped, so Jesus stands with outstretched hands before his young ministers, and says, "So send I you."*

The Faculty Minute

PROFESSOR FRANKLIN SIMPSON HICKMAN retires at the end of the academic year 1952-53 after twenty-six years of service in the Divinity School of Duke University. The Faculty of the Divinity

* Address at the Graduation Service of the Divinity School, May 31, 1953.

School therefore enters on its record this minute in appreciation of his life and work among us.

Franklin Simpson Hickman was born at Fort Wayne, Indiana, on September 14, 1886. He received the A.B. degree from DePauw University in 1917, the S.T.B. degree from Boston University School of Theology in 1920, the A.M. degree from Northwestern University in 1922, and the degree of Doctor of Philosophy from Northwestern in 1923. In 1950 DePauw University conferred upon him the honorary degree of Doctor of Divinity.

Veva Beatrice Casteel was married to Franklin Simpson Hickman on June 28, 1913. One child, a daughter, Anna Jeannette, died in early childhood. The companionship of this couple has been unusually close and tender. The Faculty includes Mrs. Hickman in this expression of appreciation of her husband.

Dr. Hickman was employed by the Pennsylvania Railroad from 1903-1911. He was licensed to preach and admitted into the North Indiana Conference of the Methodist Church in 1911: ordination followed in 1913. Methodist charges which he served were: Fremont, Filmore and Harmony, Indiana; Nahant, Mass.; Epworth Memorial, South Bend, Ind.; First Methodist Church, Minneapolis, Minn., where he was also Director of the Wesley Foundation at the University of Minnesota.

Organizations in which Dr. Hickman holds membership are: Phi Beta Kappa, Omicron Delta Kappa, Delta Sigma Rho, Phi Delta Kappa, Theta Phi, and the Kiwanis Club of Durham. He and Mrs. Hickman have traveled in Great Britain, Europe, the Near East, Alaska, and in China and the Far East.

Teaching positions held by Dr. Hickman outside of Duke University have been at the Chicago Training School for Home and Foreign Missions, 1920-24; Hamline University, 1924-25; Emory University summer quarter in 1925; summer quarter at Hampton Institute in 1928, and Iliff School of Theology in 1941. While on sabbatical leave Dr. Hickman taught in Soochow University in the spring semester of 1936-37.

Formal publications have been: *Introduction to the Psychology of Religion; Can Religion Be Taught?; Education and Religion* (co-author); *Christian Vocation*, the Belk Lectures for 1930; *Signs of Promise*, the Norton and Mendenhall Lectures for 1930; and *The Possible Self*. A devotional article, "Just A Minute," has appeared daily for eleven years in *The Durham Morning Herald* and also for a

time in the *Augusta (Ga.) Herald*. Dr. Hickman contributed several meditations to Dr. H. E. Spence's *Holidays and Holy Days*, wrote a booklet for *The Upper Room* in 1946, and was, for several years, a contributing editor to *The Christian Advocate*.

As a member of the University Faculty, Dr. Hickman has been a versatile and forceful teacher. At both the beginning and the close of his career he taught effectively in the Undergraduate Department of Religion. In the Divinity School his main-line force has been delivered in the field of the Psychology of Religion, but he was also the first Professor of Preaching in the School. In recognition of his work in this department and his outstanding service as one of the first Preachers to the University, friends have established the Hickman Preaching Prize, not only to honor Dr. Hickman but also to encourage Divinity School students in the high art of preaching. As a member of the Faculty, Dr. Hickman has carried his full share of committee and extra-curricular work.

In the University at large, and to its constituent public, Dr. Hickman has been known as Preacher to the University, as Dean of the Chapel, 1938-48, as one of the organizers of Duke University Church (Interdenominational), and as Chairman of the Church Board. He has ably represented the University in sermons and public addresses over a wide area. A special word should be said of the dignity and impressiveness with which he has presided, year after year, at the Christmas Pageant and the Choral Communion service at the Easter season. He has occupied the pulpit at the Sunday Services of Worship more often than has any other preacher, thereby helping to establish the high level of preaching and the beautiful and impressive services that have won national recognition for Duke University Chapel.

In 1931 Dr. Hickman founded the Phillips Brooks Club, a discussion group for ministers in the Durham area, which has continued ever since its founding on an interdenominational and inter-racial basis. While other members of the Divinity School Faculty have rendered service to this club from time to time, especially in the past two years, Dr. Hickman has carried this responsibility almost unaided. As often happens, this voluntary, unofficial labor of love has been one of his greatest achievements. In view of this, a letter addressed to Dr. Hickman and signed by the members of the club is attached as a part of this record.

We cannot do better than to make our own a statement about Dr. Hickman, made by Dr. Paul Gross, Vice President in the Educational Division and Dean of the University. In writing to the President of the University recommending the granting of Dr. Hickman's request for retirement three years before the official retirement age Dean Gross said in part:

"We are all aware of the long and faithful service which Professor Hickman has rendered, not only in connection with his teaching responsibilities in the Divinity School, but also in relation to the University Chapel and related aspects of the religious program of the University as a whole. His contributions to the life and development of the University have, moreover, far exceeded the bounds of these formal capacities in which he has served with us through his wide outside contacts, both among the religious groups and others. He has been an important influence in bringing to the general public a knowledge of the ideals and work for which the University stands. I am sure I speak for all his colleagues and friends of the Duke community in saying that we hope he will continue to be with us and give us the benefit of his counsel and advice in his new status as Emeritus Professor of the University."

This Faculty offers this resolution in appreciation of our colleague and friend, and prays for him and Mrs. Hickman God's richest blessings wherever they are and whatever they do.

An Informal Tribute

Circumstances provide from time to time occasion to speak more openly of the quiet sentiments with which we live from day to day. This is such an occasion.

So to you, Frank Hickman, our colleague of many years, we of the Divinity faculty are moved to make expressive our tribute, on this occasion of your retirement from our midst and from the round of duties that have so long been our common responsibility.

Successive milestones are reminders of the journey already achieved. We remember now your long and worthy service, more than a quarter of a century of the highest devotion to a challenging duty. Perhaps with a little surprise, we realize that your service to our beloved Divinity School extends almost from the beginning; for she was born only a year before you came to help nourish her life.

You have been among those who especially endured the burden and heat of the day. What our young school has so far attained, is due in part to the full share you have so admirably contributed.

We remember especially your versatility, upon which the young school laid claim. In a day when our faculty numbered fewer, you responded to the need to develop several areas of instruction and training. And when especially there came the day of dedication for our glorious University Chapel, in the fall of 1932, we remember that it was you who first served as its Dean and who through difficult, formative years led in the development of its services and subsequently in the establishment of the University Church. Here again your faithful service has placed us all in your debt.

We remember that it was your initiative that founded the Phillips Brooks Club in 1931. In characteristic generosity with time and energy, you extended the service of our school to many preachers in the field. Through depression and war, your devotion to this effective organization has been unflagging even to the present hour. The gratitude of many ministers, belonging to a number of denominations throughout this area, is witness enough to the extended influence you have exerted through this Club. And, as if this were not enough, with great fidelity you would summon thousands of readers of the *Durham Morning Herald* to a daily devotion for "Just a Minute."

