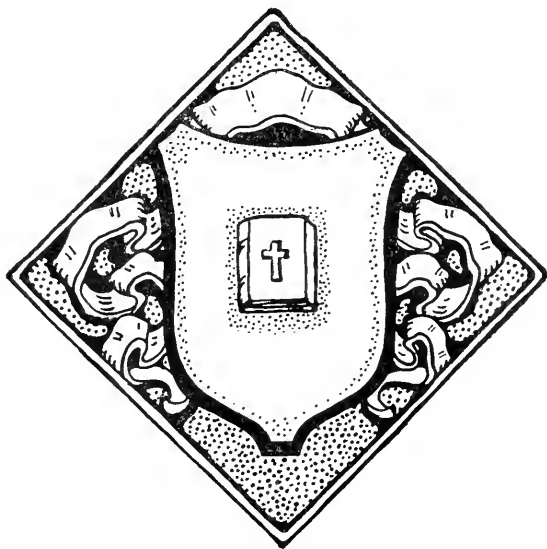


THE
DUKE DIVINITY SCHOOL
BULLETIN



Volume 22

February, 1957

Number 1

Prayers of Martin Luther

Almighty God, preserve us from all spiritual pride and the vainglory of temporal fame or name. Help us to call upon Thy holy name in all our needs and wants. May we not forget Thy holy name in the pain of conscience and in the hour of death. Grant that we in all our means, words and works may honor and praise Thee alone. Amen.

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Almighty God, grant that all preachers may proclaim Christ and Thy word with power and blessing everywhere. Grant that all who hear Thy word preached may learn to know Christ and amend their ways. Wilt Thou also graciously remove from the Church all preaching and teaching which does not honor Christ. Amen.

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Editorial

Let us share with you our quandaries over the "Book Reviews." For some years we tried to review every book sent to us. That became numerically impossible, especially as one publisher used us as a dumping-ground. Then some faculty members began to review "technical" volumes—the free copies being a valuable and valid form of "real" wages—but this was hardly fair to you, our alumni. Recently, we have tried many, short reviews; but not all reviewers—as you can see—believe that brevity is the soul of judgment. Nor is succinctness always fair to the author or the critic. Do you desire fewer, longer book-reviews? We want to render you a service; it is part of our post-graduate responsibility to you. But we need to know from you what will help you most.

The Racial Crisis and the Prophet's Task

PROFESSOR WALDO BEACH

"In Opelika [Alabama], a five-foot cross was burned in front of the home of a white Baptist minister, the Rev. W. F. Wagner, whose church had admitted a Negro delegation from the local high school to observe the church's presentation of "The Messiah."

"In Montgomery, . . . some 30 robed and hooded Klansmen were seen December 14, bringing food and money to the home of a sick person."

—The Southern School News, Jan. 1957.

These two adjoining bits of news can be taken as a fairly accurate symbol of the strangely mixed moral elements of the racial crisis in which we are involved in the life of the Southern church. Klansmen bring food to a sick person and burn a cross, no doubt with equal Christian fervor and concern. The same symbol which is burned outside the parsonage stands on the altar inside the church where the Messiah is honored. It is not strange that any Protestant pastor should be bewildered and frustrated in knowing how to be obedient to the cross, when he lives in and is party to a culture which gives such contrary and twisted meanings to its demands. This article is an attempt to suggest something of the task of the Protestant minister in the South today, knowing he must make hard choices on racial matters, but puzzled as to how.

The first main task is for the pastor to read the racial problem aright. This means not only that he must be informed with accurate data, but that he must make the right *moral* diagnosis, from the standpoint of his Christian faith. It means that all the outer conflicts and oppositions are seen as expressions and symptoms on an internal conflict *within* the soul of man. As Myrdal's still-classic study diagnosed the issue, it is a problem "within people and not only between" people, a dilemma created by the tension between the American creed and racial prejudice. Most acutely understood, then, the race problem is an issue joined not between Negro and white, integrationist and segregationist, North and South, NAACP and Citizens' Councils, liberal pastor and conservative congregation, or any other version of

the "good guys-bad guys" opposition, but between good and evil at odds in the soul of Everyman.

The troubled conscience of the Southerner is at the heart of the matter, and his varying responses are his attempts to avoid, or cover, or redeem his inner tension. The troubled conscience may be deeply hidden beneath layers of custom and rationalization, but it is there. Even the fury of the fanatic racist (and there is usually at least one in every church), which seems so sure and unambiguous, is the more frenetic because it covers an anxious insecurity or hides a deep alienation from self. The redemptive task, then, for the pastor, is somehow to lead the troubled conscience out of its darkness and fears into newness of life (rather than to harden its aggressive front) by enabling the layman to accept judgment in contrition and response to grace by faith; to lead his people to their own conviction of the sin of prejudice, which sustains racial segregation, and into the kind of confident faith which can welcome racial integration. For any pastor to do this requires the rare mixture of the innocence of the dove and the wisdom of the serpent.

The moral problems for the pastor has as much to do with strategy as with ends, as much with the "how" as with the "what." On the question of the strategy of the prophet on racial problems there is precious little guidance, at least in the books. Here is one of the important frontiers for Protestant thinking to map, where all the disciplines, from New Testament theology to homiletics and church administration, become germane. But some profitable evidence does seem to be accumulating, derived from the laboratory of the parish, that can be of help.