So through the years, as teacher and preacher, the labors you have so conscientiously performed laid a foundation for the upbuilding of school and church within and beyond the University community. Always you have held a noble conception of our purposes, maintained a discipline in the life of learning, and proclaimed the essentials for the life of the spirit.

But memory goes beyond our official life together, to the cherished recollections of personal associations through the years. We remember picnics together in the open air, visits in your home, and the charm of a hospitality extended to us all. Nor is all of our tribute reserved for you alone, Frank, for men know always—and sometimes admit—how great a part wives play in their achievements. In praising you, we praise your wife, Veva; and here especially our wives join us. You have both become so much a part of our Divinity community that we shall all miss you both. But we cherish the hope that in other days to come some of us may find you in your Indiana home, and that you will sometime return to visit us at Duke.*

* This was signed by the Divinity School faculty and their wives and presented to the Hickmans, May 17, 1953.

An Appreciation by the Phillips Brooks Club

The Phillips Brooks Club held its last meeting of the year on May 18 in York Chapel. Professor Frank S. Hickman delivered the last lecture in his series "Human Nature in the Bible," speaking on "The Human Nature of Christ."

In recognition of Dr. Hickman's last regular lecture before the Club and his many years of service to the Club as its founder and chief spirit, the meeting concluded with a program of appreciation in his honor. Rev. Dr. W. R. Cullom, Professor Emeritus of Wake Forest College, and Dean James Cannon of the Duke Divinity School delivered words of tribute to Dr. Hickman's personal and academic contributions both to the Divinity School and to the ministers of the larger community. Rev. William Crompton Bennett, President of the Club, presented Dr. Hickman with an engraved desk pen as a memento of the Club's appreciation and affection and read the following letter, which was signed by all the members there present:

Durham, N. C.
May 18, 1953

Professor Frank S. Hickman
Divinity School
Duke University
Durham, N. Carolina

Dear Dr. Hickman:

In recognition of the contribution which you have made to the intellectual and spiritual life of the ministers in this area through your many years of wise and devoted leadership of the Phillips Brooks Club, and in sincere appreciation for those personal qualities of your life—your Christ-like humility, your deep and honest faith, your true concern for others, your understanding of the problems and needs of the parish minister, your unflinching willingness to be of service to the pastor—which have won for you the respect of all whose lives have touched yours through this group and endeared you to their hearts, we, the members of the Club, upon this occasion of your retirement from the Divinity School faculty of Duke University, wish to present to you this small gift in token of our esteem and most sincere affection.

With every good wish and prayer for you and Mrs. Hickman in the fruitful years which lie ahead, we are

Most sincerely yours,
WM. CROMPTON BENNETT,
President

Faculty Minute in Appreciation of Dr. James Campbell Manry

The faculty of the Divinity School of Duke University desires to enter in its record this minute in appreciation of the services of Dr. James Campbell Manry.

Dr. Manry has served as Visiting Professor of the History of Religion and Missions during the spring semester of the academic year 1951-52 and throughout the academic year of 1952-53. In addition to the courses in the History of Religion and Missions, Dr. Manry has taught the courses in the Philosophy of Religion and has assisted in two of the senior seminars. He has carried one of the heaviest teaching schedules in the Divinity School during the time that he has served on the faculty.

Dr. Manry has been on furlough and leave of absence from his work as Professor of Philosophy in Forman Christian College, Lahore, West Pakistan. He is a missionary of the Presbyterian Church in the U.S.A. and returns to Pakistan to complete his final term of service as a missionary. After his retirement he plans to reside at his home, "West Winds," at Warner, New Hampshire.

During his stay in the Divinity School, Dr. Manry has been held in the highest esteem and respect by the faculty and students. His scholarship is sound and wide. His teaching has been effective in each one of the three fields in which he has taught. He has been a hard worker. His broad vision of the mission of the Christian church throughout the world has been an inspiration to the Divinity School. He is an effective exponent of the Christian missionary enterprise. By his genial spirit and willingness to enter into all phases of the life of the School, we have come to love and admire him.

Mrs. Manry has fitted admirably into the life of the University community and has made many warm friends. As these dear Christian friends return to their work in Pakistan, we desire to assure them of our regard and affection, to assure them of our continued prayer and concern and to wish them Godspeed through the rest of their lives. We hope that they will keep in touch with us and come to see us at some future time.

With the Dean

Three permanent appointments to the Faculty of the Divinity School and several temporary and part-time appointments have been made.

Dr. Creighton Lacy has begun his work as Assistant Professor of Missions and Social Ethics. He is a Phi Beta Kappa graduate of Swarthmore College, receiving highest honors at graduation. He holds the B.D. and Ph.D. degrees from Yale University.

Dr. Lacy represents the third generation of a distinguished China missionary family and was born at Kuling, China. He is the son of the late Bishop Carleton Lacy of the Methodist Church, who recently died in China while in custody of the Communist authorities. Dr. Lacy spent four years as a missionary in China, teaching at the University of Nanking and in the Union Theological Seminary at Foochow. He is a member of the New York East Conference. He is the author of two books; *Is China a Democracy?* and *Christian Community*. Dr. Lacy's wife is the former Miss Frances Thompson of Greensboro, N. C. She is a graduate of Greensboro College.

Mr. Andrew Durwood Foster is under appointment as Assistant Professor of the History and Philosophy of Religion, for work to begin in September, 1954. During 1953-54, Mr. Foster will be studying in Europe as a Traveling Fellow of Duke University and as a Fulbright Scholar. He is a Phi Beta Kappa graduate of Emory University and received the B.D. degree *magna cum laude* from Union Theological Seminary, New York. He was Instructor in the Philosophy of Religion and Systematic Theology at Union for two years, and is a candidate for the degree of Doctor of Theology, from Union, upon completion of his year of study in Europe. He is a native of Hawkinsville, Georgia, and a member of the Methodist Church; he expects to apply for admission into the South Georgia Annual Conference. Mrs. Foster, the former Josephine Van Winkle of Danville, Kentucky, is an A.B. of Mt. Holyoke College and an M.A. of Columbia University.

Mr. McMurry Smith Richey is under appointment as Assistant Professor of the Philosophy of Christian Education. He is to begin full-time service in September, 1954. For 1953-54, he holds a Divinity School Teaching Fellowship in the Psychology of Religion.

Mr. Richey is a native of San Benito, Texas. He is a Phi Beta Kappa graduate of Duke University and holds the B.D. degree from the Divinity School. He will complete the requirements for the degree of Doctor of Philosophy at Duke by June, 1954.

Mr. Richey began his ministry as a member of the Western North Carolina Conference, serving charges at Asheville and Cullowhee, and was for four years a member of the faculty at Western Carolina College at Cullowhee. He spent four years at the University of Houston, first as Director of Religious Activities, and more recently as a member of the Department of Philosophy and Religion. He is a member of the Texas Conference. His wife, the former Erika Marx, is a graduate of Salem College, and the daughter of a Moravian missionary family in Tibet, where she was born.

During 1953-54, Mr. John W. Chandler, a Phi Beta Kappa graduate of Wake Forest College and a B.D. graduate of the Divinity School of Duke University, will serve as Teaching Fellow in the Philosophy of Religion. Mr. Chandler is a candidate for the Ph.D. degree from Duke in June, 1954.