One matter has to do with preaching. Most so-called "prophetic preaching" on matters of race, as on most controversial issues, is of doubtful worth. Not because of the "what," not because the sermon deals with a controversial issue, but because of the "how" of the preaching situation and the moral stance the prophet is tempted to take in the pulpit. Where the prophet preaches *at* people, "telling them off" good and proper, with great moral indignation, the usual and not surprising consequence is that the troubled conscience of the listener is not redeemed, but hardened into greater self-defensiveness and resentment. This is partly because the traffic of words from pulpit to pew is all one-way, with no chance for give-and-take, and partly because the prophet is tempted to assume a mantle of self-righteousness, as he excoriates sin in the pew, which simply evokes a retaliatory self-righteousness. Nobody is convicted of the real sin, and everyone is put out of sorts.

“Confessional” preaching, on the other hand, is the authentic kind of prophetic preaching. The spirit of the confessional preacher is not to preach “at” people but to preach “with” people, as one who identifies himself with his listeners in openness and contrition, in equal moral bewilderment and prejudice, as a sinner and seeker for grace, articulating from the pulpit the sin and the trouble of soul and the searching in his people that he knows in himself. The tone of such preaching is not: God and I confront you with the Gospel, but: how are we confronted with the Gospel? what shall we do to be saved?

When all has been said from the pulpit, confessionally or otherwise, it is the action of the pastor outside the pulpit which counts, in the redemption of racial life. It was not sermons on the part of the young Episcopal rector in Mansfield, Texas, or the young Baptist minister in Clinton, Tennessee, or Martin Luther King in Montgomery that counted. It was the deliberate actions of quiet, faithful courage, which sounded no trumpet in escorting Negro children to school, or in organizing the boycott, that identified the real prophet. There is a sense, indeed, in which the pastor may be allowed even by a conservative congregation to indulge in a homily or moral day-dream on racial brotherhood, from the pulpit, as a kind of subtle expiation for their guilty consciences, whereas any inter-racial action on his part outside the pulpit would be deeply resented. What so infuriated the hoodlum gang of racists in Clinton who beat up the Baptist minister, was that he acted on his Christian words. In any case, it becomes evident that concrete racial actions and the chance remark made at the barber shop or gas station or super-market do not enjoy this congregational immunity and are therefore crucial in their effect.

This leads into a second aspect of strategy with which the pastor must reckon: the prophet must be priest to his people before and while he is prophet. The newcomer into a hostile situation, who may inherit a charge set all on edge by some heavy-handed predecessor, may be required to build again a community of affection and trust strong enough to sustain sharp differences of opinion on the matter of segregation and integration. This means performing all the sacred priestly offices of visiting the sick and burying the dead, of providing light to the dark night of the soul and giving the cup of cold water. What mostly happens, of course, is that a preoccupation with keeping the peace in the parish, and building up the church, lulls the pastor into a moral sleep of his own, so that he becomes too busy maintaining the peace to take up the sword of truth when

it is needed, or even to recognize it, and the prophet in him perishes. But the skillful prophet, whose conscience has not been deadened by the slow attrition of organizational busy-ness, will daily be building community through simple kindness with those whom he knows are bigoted and prejudiced racially, and also speak the prophetic word, in love. Given enough time at his loom, he can weave a texture of Christian community that can hold up sharp and honest dissensions, and in surprising instances convert prejudice into trust.

A more profound aspect of racial strategy is the educational one: the prophet must teach his people what a Christian church is. Through worship, religious education, preaching, counseling, administration, this is the job of converting mind and will to the sense that the Church is the body of Christ in the world and a house of prayer for all people. The layman (if not indeed the pastor) thinks of his church (and therefore of *the* Church) as a social club, distinguished from his service club only by the aura and symbols of sanctimony. It is a fellowship of like-minded people who enjoy each other's company and do nice things for each other and the community. Since it is a club, it is not fitting for the club-manager to introduce anything offensive, anything controversial that would trouble the fellowship. And certainly it would be unsuitable to think of bringing a stranger of different class or color into the club.

More than any other factor, it is this prevailing "club" ecclesiology in modern white middle-class Protestant churches which explains not only its racial exclusiveness but its avoidance of open discussion of racial issues and policy in the community at large. As long as this theory of the Church prevails, the prophet can make no headway at all, and will chafe under his obligations as club-manager. His task, then, becomes that of conveying into the affections of his people a broader and more profound awareness of the true church. He may start with the accepted narrow "club" notion of church, and extend it *out* by the constant suggestion, in preaching and liturgy and chance word, of the universality of the Church, and extend it *down* by the constant suggestion that the Church is the body of Christ in the world and the community of believers, not in middle-class happiness but in Christ. A change in the layman's attitude toward the racial policy of the Church can come as a matter of course, as the fruit of this more authentic ecclesiology. One clear reason why racial integration is much further along in Roman Catholic churches than in Protestantism, in the South, is that the faithful in the Catholic church have a more genuine sense of the holiness and

universality of the Church, and thus are led to accept racial integration, despite their prejudice, as befitting the life of the Church.