All four of these men have held Kent Fellowships of the National Council on Religion in Higher Education. Richey and Chandler have held Kearns Fellowships at Duke.

Mr. Van Bogard Dunn will be a Teaching Fellow in Preaching during 1953-54. Mr. Dunn is an A.B. of Kentucky Wesleyan College and a member of the Memphis Conference. He is a B.D. graduate of the Divinity School and holds a Kearns Fellowship at Duke. He is a candidate for the Ph.D. degree at Duke in June, 1954.

Dr. E. Kelsey Regen will double the amount of time that he gives to the Divinity School in the field of the Urban Church, and Mr. J. Foster Barnes will also double his offerings in Church Music. An additional lecturer in Urban Church will be employed.

The Divinity School Seminars will be conducted at Myers Park Church in Charlotte, on January 18 and 19, and at St. Paul Church, Goldsboro, on January 21 and 22, 1954. The topic at both seminars will be "The Authority of the Bible." Dr. Kenneth W. Clark, of the Divinity School faculty, will discuss the textual phase of this subject and Dr. Frederick C. Grant, Director of Graduate Studies and Edward Robinson Professor of Biblical Theology at Union Theological Seminary (N. Y.), will deal with the field of interpretation.

The Missionary Emphasis Program will be conducted February 10-12.

The Christian Convocation of 1954 will be held at Duke University June 8-11. Dr. Henry P. Van Dusen, President of Union Theological Seminary in New York, will be the James A. Gray Lecturer. His subject will be "Spirit, Son, and Father,—A Re-Examination of Christian Faith in the Light of the Holy Spirit." The Convocation preacher will be Dr. Pierce Harris, pastor of the First Methodist Church, Atlanta, Georgia.

The School for Approved Supply Pastors will be held at the Divinity School June 16-July 2.

The Dean attended the Convocation on Evangelism at Philadelphia, June 25-28, and the meeting of the World Methodist Council at Lake Junaluska, July 2-5. July 25-30 was spent at Nashville, Tennessee, at the meeting of the Association of Methodist Theological Schools and the Institute of Higher Education. Other engagements have been the Kentucky Annual Conference, at Richmond, Kentucky, August 19-22; The Western North Carolina Conference, High Point, North Carolina, September 22-27; The Virginia Conference, Roanoke, Virginia, October 15-18; and the South Carolina Conference, Charleston, South Carolina, October 22-24.

Special lecturers in the Divinity School during the fall semester have been Dr. Richard Niebuhr, of Yale Divinity School, who lectured on October 21 on "Christian Existentialism," and Dr. John O. Gross, of the Methodist Board of Education, who lectured on November 4 on "The Wesleyan Heritage in Higher Education."

The Dean preached the homecoming sermon in Duke Chapel on October 11.

Dr. H. Shelton Smith, Professor of American Religious Thought, has been appointed as one of the first group of James B. Duke Professors in Duke University. Twelve other members of the University faculty were also honored. This deserved recognition is not only a tribute to Dr. Smith, but an honor to the Divinity School.

Emeritus Professor and Mrs. H. E. Spence have received a handsome gift from the Blowing Rock, N. C., community, enabling them to travel in Europe and the Near East, and are *en route* now.

With the Faculty

PROFESSOR BARNES, after the death of his sister (Miss Evelyn Barnes, Counselor for Alspaugh House for twenty years) on June 1st, spent much of the summer traveling in Florida, in the Great Smokies and in Pennsylvania. Since his return to the campus, Mr. Barnes is teaching, for the first time, a fall semester class in Church Music. Recently he was awarded a Certificate of Appreciation by the Durham Chamber of Commerce "in recognition of faithful and effective community service," as a good-will ambassador for the city while on trips with his choral groups.

PROFESSOR BEACH taught in the first session of the summer school. His preaching engagements through the summer and fall included the First Presbyterian Church of Chapel Hill, the First Presbyterian Church and Trinity Avenue Presbyterian Church in Durham, Sweet Briar and Hollins colleges in Virginia, and the Duke University Chapel.

PROFESSOR BROWNLEE spent the summer by engaging in three major activities: (1) establishing his family in their new home, (2) supplying the pulpits of Presbyterian churches in the neighborhoods of Oxford and Henderson, (3) and prosecuting his research on the Qumran (or Dead Sea) Scrolls. His son, Hugh William, was born Sept. 3.

PROFESSOR CLARK served as an instructor in the Duke Pastors' School in June. He spent about half the summer in research and writing at the University of Chicago, and there attended a meeting of the Executive Committee of the International Greek New Testament. He is one of the contributors to a *festschrift* volume honoring Professor Johannis deZwaan upon his retirement from the University of Leiden; the volume was published recently at Haarlem. In September he attended the Western North Carolina Conference, serving on the Board of Ministerial Training. He attended the inauguration of President Lemacks Stokes at Pfeiffer College on October 12. He taught in the Norfolk School for Christian Workers in early November. The May 1953 issue of *The Biblical Archeologist* is devoted to the work done by Dr. Clark in his research on manuscripts in Sinai and at Jerusalem.

PROFESSOR CLELAND spoke at the Commencement exercises in several New England prep schools in early June and delivered the Baccalaureate Sermon at Vassar College. He taught in the first session of the summer school and during the summer months preached in the University Chapel, in Chapel Hill, in Raleigh and in Richmond. He delivered sermons at the Massanetta Men's Conference and at the Lake Junaluska Assembly. Since the new academic year began, he has been guest preacher in various colleges and schools.

PROFESSOR CUSHMAN taught in the second session of the Garrett Summer School, Evanston, Illinois, in July and August, and lectured on Christian Nurture at a conference for Church School Directors of the Northeast Ohio Conference at Alliance, Ohio, August 7-9.

PROFESSOR DAVIES spent the summer in Massachusetts, where he was engaged in reading, preaching and loafing. He published an article in the *Harvard Theological Review* on "Knowledge in the Dead Sea Scrolls."

PROFESSOR DICKS taught in the summer session of the Graduate School of Theology of Oberlin College, Oberlin, Ohio. He was a lecturer at the Pastors' School at Syracuse, N. Y., in September. Also, in September he conducted a Workshop in Pastoral Care and Counseling for one week at The Methodist Hospital in Houston, Texas, which was sponsored by the Council of Churches of Greater Houston. He spoke at the State Conference of Congregational Ministers in Providence, Rhode Island, and preached at the First Congregational Church of Pawtucket, R.I. He continues to edit and publish the monthly publication *Religion and Health*, which has now gone through its twenty-first issue.

LIBRARIAN DONN MICHAEL FARRIS represented the Divinity School at the seventh annual conference of the American Theological Library Association held June 11 and 12 at Garrett Biblical Institute in Evanston, Illinois. He was elected to the Executive Committee of the Association for the coming year and was appointed editor of the newly established *ATLA Newsletter*, which is to be issued three times a year beginning in November.

PROFESSOR KALE served as Dean of the Pastors' School and the Approved Supply Pastors' School conducted on the Duke campus in June. He taught in the first period of the Duke Summer School.

MISS KENDALL, in addition to her regular work, served as Registrar of the Christian Convocation which met June 2-5, and in connection with her work as Organist and Music Director studied with

the University Organist during the summer months. She received honorable mention for a picture exhibited in a North Carolina Artists' Show presented by the North Carolina Federation of Women's Clubs in May and exhibited paintings at the Tenth Annual Regional Exhibition of Artists at Virginia Intermont College, Bristol, Virginia. She won four prizes for her paintings at the N. C. State Fair, for the second year in succession.

PROFESSOR LACY attended the Fourth National Study Conference on "The Churches and World Order," held at Cleveland, Ohio, October 27-30, under the National Council of Churches, Department of International Justice and Goodwill. He served as a consultant for the commission on "The United States and the Underdeveloped Areas."

PROFESSOR MYERS taught in the first term of the Divinity School Summer Session and in the Supply Pastors' School. He preached at homecoming services at Morris' Chapel on the Broadway charge and Hopewell Church on the Wesley charge. He was guest preacher at St. Paul's Methodist Church in Durham, the First Methodist Church in Roanoke Rapids, and the Methodist Church in West End.

PROFESSOR PETRY taught in the Perkins School of Theology, Southern Methodist University, Dallas, Texas, during the second summer term. He published a "Survey of Recent Literature: Medieval Church History," in the journal, *Church History*, September, 1953.

PROFESSOR REGEN preached at Sweet Briar College, Sweet Briar, Virginia, at the morning service of worship on Sunday, November 15. In the evening of the same date he was visiting minister and preacher for the service of worship at Hollins College in Roanoke, Virginia.

PROFESSOR RUDIN taught courses in Speech and Worship in the Duke Supply Pastors' School and conducted a Workshop in Corporate Worship in the Pastors' School of the North Mississippi Methodist Conference and a similar Workshop at the annual meeting of the Virginia Methodist Rural Fellowship. He led corporate worship and preached in the Weldon and West End Methodist churches, in the Temple Baptist Church of Durham, and in the Chapel Hill, Siler City, Henderson and Roxboro Presbyterian churches. In the latter church he served as supply-preacher for some months pending appointment of a pastor. He spent the balance of the summer in research and writing.

PROFESSOR SCHAFFER preached at the Chapel Hill Presbyterian Church and at other churches in the vicinity of Durham. The rest of the summer's activities were mainly domestic, the most important being the birth of a son, David Anton, on August 25. On October 15 at Selma, N. C., he presented a study of the "Plan of Union" as a report to Granville Presbytery. During October 25-29, he conducted the Bible hour in a leadership training school held at the Hawfields Presbyterian Church near Mebane, N. C.

PROFESSOR SMITH taught in the second term of the Summer Session at Duke. The remainder of the vacation he spent in revising his Stone Lectures (Princeton Theological Seminary) for publication. On October 27 he gave an address before the North Carolina Baptist Theological Study Group, meeting in Chapel Hill. On November 10 he participated in the National Council on Graduate Study in Religion, held at the Faculty Club, Columbia University, New York.

PROFESSOR STINESPRING taught in the second term of the 1953 Summer Session at Duke University. His translation of "The Messianic Idea" from Hebrew has just been completed, and will now go to press. He has been made editor of the Monograph Series of the *Journal of Biblical Literature*.

PROFESSOR WALTON attended the Duke Convocation and conducted the Friday morning devotional period. On June 7th, he preached at West End and shared in the Dedication of Fletcher's Chapel. From June 8th to September 1st, he visited rural churches in the North Carolina Conference and the Western North Carolina Conference which seek aid from the Duke Endowment in church building. During the summer he also visited many students working in churches and camps throughout North Carolina. In addition he dedicated the Gray Rock Church in the Raleigh District, James Beaty, the pastor, and the Mt. Grove Church in the Marion District, Roy McDuffie, the pastor. He preached at Mebane on August 2, at Centenary Methodist Church in Winston-Salem on August 9, and at Lake Junaluska on August 23 and 29. His vacation was spent in company with Mrs. Walton in visiting their son and his family in Nashville, Tennessee. His son is Director of Promotion for the *Upper Room*.

With the Students

Following the graduation of the Class of 1953 and the Duke Convocation, the students headed out into their various summer activities. Last summer, besides the men who hold regular appointments, eighty-two students participated in the Duke Endowment Program, working in rural parishes, youth work, and as camp counselors. Moreover, three students journeyed to Boston, and worked in the Boston University School of Theology's "Students in Industry." These men worked in labor situations during the day and met in classes at night to evaluate labor-management relations and related problems in the light of the Christian Gospel. Two more students did youth evangelistic work under the auspices of the Methodist General Board of Evangelism. Traveling in a number of states, they held youth evangelistic meetings, and Spiritual Life missions. From all sides came the report that the summer was both practically helpful and spiritually enriching.

The opening of school saw the entrance of some seventy new students who were initiated into the life of the school by the Student Council and a thorough orientation program. This program was climaxed in a Spiritual Life Retreat in York Chapel.

The Student Council, under the capable leadership of George Ogle of Pitcarin, Pennsylvania, set up its annual organization and began a vigorous program. Other officers are Dick Crowder, High Point, N. C., Vice-President; Clarence Dalton of Iaeger, West Virginia, Secretary; and Bruce Pate of Kinston, N. C., Treasurer. Committee chairmen this year are John Christy, Athletics; Jim Martin, Christian Social Action; Ken Howard, Church Relations; Loy Witherspoon, Forum; Don Fagan, Interseminary; Jolee Fritz, Missions; Carroll Yingling, Publicity; Tom Stockton, Radio; Ray Moore, Social; and Jim Matheson, Spiritual Life. The newly organized Radio Committee plans to offer meditations over local radio stations.

A very vigorous program of service has been instituted by the Committee on Social Action. This year students are traveling to the City and County jails, the County Home, the TB Sanatorium and holding services at all of these institutions. Teaching and counseling at Wright's Refuge and the Hill Community Center are proving helpful to the young boys aided by these organizations.

The Duke Circuit Rider, two-year-old Divinity School Year Book, hoofed its way back on to the scene, and is being guided by Walter Hudgins and Bob McKenzie, Editor and Business Manager, respectively. This year the staff plans to devote one page in the annual to each activity and committee of the school, showing how each contributes to the corporate life of the school.

A Divinity School football team made its appearance again in the Duke University Intramural League, coached by Charles Wiggens and Ray Moore. To date the team is undefeated, and another title and another trophy seem in sight.

Over the Homecoming Week-end, a number of alumni returned and were welcomed and entertained by students and the faculty at the Divinity School Open House in the Social Room.

A new program has been instituted by the Dean this year, which is proving very popular with the students. A series of "open houses" are being held by Dean and Mrs. Cannon at their residence, so that a greater degree of familiarity may be established between the Dean and the students. This is the initiation of a larger program in which faculty and students will come together in other than classroom circumstances.

In general, a fine spirit pervades the Divinity School this year. The men have shown zeal and interest in all the aspects of the student council program of activities, academic, spiritual and social.

CARROLL YINGLING.

The Thought of Paul Tillich

Systematic Theology. Paul Tillich. Vol. I. University of Chicago Press. 1951. xi + 300. \$5.00.