To talk of the "strategy" of the prophet connotes the military imagery of a campaign for the Lord, and the hope for success. "Strategy" suggests the adoption of measures that will win over the opposition to the right side. Yet strictly speaking, this is a use of language foreign to the prophetic spirit. In the last analysis, the prophet's ethic is one of obedience to the will of God, not hope for success. It becomes quite apparent that a local church which has become in any real sense inspired by the Christian conscience on the matter of race, must be prepared to suffer, to *lose* its life in allegiance to its conscience.

Here is the prophet's chief quarrel with denominational headquarters. The "brass" up the line (to continue the military metaphor) are committed to "Advance," and advancing means successful church building programs and bringing more people into the Church—growth, expansion, numbers, success. No one in the ranks dares suggest that there may be an inverse ratio between authentic Christianity and successful Churchianity, that the "advance for Christ and his Church" may be a self-contradictory operation. If the success of the Church in quantity is the chief end, then the prophet is an embarrassment: he is left alone to cry in the wilderness of organizational busy-ness and building-plans. Yet it remains as true for the twentieth as in the first century, about seeking and losing life. Where the Church seeks its life in quantity, it loses it in quality. Where it is willing to lose its life in quantity, "for my sake and the gospel," it finds it in quality. And so it is too for the prophet, whose blessedness consists not in the success of his strategy but in the faithfulness of his witness, which usually entails, in this world, persecution.

The Corporate Life

V. The James A. Gray Lectures

In 1947 a fund was presented to The Divinity School by Mr. James A. Gray, of Winston-Salem, N. C. Part of the income is expended on a series of lectures, delivered annually on the Christian Convocation, held in June on the Campus. A distinguished succession of speakers is establishing the reputation of this lectureship—in

order of appearance: Ralph Sockman, Paul Scherer, Liston Pope, Charles Gilkey, Pitney Van Dusen. There lie before me now the sixth and seventh series in published form: *The Minister Behind the Scenes* by George Hedley, Chaplain of Mills College, California (Macmillan, 1956. xii+147 pp. \$2.50), and *The Integrity of Preaching* by John Knox of Union Theological Seminary, New York (Abingdon. 1957. 96 pp. \$1.75).

George Hedley charmed, delighted and overawed his audiences. Like his father, as he confessed in the Preface to *Christian Worship*, he is a stubborn high churchman of the school of John Wesley. That was obvious in his garb, in the prayers used at the end of each lecture, and in numerous daily comments. He combined classroom scholarship (he is also Professor of Economics and Sociology at Mills) and pulpit-utterance, and revealed an understanding of and a sympathy for the pastoral minister, not always obvious in a Reverend Doctor Professor.

The faculty committee in charge of the Gray Lectures assigned the subject, and Mr. Hedley accepted the challenge. We asked him to limit his topic to the life and problems of "the minister behind the scenes." That he did, lecturing on "Professional Reading"; "Collateral (he didn't like the adjective "Desultory") Reading"; "Recreation"; and "Devotional Life." He has added chapters on "Preparation for Services" and "Personal Finances," as well as a section on "Drama as Reading." He went about the preparation in a unique way: he sent questionnaires to ministers in northern California towns of under 40,000 population, asking them what they did "behind the scenes." (An Appendix gives the salient findings of the questionnaire.) Thirty-six per cent answered, and their replies are quoted and discussed, gratefully and tellingly. All kinds of very human questions are asked: Should a minister receive a fee at a funeral (102)? Should prayers be prepared (56)? Where should private devotions occur (124)? Should one read for fun (45)?

Hedley writes arrestingly, and he writes as he spoke—a disciplined, colorful, twinkling style. He thanks the University "for a hospitality that was no end impressive because it was in no way oppressive" (viii). "Yes, much that is in the newspapers is troubling, disheartening, infuriating. That is a principal reason why the Christian minister must pay attention to it" (27). "It [poetry] lifts that spirit not out of our daily living, but to new summits within it" (41). Regarding Luther's *Table Talk*, he comments that it exhibits a "union of complete commitment with perfect practicality" (133).

A faculty wife who heard the lectures offered one pertinent

criticism: "He knows too much. He is too well educated. He is too at home in too many places for us Americans." He is widely read; but he is as widely "hobbled." He knows Plato and Shakespeare and Shaw; but he also understands life-insurance, tax-deductions and social-security. He may not be emulated; he should be followed—even at a distance.

Dr. Knox's little book has been chosen as half of the February selection by the Religious Book Club. This is the second time a Gray Lecture Series has been so recognized; *How To Believe* by Ralph Sockman, delivered in 1950, being chosen in June, 1953. Before John Knox moved to the Baldwin Professorship of Sacred Literature at Union Theological Seminary, he taught Homiletics in Chicago. This slender, meaty volume is the result of his wise knowledge in both fields. It is also due to the lasting impression made on him by his father, a man of "integrity" who took preaching seriously, prepared for it carefully and sowed good seed in good ground. It starts off by asking "When is preaching biblical?" and gives four answers: first, when it remains close to the characteristic biblical ideas (19); second, when it is centrally concerned with Jesus Christ (20); third, when it nourishes the Church (22); fourth, when the biblical event recurs (22). He then discusses the relevance of such preaching, and concludes that "only authentically biblical preaching can be really relevant; only vitally relevant preaching can be really biblical" (27). He insists that the preacher be a scholar who knows exegesis and exposition (though he never uses these terms), and who then teaches the people who hear him, which is "application" (35-57). How, then, does a sermon differ from a lecture? When it is personal (58-74); part of worship—not, set in worship (75-85); and sacramental, God giving Himself to us (86-95).