This review must rightly begin with a confession that the editors of the *Bulletin* have been "after me" for it more than two years. My first reading, thoroughly painstaking, was in the fall of 1952. My second reading, equally diligent, is very recent. My procrastination is partly explained in the admission that, with a third reading, I might possibly comprehend the volume in its wholeness and, with a fourth, venture some evaluation. Even this may be presumptuous, but it is enough to indicate my concession that *Systematic Theology* I is fairly difficult going.

In trying to explain to myself the formidable character of Tillich's book, it does not strike me that the difficulty is attributable to the admitted profundity of Tillich's foundational concepts such as "heteron-

omy," the "demonic," "depth of reason," "ground of being," etc. These are bas-motifs, mainly clear enough in themselves. The difficulty ensues as these concepts are woven into a system so closely knit that nearly every one stands in some correlation and polarity with others. The result is an astonishingly coherent whole possessed of "methodological rationality," but a whole more complex than luminous. A second obstacle to comprehension is the invariable "semantic rationality" of the book. This, like "methodological rationality," Tillich holds to be a criterion of rational system. The fact is, however, that Tillich's language is possessed of exasperating, because wearisome, exactitude of formal denotation which guarantees rationality of system but is nearly devoid of clarifying simile and illuminating analogy.

Notwithstanding the redoubtable nature of Tillich's exposition, I am prepared to notify the readers of the *Bulletin* that we have here an unquestionably important work in Systematics, and I venture the opinion that for sheer dialectical virtuosity and, indeed, philosophical competence, this work has scarcely an equal since Schleiermacher's *Glaubenslehre* made its influential appearance in the early nineteenth century. This is an interesting coincidence, for it appears to me that Tillich owes more to Schleiermacher in ontological standpoint, theological method, and apologetic concern than to any other modern theologian. In sharp contrast with Barth, but in essential agreement with Schleiermacher, Tillich's apologetic theology approaches the concept of revelation from below, "from man in the situation of revelation." Tillich has learned much from the existentialists; accordingly, no theology can escape the "theological circle"—the circle of "ultimate concern" and "decision." Schleiermacher was also, in his way, existentialist: in his criterion of "absolute dependence" and in his recognition of discontinuity between the "God-consciousness" and that of ordinary rational experience. In like manner, Tillich's demarcation between "technical reason" and the ecstasy and sign-event correlation (viz., revelation) has suggestive affinity with the unsupernaturalistic but *sui generis* moment of "God-consciousness" in Schleiermacher's theology. In both writers the revelatory moment neither abrogates nor destroys the rational structure but neither can the rational structure of the mind be referred to as the cause. This, of course, means that neither writer will favor the conception of "natural theology" or espouse "natural revelation."

But what is the substance of the book? This is the other reason for my procrastination: I cannot say short of fifty pages! One warning is in order: Tillich is no Barthian. Whereas Barth repudiates apologetics and even apologetic interest, Tillich's theology is pervasively apologetical in intent. Whereas Barth's theology presumes to be a critical exposition and revision of the Church's language about God as measured by the Word of God in Christ (never in the keeping of the Church but sovereign over it), Tillich's theology is theology of "correlation." This is a correlation between the questions "implied" in the existential predicament of man in history with answers "implied" in the Christian message. The interpretation and exhibition of both question and answer are the

work of the Christian theologian. The heart of the cultural question (according to Tillich) is the despairing query concerning the possibility and meaningfulness of existence as it is enforced by man's existential alienation from his Divine Ground. This alienation registers itself in certain perennial antinomies of "existential reason": in the conflict between autonomy and heteronomy, absolutism and relativism, formalism and emotionalism. Correlatively, the answer "implied" in the Christian message (according to Tillich) is the "New Being in Jesus as the Christ."

In Tillich's words: "Theology formulates the questions implied in human existence, and theology formulates the answers implied in divine self-manifestation under the guidance of the questions implied in human existence." (P. 61.) The admirable candor of Tillich is revealed in his honest admission that "this is a circle." And so it is; but is it a circle because question and answer are true correlatives or coimplicates; or is it a circle because theology (i.e., Tillich, the theologian) is judge of both question and answer? If the former, the circularity of coimplication is nothing vicious. If the latter, I think there is an urgent question whether apologetical purpose has not once more betrayed Christian concern for culture into a relativizing of the *Kerygma*. At the moment it is impossible to tell whether, in further publications of his system, Tillich will avoid the hazards of cultural particularism which attend his approach to revelation "from below." If so, it may well be by way of a more thorough-going Christian existentialism.

ROBERT E. CUSHMAN.

Book Reviews

The Interpreter's Bible: Volume 2, Leviticus through II Samuel. Abingdon-Cokesbury Press. 1953. x + 1176 pp. \$8.75.

So much has been said about *The Interpreter's Bible* that our readers are already familiar with its nature and purpose. The local and institutional interest in this particular volume stems from the fact that James T. Cleland, our own Professor of Preaching, has furnished the "Exposition" to the Book of Ruth. The "Introduction" and "Exegesis" are from the pen of Dr. Louise Pettibone Smith, the distinguished Old Testament Scholar of Wellesley College. These two combine their talents to give us renewed appreciation of one of the most beautiful of biblical books. Smith explains the background and date, and deals with such problems as the meaning of the proper names, the relation of the marriage of Ruth and Boaz to the levirate law of Deuteronomy 25, the ceremony of the shoe, and the significance of the genealogy. Cleland gives many fruitful homiletical suggestions. Both take the universalistic view. "The author's purpose was universal, not national," says Smith. Cleland speaks of "a God whose love overflows the limits good people seek to impose

upon him." This reminds us of one of his best sermons in the Duke Chapel on a text from this very Book of Ruth.

Seven other Old Testament books are also treated in this generous volume, but lack of space prevents us from doing more than to say that the quality throughout is high, and in keeping with the several volumes which have already appeared.

W. F. STINESPRING.

A Sober Faith, Religion and Alcoholics Anonymous. G. Aiken Taylor. The Macmillan Company. 1953. 108 pp. \$2.00.

This book originally came to my attention in the manuscript from a publisher for a reader's opinion. It is written by a young Presbyterian minister who gained his Ph.D degree from Duke.

This is the first major critical study of Alcoholics Anonymous made by a non-alcoholic from the religious point of view. Aiken Taylor rightly recognizes A.A. as a religious movement. He is concerned about why and how it is possible for a group of alcoholics, desperately sick people, to take the message of religion and make it redemptive with a group of people that the church and organized religion have been unable to help. Step by step he examines the famous "12 steps of A.A.," interpreting each in the light of Christian theology, pointing out the strengths of each, and illustrating each with examples from his experience in working with A.A. In the end he points out the ultimate need of A.A.

The book is well written, for Aiken Taylor can write; it is understandingly written, for Aiken Taylor knows A.A.; it is a challenge, for Aiken Taylor, like many of us, has recognized that A.A. is doing what the church should have been doing. The pastor who is concerned about people should read this book.

RUSSELL L. DICKS.

The Bible and You. Edward P. Blair. Abingdon-Cokesbury Press. 1953. 154 pp. \$2.00.

This little book belongs in The Cooperative Series of Leadership Training Texts being prepared by the National Council of Churches for training-school purposes. It is not for the scholar, nor even for the seminarian; it is to be placed in the hands of the layman and the untrained church-school teacher. It is a good guide for adult persons who know very little about the Bible. The book begins with a sensible and enlightening chapter on "The Basic Nature of the Bible"; the rest of it is taken up with detailed instructions on just how and what to read in the Bible. It should prove useful in training-school work.

W. F. STINESPRING.

Encyclopedia of Biblical Interpretation. Menahem M. Kashner. *Genesis*: Volume I. American Biblical Encyclopedia Society, 114 Liberty Street, New York 6. 1953. xxi + 262 pp. \$6.50.

This is the first volume of a projected English abridgment of the author's *Torah Shelemah*, which is to appear in Hebrew in thirty-five

volumes. The purpose of this vast work is to give for every *verse* of the Old Testament "all the passages, comments and interpretations found in the great body of Talmudic-Midrashic Literature."

Until recently the vast "sea" (as it has been called) of post-biblical "Rabbinic" Jewish literature (Talmuds, Targums, Midrashes, and the like) has been inaccessible to English-speaking Christians, and even to many English-speaking Jews, because of the severe language problem involved. But in his great three-volume work, *Judaism* (1927-30), George Foot Moore gave us a useful summary of the content of this "Rabbinic" literature. Then came Danby's translation of the Mishnah in 1933, and the monumental Soncino Translation of the Babylonian Talmud, just now complete in thirty-five volumes.

The present work represents a further step; to present what the Rabbis say about the Old Testament, verse by verse, beginning with Genesis 1:1. The author-editor quotes the biblical verse, gives his own remarks ("commentary") and then the Rabbinical material ("anthology"). This is all very useful and enlightening, especially to the Christian scholar or minister who is entirely unfamiliar with the long history and broad extent of Jewish biblical exegesis.

The English edition is somewhat abridged, as noted. But that the abridgment is not too drastic may be seen from the fact that this first volume covers only Genesis 1:1-6:8.

All lovers of biblical lore will eagerly await the appearance of the next volume of this splendid work.

W. F. STINESPRING.

Criticism and Faith, John Knox. Abingdon-Cokesbury. 1952. 128 pp. \$1.75.

This is a discussion of a prime question by an able critic. Though approached from the standpoint of New Testament criticism, it essays the broader problem of the relation of historical method to Christian faith.

The answer given is dialectical. Scholarly research is valuable, but faith is achieved independently of it. "The application of historical method to the New Testament has the effect of rooting the event more firmly in history" (pp. 87-88) but "we are mistaken if we suppose that any vital concern of faith is involved in the way we answer" historical problems (p. 56). Chapter V is the best part of the book, setting forth the value of historical criticism.

The reviewer would hold, however, that criticism and faith are intertwined. Faith is what man achieves and though never perfect can be more fully developed when the reverent mind is critical. God's truth is perfect and transcends man's highest reach of mind and spirit. To whichever school of thought the reader may belong, he will be stimulated by this reverent study of Professor Knox, who renews the question of the worth and purpose of the academic life.

KENNETH W. CLARK.

A Spiritual Journey With Paul. Thomas S. Kepler. Abingdon-Cokesbury. 1953. 157 pp. \$2.00.

This is a book of meditations, not to be read at a sitting but to be pondered in devotional hours. Dr. Kepler here again, as in other previous volumes, leads the reader up and down the centuries and points out parallels to the experience of Paul. Each of the forty spiritual "views" is briefly noted and the "moral" is left for a thoughtful reader to define.

He will find here "biblical scholarship wedded to a genuinely devout spirit" (cf. Preface), seeking to stimulate resolve and inspiration for Christian living.

KENNETH W. CLARK.

Atoms, Men and God. Paul E. Sabine. Philosophical Library. 1953. 226 pp. \$3.75.

For many people even yet, science and religion have reached no common understanding or respectful tolerance, but only a wary truce. It is this neutrality, stemming from intellectual isolation or compartmentalism, which Paul Sabine, a research physicist reared in a devout Methodist home, sets out to rectify. As a scientist he goes farther than many of his colleagues in offering a religious interpretation for the unsolved mysteries of the physical world; it remains for theologians to meet him halfway.

In a brief but thought-provoking survey of the development of scientific thought, the author traces "the common origin of science and religion" to man's insistent urge to understand and control his environment. Then follow five chapters on major areas of natural science, showing in each case how the latest theories leave open doors for God, doors which earlier schools of dogmatic mechanism had seemed to slam. Those who seek an up-to-date survey of modern science, in terms both comprehensive and comprehensible, will find religion ably defended in *Atoms, Men and God*. If Sabine's whole case for an evolutionary theory assumes a liberal, progressive theology—without even a bow of acknowledgment to neo-orthodoxy—that, to this reviewer, neither invalidates his thesis nor requires an apology.

CREIGHTON LACY.

Christianity and the Problem of History. Roger Lincoln Shinn. Abingdon-Cokesbury. 1953. 302 pp. \$4.50.

This work may be recommended as one of the recent few giving serious consideration to the relationship existing between eschatology and social experience within Christian history. The introductory review of historical issues moves rapidly into the perspective of Christian tradition as it involves primarily Augustinian ideas and eschatological orientations. Characteristic reactions, both Catholic and Protestant, are scrutinized with regard to the conception of the church as the kingdom of God, radical eschatology, and the hope for transforming history. Mod-

ern viewpoints are examined from a diversity of vantage grounds such as those involving the idea of progress, Marxist and Christian eschatologies, modern Catholic interpretations of history, and the somewhat ebullient Toynbee synthesis. The notes are reasonably generous if somewhat constricted as to primary sources. "A Guide to Some Literature in the Field," pp. 273-290, is distinctly helpful, if a bit over-contemporary.

RAY C. PETRY.

Puritan Sage: Collected Writings of Jonathan Edwards. Edited by Vergilius Fern. Library Publishers. 1953. xxvii, 640 pp. \$7.50.

This is the second Edwards anthology to appear, the first being that of Faust and Johnson in 1935. In the present volume, introduction and notes are kept to an absolute minimum; in this respect, the serious student will find the older book more useful as a working tool. But the reader who wishes a sizable volume of Edwards' own words which broadly represents his more purely religious thought and his place in American religious history will have here a more adequate collection. Little of value in the previous anthology has been omitted—notably, however, the "Personal Narrative," the Brainerd writings, and some essays and letters. But several previously unrepresented works are included, among them "Thoughts on the Revival," "Qualifications for Communion," the "Treatise on Grace," and the sermons on charity and on the work of redemption. Other works appear entire or substantially complete, e.g., "God Glorified," the "Faithful Narrative," and the important sermons of the 1734 revival. In the appendix are some materials hitherto unpublished, the most interesting being the "Sacrament Sermons" of 1742. The writings are generally printed in chronological order, though some of the posthumously published material is out of place. Editor and publishers have united to give us a remarkable amount of Edwards himself in one volume, even, unfortunately, to the extent of leaving inadequate margins. All in all, this is a representative and useful anthology; it should contribute to a better understanding of Edwards generally.

THOMAS A. SCHAFER.

Reformation Writings of Martin Luther. Vol. I. *The Basis of the Protestant Reformation.* Translated by Bertram Lee Woolf. Philosophical Library. 1953. 402 pp. \$6.00.