How does John Knox make everything he writes so fascinating? All his books are worth owning, so that they may be re-read and regularly consulted. Of course, there is scholarship. There is also clarity in presentation. But there are two more qualities—his father's—devotion to God and sympathy for man. He writes the truth in love, love that goes up and out, because it first came down.

Then, have I no criticism of the volume? Just one. He writes too succinctly. Here is the content of the stuff of Homiletics in 96 pages. If he would just give vent to some written *obiter dicta*, as he used to do in class.

You are very fortunate to be alumni of a school that sponsors such a lectureship. You are more than fortunate in that you can have them on your bookshelf, as reminders and stimuli.

JAMES T. CLELAND

The Dean's Desk

There is an item of unusual interest which I take pleasure in announcing.

A Clinic in Preaching will be held at Duke University, July 1-13, 1957, for thirty ministers, of any Protestant denomination, now in the active pastoral ministry, who graduated from theological school after 1941 and before 1953. An outline of the program is appended. A series of five lectures will be delivered each week. One set will be given by Professor William Brownlee, of the Duke Divinity School, on "The Value of the Dead Sea Scrolls for Preaching"; the other by a lecturer, as yet unannounced. Each member of the clinic will be required to preach two sermons (of normal length—25 minutes!): the first, on a subject of his own choosing; the second, on a subject to be assigned during the first week and to be prepared while in residence.

Each morning and evening, the clinic will be divided into three sections of ten members, where the sermons will be preached and discussed. The sections will be directed by Dr. James T. Cleland, James B. Duke Professor of Preaching and Dean of the Chapel; by Dr. John Carlton, Assistant Professor of Preaching; and by Dr. Van Bogard Dunn of Jackson, Tennessee, formerly Teaching Fellow in Preaching. The afternoons will be free for recreation, study and counselling. To round out each day, a meeting of the whole group will be held to discuss pertinent problems.

There will be no tuition fee for the clinic and no academic credit will be given. Members will be housed in the University dormitories and will pay for room and board. Each member must be willing to stay throughout the entire period, including Sunday, July 7, as the morning service in the Chapel is a required part of the course.

Applications should be submitted not later than May 1, 1957. A registration fee of \$5.00 (payable to "Duke University—The Clinic in Preaching") must accompany each application. It is not refundable unless the application is rejected. Inquires should be addressed to The Reverend James T. Cleland, Dean of the Chapel, Library 102 (W), Duke University, Durham, North Carolina.

If this venture proves successful, it is planned to make it a feature of the Divinity School summer program and to extend it to cover most of three weeks.

The School for Approved Supply Pastors will be held under the direction of Doctor W. A. Kale, July 16-August 9. District Superintendents and Supply Pastors interested in this School should communicate promptly with Doctor Kale. The Christian Convocation will be held June 4-7. Doctor Kale is also Manager of the Convocation and of the North Carolina Pastors' School. Special lecturers will be Doctor Eugene Smith, Executive Secretary of the Division of Foreign Missions of the Methodist Church, who will speak on "Missions," and Doctor McFerrin Stowe, Pastor of St. Luke's Methodist Church, Oklahoma City, Oklahoma, who will lecture on "Parish Administration." These are in addition to the previously announced James A. Gray Lectures to be delivered by Bishop Gerald Kennedy on the subject "The Methodist Way of Life." The Convocation Preacher will be Doctor David MacLennan, Former Professor of Preaching at Yale Divinity School; devotional exercises will be conducted each morning by Bishop Nolan B. Harmon.

Doctor James T. Cleland, James B. Duke Professor of Preaching and Dean of the Chapel at Duke University, delivered the George Shepard Lectures on Preaching at Bangor Theological Seminary, in January.

Doctor H. Shelton Smith, James B. Duke Professor of American Religious Thought and Director of Graduate Studies in Religion, has been elected President for 1957 of the American Church History Society. He will be responsible for preparing the program for the next annual meeting, which will be held at Boston, Massachusetts, the last week in 1957.

Doctor John Baillie, late of New College, Edinburgh, and Visiting Professor at Union Theological Seminary, New York, was the guest of the Divinity School Faculty on Monday, January 7, for an informal discussion, followed by a luncheon.

Bulletin Board

The annual Divinity School Seminars were held, as announced in the last bulletin, at Shelby and Fayetteville, N. C., January 14-15, and 17-18, respectively. Those of our own faculty participating were Professors Clark, Kale and Richey.