Besides the Ninety-Five Theses and the great treatises of 1520, this volume contains one major and a number of minor writings, including several letters, of the period from 1517 to 1520. The translator has supplied a general introduction, special introductions, explanatory notes, and, at the end, adequate indexes and a valuable chronological table of Luther's writings, with contemporary events, to 1520. All the works here translated (except for a short sermon of 1517 on indulgences) are already available to the English reader in the first two volumes of the

Holman Edition, in which the introductions are more detailed and which offers (for only a slightly higher total cost) several other important works of Luther. What, then, are the merits of this new effort? First, it follows the Weimer Edition alone, which in general has the best critical texts. Second, the introductions are more up to date. Third, the translation is freer, smoother, more idiomatic English. Something is thereby lost of Luther's own style, however, which the more literal Holman Edition preserves. Finally, the works given here are in better chronological order, the most important of the earliest Reformation writings being now gathered into one volume. If the project here begun is carried far enough, it may yet rival the older edition.

THOMAS A. SCHAFER.

The Theology of Paul Tillich. Edited by Charles W. Kegley and Robert W. Bretall. The Macmillan Company. 1952. 370 pp. \$5.50.

Thanks to the Nazi fury, Paul Tillich came to America in 1933 at the age of forty-seven. Since then, as professor of philosophical theology at Union Seminary, he has become America's number one Protestant theologian. His *Systematic Theology*, of which he has published the first volume, is properly regarded as without a peer in current Protestant thought. Thus in launching a "Library of Living Theology" the editors rightly began the series with Professor Tillich.

The pattern of the book is interesting. It opens and closes with an essay by Tillich. The first is autobiographical, the second a reply to the fourteen scholarly essays that lie between. Though all the analysts are admirers of Tillich, they candidly lay bare points that seem to them vulnerable. To all of them Tillich replies with directness, honesty and humility. The total result is highly stimulating and instructive. The sensitive reader will probably lay down the volume with two impressions: (1) that Tillich is elusively difficult; (2) yet his theology is tremendously important.

The editors have enhanced the use of the book by appending a full bibliography of Tillich's writings from 1910 to 1952.

H. SHELTON SMITH.

God Hidden and Revealed. John Dillenberger. Muhlenberg Press. 1953. 193 pp. \$2.50.

In recent years, Luther's doctrine of a veiled or hidden God (*deus absconditus*) has been vigorously revived. The older Ritschilian notion that Luther's emphasis upon the hiddenness of God was a sterile relic of medieval scholasticism has been strenuously repudiated. Among those who have taken this position are Rudolf Otto, Emil Brunner and Karl Barth. Professor Dillenberger, a member of the department of Philosophy at Columbia, has analyzed these recent tendencies with unusual perception. In addition, he has written a closing chapter that contains remarkable spiritual insight into the way in which the idea of *deus abs-*

conditus may form an essential part of a vital theology for our time. In Dr. Dillenberger, America has a young scholar of exceptional promise.

H. SHELTON SMITH.

The American Church of the Protestant Heritage. Edited by Vergilius Ferm. Philosophical Library. 1953. 481 pp. \$6.00.

Twenty-two denominational representatives herein describe in lively narrative their respective Protestant heritages. Although the essays are necessarily brief, they are remarkably comprehensive. Each essay appends a good bibliography. The busy minister will find this a handy introduction to American Protestantism.

H. SHELTON SMITH.

In This Name. Claude Welch. Charles Scribner's Sons, 1952. 313 pp. \$3.50.

Since the famous "Unitarian Controversy" of the 1820's, American Protestant thought has given little concern to the subject of the Trinity. The present treatise and Charles Lowry's, *The Trinity and Christian Devotion* (1946) may indicate a renewed interest in this doctrine. In any case, Professor Welch has produced a book that is both timely and rigorously reasoned. The historical section shows conclusively that the Trinity was reduced to a "second rank" doctrine in the nineteenth century theology.

The constructive section of the book argues seriously for trinitarianism as indispensable to the Christian gospel. In fact, the doctrine of the Trinity is held to be the "crystallization" of the gospel. For Welch, as for Barth, whom he basically follows, the Trinity is derived solely from revelation, and is not at all derivable from philosophical premises. "The whole knowledge of the triunity of God, of Father, Son and Spirit, arises out of the revelation which the New Testament attests."

Welch repels all forms of modalism and subordinationism as inimical to Christian faith. Threeness within the Godhead is stoutly maintained. Still, he will have nothing of tritheism. "We do not for a moment deny or even question, but precisely affirm the oneness of God." The idea of a "social deity" is intolerable to him. In order to guard himself against a societal God and yet not slip into monarchianism Welch does superb verbal tight-rope walking. Where he really stands it is hard to say, for his qualifications are multiform to the point of leaving the reviewer uncertain. My guess is, though, that Welch's trinitarianism is predicated upon the essential oneness of God; and in that case threeness is in some sense secondary.

But whatever his true position may be, the author has contributed magnificently to current American theological thought, and has lifted up a standard of excellence that other young scholars may well emulate.

H. SHELTON SMITH.

Christian Faith and Social Action, A Symposium. John A. Hutchison, ed. Charles Scribner's Sons. 1953. 246 pp. \$3.50.

Any pastor within spiritual hailing distance of Union Theological Seminary is surely aware of the profound theological eruption in American Protestantism produced by Reinhold Niebuhr. Niebuhr has proved to be the unavoidable thinker of the contemporary church. It was his germinating influence that brought into being in 1930 the Fellowship of Socialist Christians, a group which later changed its name to the Frontier Fellowship (not out of deference to any forebear of Mr. McCarthy), and has now been absorbed into the organization known as Christian Action. No title can do justice to the wide spectrum of opinion represented by this group, though they share both social convictions left-of-center and theological leanings to the right. The spiritual migration of the group through two decades of troubled history led them to a point where the term "socialist" was no longer apt. They disavow all Utopian panaceas, whether "hard" as with Marxism or "soft" as with liberalism, yet they affirm with passion the relevance of the Christian faith to the problems of social action.

Thirteen of this Fellowship, including Professor Niebuhr, have set out in this volume to explore the implication of their shared convictions for certain crucial issues in modern culture. The separate pieces have been edited skillfully into plausible continuity by John Hutchison. What stands out from the lively differences of opinion is a common indebtedness to Niebuhr. The authors display to a greater or less degree his dialectical habit of thought, a congenital dread of all "simple" solutions, and a sharp skill in diagnosing the departures of secular culture and most of practicing Christianity from the normative Christian faith.

From a common starting-point, the authors branch off into the fields of contemporary thought and culture which represent their special concerns, bearings of Christian theology on problems of contemporary education, economics, politics, international relations, and philosophy of history, all are traced out in suggestive fashion.

Any weary pulpit prophet, under Monday's juniper tree, can take strength and consolation from these pages. It shows, as have few volumes in American Protestantism, the manner in which Christian social action must be both sustained and corrected by the classical Christian faith.

WALDO BEACH.

The Game of Living. Floyd Van Keuren. Charles Scribner's Sons. 1953. 148 pp. \$2.50.

Here is an informally and simply written book about an everyday philosophy of life. It is practical, readable and will prove helpful to many troubled and confused persons. Dr. Van Keuren shows how we can face life's difficulties and pressures and make out of them stepping stones to a happier and nobler life. His information is broad, understandable and worthy of consideration. He does not make life a funny game or one burdened with seriousness, but one in which the quality of

the player and his play lend dignity to the game. Here is no plea for "play acting" as we face the realities of life, but a challenge to noble, philosophic sportsmanship in daily living. For a lift when the load and the way are laborious I recommend "The Game of Living."

A. J. WALTON.

Rural Church Administration. Rockwell C. Smith. Abingdon-Cokesbury Press. 1953. 176 pp. \$2.00.

The author of "The Church in Our Town" has in "Rural Church Administration" produced a handbook for the town and country pastor. There is much practical advice and in the realm of the minister's schedule, his broad reading and study program, his procedure in helping the people develop a comprehensive parish or charge program, his help in developing a stewardship and finance understanding, and his efforts to enrich the worship of the people, the author presents standards and procedures which are more than simply advice.

This reviewer is particularly pleased with the help and ideals presented in Chapter 5 on the parish program. Here the author stresses group action in program development, integration with the general life of the community, the influence of environment, the special emphases of the denomination, and the cooperative or democratic procedure in getting the program into action. The appended illustrations put emphasis on definite policy and specific goals for each phase of the program. Other chapters of special interest were the one on Worship and those treating the personal and home ministry of the pastor. The Bibliography of this book is also a fruitful contribution to a growing minister. "Rural Church Administration" is a welcome work in the field of church administration which has been badly neglected or, better say, poorly served with useful text material for a number of years.

A. J. WALTON.

A Doctor's Soliloquy. Joseph H. Krinsky. Philosophical Library. 1953. 116 pp. \$2.75.

The title well describes the content of this brief volume—a busy and effective physician has taken the time to state briefly but lucidly his reflections and understanding of the nature of God, of man, and of the world of nature. The Foreword led me to read and come to an appreciation of his meditative relating of daily life to the knowledge we have of God. In this Foreword he says, "This book is dedicated to those who seek God through reason as well as through faith and who find Him, not in abstruse symbols or in abstract formulas, but in every concrete phenomenon and aspect of nature and the world, all of which is an expression and manifestation of a divine Creator."

The arrangement of the book in brief meditative sections is an aid to bedside or meditative reading, but some of his insights and conclusions will jar one out of the all too common attitude that meditation is soothing.

A. J. WALTON.

Volume XVIII

January, 1954

Number 4

The Duke Divinity School

BULLETIN

COURSES IN RELIGION
DUKE UNIVERSITY SUMMER SESSION

1954

DURHAM, NORTH CAROLINA

First Term: June 9 to July 17

Second Term: July 20 to August 27

Calendar of the Summer Session 1954



June 8—Tuesday—9:00 A.M.

Dormitory rooms ready for occupancy

June 9—Wednesday

Registration for the First Term at Gymnasium, West Campus,
9:00 A.M.-4:30 P.M.

June 10—Thursday

Instruction begins for First Term

July 16-17—Friday, Saturday

Final examinations for First Term

July 20—Tuesday

Registration for Second Term

July 21—Wednesday

Instruction begins for Second Term

August 26-27—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 12, July 17 and July 24.

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Duke University Summer Session



THERE will be two terms of the Duke University Summer Session of 1954 extending over a period of twelve weeks. The first term of six weeks will begin on June 9 and end on July 17. The second term of six weeks will begin on July 20 and end on August 27.

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.

Pre-Enrollment

Students in residence at Duke University during the spring semester 1954 who plan to enroll for courses offered in the 1954 Summer Session will pre-enroll on the following dates:

The Divinity School
May 6-7

Students not in residence may pre-enroll by mail. Request for application blank should be made to the Summer Session Office, Duke University. Completed applications should be mailed to the Dean of the Divinity School, Duke University.

Registration

Students in residence who have pre-enrolled on May 6 and 7 may complete their registration in the Summer Session Office on May 17-June 5. Advance registration in the Summer Session Office includes:

1. Completion of various Summer Session forms.
2. Payment of University fees.

Students not in residence at Duke University during the spring semester of 1954 whose applications are approved by the Dean of the Divinity School may complete registration by mail through June 5. Advance registration by mail with the Summer Session Office includes:

1. Completion in full and return of forms required by the Summer Session Office by June 5.
2. Payment of University fees by June 5.

Students who complete registration with the Summer Session Office on or before June 5 need not be present at the general registration in the large gymnasium on June 9.

All Summer Session students whose classes begin on June 10, Term I, who *do not* complete registration in the Summer Session Office on or before June 5 *must* present themselves at general registration in the large gymnasium on June 9 to register.

Any student who fails to register on or before June 9, Term I; July 20, Term II; will be charged a fee of \$5.00 for late registration.

All changes in courses other than those required by the University will require a payment of \$1.00 for each change made.

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. Grad-

uate 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 Divinity School

Summer, 1954

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 1954 will choose courses numbered from 101 to 199.

First Term: June 9-July 17

S107 (DS). THE PERSON AND WORK OF CHRIST.—An intensive examination of classical types of Christological and soteriological formulation in the history of Christian reflection, assessment and constructive position. For Divinity School students. 3 s.h.—7:40-9:00, 3.109. MR. CUSHMAN.

S120 (DS). THE CREEDS OF CHRISTENDOM.—A historical and interpretative study of great Christian creeds and confessions. For Divinity School students. 3 s.h.—1:40-3:00, 3.109. MR. SCHAFER.

S192 (DS). CHRISTIANITY AND INTERNATIONAL RELATIONS.—An application of Christian Ethics to world problems. For Divinity School students. 3 s.h.—9:20-10:40, 3.109. MR. LACY.

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.—11:00-12:20, 3.109. MR. CUSHMAN.

Second Term: July 20-August 27

S138 (DS). GREAT BOOKS IN CHRISTIAN HISTORY.—An intensive study of Augustine's *Confessions*, Thomas a Kempis' *Imitation of Christ*, Erasmus' *Complaint of Peace*, Luther's *Christian Liberty*, Calvin's *Instruction in Faith*, and Andrewes' *Private Devotions*. For Divinity School students. 3 s.h.—7:40-9:00, 3.109. MR. PETRY.

S169 (DS). THEORIES OF RELIGIOUS EDUCATION.—A critical investigation of current theories of Religious Education. For Divinity School students. 3 s.h.—1:40-3:00, 3.109. MR. KALE.

S301 (DS). THE RELIGIOUS THOUGHT OF POST-EXILIC JUDAISM.—A study of the development of religious ideas in post-Exilic Judaism. For Divinity School students and Graduate students. 3 s.h.—9:20-10:40, 3.109. MR. BROWNLEE.

S331 (DS). THE SOCIAL MESSAGE OF THE EARLY AND MEDIEVAL CHURCH.—A study of the social teachings and contributions of the Christian church prior to the Protestant Reformation. For Divinity School students and Graduate students. 3 s.h.—11:00-12:20, 3.109. MR. PETRY.

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For Detailed Information Write

THE CHRISTIAN CONVOGATION, BOX 4353, DUKE STATION, DURHAM, N. C.

The School for Approved Supply Pastors, July 20-August 6
Address inquiries to
W. A. KALE, DIRECTOR, 4353 DUKE STATION
DURHAM, NORTH CAROLINA