The annual Mission Symposium was held February 6-7. The principal guests were the Reverend Tracey K. Jones, former missionary to China and Malaya, now administrative secretary for Southeast Asia, and Dr. George W. Harley (Trinity College '16) from the Ganta Mission, Liberia. As usual, Dr. M. O. Williams, Jr., secretary of missionary personnel, held interviews during the week, and a special Chapel service was conducted on February 8, honoring over 50 Duke alumni in missionary fields, more than half of them graduates of the Divinity School.

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Professor Durwood Foster is to be congratulated upon his election as a Fellow of the Conference on Science, Philosophy and Religion. The other Fellows of this conference include some of the most distinguished men in the field. For several years, Dr. Foster has served as Reporting Secretary of this conference. We are happy also to announce a new arrival in his family, Catherine Ruth, born January 14.

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Once again Professor Kenneth Clark has received international recognition. He has been asked to send a greeting, "inscribed in his own hand," to be included in the commemoration volume to be presented in December to Cardinal Giovanni Mercati, Librarian and Archivist to the Holy Roman Church, on his ninetieth birthday. As if that were not enough, Dr. Clark has also been invited to contribute an article in honor of Professor Hamilcar S. Alivisatos, of the Theological Faculty of the University of Athens, who is completing forty-five years of scholarly activity and thirty-five years of his professorship in Canon Law and Pastoral Theology. We, herewith, would recognize the distinction of our own professor in these invitations to him from the Roman Catholic and Greek Orthodox branches of the Holy Catholic Church.

Professor W. H. Brownlee's article, "Messianic Motifs of Qumran and the New Testament," has appeared in the two most recent issues of *New Testament Studies*.

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Miss Helen Kendall was winner of second prize in drawing at the 1956 North Carolina State Fair last fall. She presented a pen and ink sketch of a local scene in Durham, entitled "View from Swift Avenue."

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The Divinity School Conscience regarding racial segregation has been expressing itself in various ways. The faculty unofficially took the lead last summer, when seventeen members of the full-time teaching staff released for the public a statement expressing their personal conviction that "our Lord recognized no barriers of race which are not wholly transcended within the community of faith." They declared also their personal "eagerness to admit suitably qualified applicants to regular courses of theological study without restriction of race."

During the Fall Semester, the student body has participated in several programs in which a Christian interracial spirit found expression. A questionnaire was circulated to determine student sentiment concerning the present admissions policy of the school. Of those responding to the poll, 88 per cent favored the admission of qualified Negroes. To those so disposed, 68 per cent favored immediate integration, 22 per cent said "soon", 12 per cent simply indicated "in the future." A general question asked was, "What specific problems do you encounter as a Divinity student, pastor, teacher, etc., because of the admissions policy of the Divinity School?" The replies fell into two main areas: a troubled conscience, and a stumbling block to effective preaching in as much as the Divinity School does not itself practice what it preaches.

On October 31, over 100 students and faculty members participated in a 24-hour prayer vigil in York Chapel, called "to invoke God's guidance and will in this problem so that all those concerned with our seminary might have the presence of His Spirit in realizing a true Christian community within the Divinity School."

To aid those students who would be serving in areas where there are segregation and intergration difficulties, several discussion groups were held. Negro and white pastors from the community, members of the North Carolina College faculty, and many of our faculty joined in leading these groups. The general consensus of these

meetings was that effective interracial action was closely allied to the total effectiveness of a pastor, that person-to-person programs were preferable to group drives, and that a pastor should be prepared to stand without ecclesiastical support if the issue comes to a crisis. Although some stated that they would not go so far, it was felt that courage was needed not to return to areas where freedom of the pulpit was shackled on racial subjects.

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Congratulations are due to Professor and Mrs. James L. Price on the birth of their daughter, Linda Gordon, on January 31st—the one hundredth baby to be born this year at Duke Hospital.

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Religious Emphasis Week at Davidson College, February 10-13, has been graced by the services of Professor McMurry Richey, who delivered two addresses and led several discussion groups. Professors Beach and Cleland had to “pinch hit” for Dr. Docherty at the Duke University Religious Emphasis Week.

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The North Carolina Methodist Conference Commission on Worship was organized February 4-5. The Reverend V. E. Queen, who teaches part time in the Divinity School, was elected president and Professor John J. Rudin as teacher of Worship.

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The following corrections should be made in the last (November) issue of the *Bulletin*. The famous address of A. Dupont-Sommer, p. 78, was in late May, not “early June.” On page 79, line 5, the second level of occupation at Qumran dates from about 6 A.D., (or slightly earlier), to 68 A.D. Please note also the correct spelling of Allegro, the author of *The Dead Sea Scrolls*, on pages 94 and 95.

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Book Reviews

I. Alumni

A Jewish Understanding of the New Testament. Samuel Sandmel. Hebrew Union College. 1956. 321 pp. \$5.00.

This is a book of unusual content and value. The author was once a graduate student at Duke and has studied and taught in several Christian schools. Now as a mature scholar and professor he is well equipped to interpret the New Testament to Jews. It is wholesome and valuable for the Christian scholar to read this "Introduction" by a Jew who, having learned much and well from Christian scholarship, nevertheless approaches the New Testament from the Jewish standpoint. His treatment is sound, objective and restrained; yet withal frank and direct.

Naturally there are many moot points subject to debate, as between any two Christian scholars as well—which cannot here be discussed. The state of Christian scholarship is reported fairly and sympathetically, although our problems are added up to compose a more negative picture than we normally see. The "Christ-killer" charge is briefly and well considered. There is a refreshing discussion of the effect of modern humanism upon Pauline theology. There are many wise insights: such as the observation that the exciting Dead Sea Scrolls bring chiefly "corroboration of what was already known," or that the New Testament in Christianity is similar in purpose to the rabbinic literature in Judaism, or that the New Testament (apart from the Old) is a book "without a thesis."

The Christian responds to the conclusion: "The New Testament, although it is not ours, is closer to us than any other sacred literature which

is not our own." Though written especially for Jewish laymen this book offers to both Jew and Christian a friendly ground of understanding.—K. W. Clark.

Decision in Crisis. Beverly Madison Currin, Jr. Greenwich Book Publishers. 1956. 80 pp. No price.

This first book of a recent graduate of the Divinity School (B.D., 1956) will be of interest to our alumni. Designed for the layman, this book is an earnest protest against present day religiosity without reflective commitment, reassurance without true repentance, and personal adjustment without an adequate point of reference. The author interprets man's disorder in terms of the prideful assertion of self-will, which has issued in the "bondage of the will," "inward disintegration," and "broken community." Man achieves wholeness when, in freedom and in the crisis of tension created by his despair and the disarrangement of life, he makes a "decision" for Christ. The Cross wins man from self-centeredness to self-offering, which is expressed in communion with God and "participation" in Christ's ministry. The writer points to the contrasting superficial aspects of our current American religious "awakening" and censures in particular the "cult of religious assurance" symbolized by Dr. Norman Vincent Peale. This cult, with its religion of "adjustment" rather than "transformation," represents for Mr. Currin an abridgment of the historic faith, an anemic reduction of the "redemptive wholeness" of the gospel, and an oversimplification of both the problem and the answer.

The author's bristling impatience with Dr. Peale's outlook gives rise to occasional intemperate judgments (pp. 53, 55, 58). In the Peter Marshall

incident (pp. 73-74) the writer is perilously close to a conception of prayer which he had earlier repudiated. The quotations throughout the book, while pertinent, are too numerous. There is need for greater precision in explaining such terms as "participation in and recapitulation of the total ministry of Jesus Christ." However, this book is a stimulating and compelling account, in vigorous and penetrating style, of the author's disenchantment with much that passes today for Christian commitment. He will disturb, if not convince, many of his readers.—J. W. Carlton.

The Critical Years. The Reconstruction of the Anglican Church in the United States of America: 1780-1789.
Clara O. Loveland. Seabury. 1956.
311 pp. \$3.50.

Here is a book of which we at Duke feel justly proud. The author, an alumna of the Religion Department of the Graduate School, wrote it first as a Ph.D. dissertation under the guidance of Professor H. Shelton Smith. Miss Loveland's book has at least two "academic" claims to distinction. It is the first history which deals exclusively with the period from the cessation of hostilities in 1780 to the General Convention of 1789. Secondly, it is based on an exhaustive study of the histories, correspondence, journals, newspapers, and especially the manuscripts in church archives and diocesan libraries. A bibliography of these materials is included, organized in such a way that gaps, if any, can be detected and filled.

The Church of England in the Colonies faced an unprecedented situation at the close of the War. The church-state tie, which had deprived it of many of its (loyalist) ministers, seemed so inseparable a part of its very structure that many doubted whether it could be reconstituted as a free church. It was surrounded by hostile neighbors who rejoiced in, and furthered, its ruined condition. Within, it was divided by the political loyalties of the war years, and already a pattern of theologies and polities had emerged:

high church (Laudian, and particularly in New England), broad church (Lockean, and strongest in the middle colonies), and low church (e.g., the independent vestrymen of the southern colonies). Many cared little for maintaining continuity with the historic episcopate; and when the effort was made, it resulted in two rival episcopates, English and non-juring Scottish. And there were other violently debated questions: Should there be lay representation, and how much? How far should the revision of the Prayer Book liturgy go?

Miss Loveland appreciates the dramatic possibilities of such a story and exploits them fully, so far as consistent with the requirements of serious history writing. The main characters emerge as real persons, speaking often for themselves; suspense and climax are there—the action builds up through a series of accomplishments and setbacks to a long period of despair, succeeded at last by a triumphant finale, as the long-sought union is suddenly consummated.

For the American Episcopalian who would know the real story behind the emergence of his own church in this country, this is an indispensable study. For those, inside or out, who wish to understand both the how and the why of its theology and government, this is an excellent genetic introduction. Finally, here was a true ecumenical movement, involving practically every issue that divides modern Christendom; how it succeeded should be a challenging and instructive story for us all.—T. A. Schafer.

II. General

The Prophets—Pioneers to Christianity. Walter G. Williams. Abingdon. 1956. 233 pp. \$3.50.

Dr. Williams is Professor of Old Testament at Iliff School of Theology, and this book is some of the fruit of his teaching. Only five prophets, Amos, Hosea, Isaiah, Jeremiah, and Ezekiel, are taken up in detail in about 50 pp. at the end. The rest of the book is

concerned with introductory matter and support of the thesis. "Pioneers to Christianity."

The first two chapters introduce the reader to historical background, archeology, and literary criticism. The treatment is clarifying, though necessarily extremely brief. Chapter Three deals with priest and prophet, bringing to bear some of our newer knowledge about the relationship of these two groups, especially the fact that they cannot always be considered as being in opposition. The chapter on "Prophecy as a Profession" supplements the preceding.

The middle section of the book deals with the theological and ethical contributions of the prophets. Here we find the liberal position (with which the reviewer agrees) that the prophets, not Moses, brought forth monotheism in Israel, though Moses sowed the seeds with his henotheistic affirmation. In ethics, the prophets "completely changed the patterns of religious thought," though here again Moses had laid a groundwork. Some of the prophets believed in ritual and some did not, showing that this was not an essential problem. The development of messianism was of course one of the great contributions to Christianity, as the author states. But it is misleading to say (p. 106) that Jesus is nowhere called "Messiah" in the Synoptic Gospels. True, the Hebrew term is not used, but the Greek equivalent, *Christos*, occurs many times. With regard to eschatology, it is shown that there was a movement from national to personal immortality, though the former was never given up in orthodox Judaism.

In the treatment of individual prophets, Amos is rather lightly touched upon in the usual manner of the liberal school as a prophet of doom. The happy ending is simply ignored. It should be explained. Hosea, of course, is designated the "prophet of hungering love," and too much attention is given to the woman question. Gomer was a sacred prostitute of the Baal cult. Hosea did not love her at

first, but later he did and bought her from the pagan temple (Ch. 3). The fallacy here is that the love of Hosea and Gomer is supposed to be analogous to the love of Yahweh and Israel, and Yahweh loved Israel from the beginning. The author admits that "the prophecy is a message of doom . . . relieved only slightly with passages of hope," and then goes on to contradict himself by saying that "Hosea came closest to a message of salvation of any man in the pre-exilic period" and was "close to agreement with the message of Jesus"—the usual fallacy of reading Christian theology of love for the individual back into Hosea's message of doom against Northern Israel (which fell a few years later never to rise again, as apparently Hosea saw it would).

Isaiah, Jeremiah, and Ezekiel are treated more in the conventional manner. In Isaiah the emphasis is on God's control of history, in Jeremiah on the prophet's prayer life and individualism (perhaps too much emphasis here), in Ezekiel on the prophet's (or should we say "the book's"?) view of the future. The author closes with a brief summary of his thesis, the contribution of the prophets to Christianity. He has given us a useful and interesting study.—W. F. Stinespring.

The Interpreter's Bible, Volumes 5-6. Abingdon, 1956. Vol. 5. xii + 1144 pp. Vol. 6. x plus 1142 pp. \$8.75 each.

In these volumes one is offered the invaluable contributions of twenty-six prominent scholars and preachers dealing with nineteen Old Testament books. The volumes are particularly important because they include, in addition to Ecclesiastes and the Song of Songs, the prophets from Isaiah through Malachi. Volume 6 begins with Lamentations. The men who provide the introduction and exegesis are in every case notable scholars whose contributions here will long be standard works of reference to technical students, as well as to educated laymen and clergy. One will be in-

trigued by Theo. J. Meek's liturgical interpretation of the Song of Songs, find inspiring Philip Hyatt's analysis of Jeremiah's personality and theology, and greatly admire John A. Thompson's knowledge of locusts from the standpoint of both ancient and modern literature, and his ability to elucidate the text of Joel in the light of this knowledge. One is glad that R. B. Y. Scott and James Muilenburg enrich their profound exegesis of Isaiah with occasional references to the complete Qumran Isaiah Scroll, though there are important new readings of the document which they fail to note. Herbert G. May is the scholar's delight in his mastery of the published literature dealing with numerous difficult points of interpretation of Ezekiel; but it is disappointing to find him holding to the traditional Babylonian locale of Ezekiel—at the expense of denying the genuineness of Ezekiel's contribution to the doctrine of individualism! Arthur Jeffery's interpretation of Daniel is especially well done from the standpoint of attractive presentation of the book's significance for its own day and its great religious worth for all time.

Of the expositors two are of special interest to Duke Alumni: Harold A. Bosley, on Micah; and James T. Cleland on Nahum and IInd Zechariah. Dr. Bosley, our former Dean, brings the light of Micah to bear upon contemporary ethical problems. He finds in prophetic religion an important paradox: "It counsels complete trust in God, yet gives rise to a holy impatience when asked to dwell in the halfway houses of history." Thus, "If we survey the progress made by the American Negro people since their emancipation, there is reason for real rejoicing. But if we survey the distance yet to be traveled before they exercise full equality of opportunity and life in this country, who among us can be content?"

Prof. Cleland, with his penchant for apt, colorful language, describes Nahum tersely as "a glorious piece of impetuous poetry." The expositor is sufficient-

ly Calvinistic to recognize that "Nahum was right," sufficiently critical to observe also that "Nahum was wrong," and sufficiently evangelical to believe that "Nahum may be redeemed" by "a simple and drastic . . . remedy . . . a change of heart!" The difficulties of interpreting Zechariah 9-14 were keenly felt by Cleland in his wrestling with these chapters. In commenting upon 12:1-13:6, he observes "we are in the realm of the phantasmagoria of religious hope based upon a fighting faith. The content of the vision is a combination of current events, unfulfilled prophecies, and enthusiastic imaginings. It is a 'pep talk' to the faithful and a nightmare to the sober expositor." However, Cleland does not present us with the "nightmare," but with an outline on the idea of God, listing profound religious truths conveyed in apocalyptic form. Thank God for interpreters who can set free the eternal truth from the literary mold in which it sometimes seems encased.—W. H. Brownlee.

Judaism: Fossil or Ferment? Eliezer Berkovits. Philosophical Library. 1956. 176 pp. \$4.50.

This Is Israel—Palestine: Yesterday, Today and Tomorrow. Theodore Huebener and Carl Hermann Voss. Philosophical Library. 1956. 166 pp. \$3.75.

The Jews From Cyrus to Herod. Norman H. Snaith. Abingdon. No date. 208 pp. \$2.50.

In the ten-volume work, *A Study of History*, Arnold Toynbee, as is well known by now, both criticizes and praises Judaism, Christianity and other religions. Many writers and reviewers have tried to take Toynbee's well-intentioned castigations in the spirit in which they were delivered, that is to say, constructively. But Rabbi Berkovits feels that Toynbee has treated Judaism, and especially political Zionism, very unfairly; the present book is, therefore, a somewhat blistering counterattack upon Toynbee and all his

works. We learn that "the final outcome of *A Study of History* is intellectually as well as morally insipid," that Toynbee is something of an unstable crackpot, that there is nothing fossilized about Judaism, and that political Zionism (which created nearly a million Arab refugees) is just about the finest thing on earth today. The reader may take his choice, but the reviewer still prefers Toynbee, especially on the last point.

This Is Israel take up where Berkovits leaves off. A brief sketch of Biblical and Palestinian history is essayed, but for no other purpose than to lead up to Zionism and the Jewish state. Ancient Biblical Israel and the modern state of Israel are confused. The important shares of Christianity and Islam in Palestine are glossed over. Everything that the Zionists do is glorious. There is no word of the murder of Bernadotte, and only a brief grudging mention of the massacre of the Arab village of Deir Yassin. There are many pages of lilting ecstasy over the economic progress of the Zionist state, but insufficient recognition that the whole economy is an unsound, subsidized structure that would perish overnight like Jonah's gourd if the dollars constantly flowing from America were suddenly cut off. The Arabs too (or any other group) could work wonders if heavily enough subsidized. It is doubtful if such special pleading will add much to our knowledge of the really serious problems of today's Palestine.

The book by Snaith has a very different purpose, namely, to provide a background for the study of the later parts of the Old Testament, the intertestamental literature, and the New Testament. This volume could very well serve as a textbook for the second half of a year's course on the Bible on the college level. The first third of the book contains a historical sketch of the period from Cyrus to Herod. The latter two-thirds contains a topical discussion of important ideas, institutions and movements, such as

separatism, eschatology, the Messiah, life after death, temple and synagogue, Pharisees, Sadducees, and Essenes. This book is well prepared by a competent scholar, and should prove useful to students. However, the discussion of the Essenes near the end is antiquated, since material from the Dead Sea Scrolls is not utilized to give a fuller description of Essenic practices.—W. F. Stinespring.

New Testament Christianity. J. B. Phillips. Macmillan. 1956. 107 pages. \$2.25.

Writing with the freshness and vigor which characterize his other works, the author presents and discusses briefly what he believes to be the essentials, the distinguishing characteristics of that new, suprahuman quality of living, introduced upon this planet by God's "personal visit" in Jesus Christ, which quality may be called "New Testament Christianity." Beginning with an imaginative little dramatic dialogue between two angels, a rehashing of the Incarnation from their point of view, the author endeavors to describe in terms of faith, hope, love, and peace, how the historical "invasion" of God began, and may still continue, to transform human lives.

That modern versions of Christianity suffer by comparison with that of the first century, while much to be deplored, is not at all an indictment of Christianity itself. Not content with belittling, the author optimistically sets forth some very practical steps for the repossession of our "faith faculty" and for the realization of that illusive "peace with God." For the most part his suggestions as to methods of evangelism, the practice of prayer, the reading of Scripture, are timely and welcome. He has obviously drawn heavily and profitably from his experience in translating the Acts of the Apostles, for he seems to have captured and to have conveyed, at least to this reader, something of the excitement, the robust courage, and profound simplicity which must have be-

longed to "New Testament Christianity."—M. P. Brown, Jr.

The Gospel According to John. C. K. Barrett. London. S.P.C.K. 1955. 531 pp. \$10.00.

For the minister who uses Greek, and who wants "a good commentary" on the Fourth Gospel, this is it. Here are full, up-to-date articles on major critical problems, and a solid, readable exposition of John's theology. Here is a critical commentary which is rich with theological insights.

Chapter 5 on the origin and authority of the gospel is the finest of its type in print. Chapter 4 is a more adequate and concise summary of the gospel's theology than W. F. Howard's fine study, *Christianity according to John* (1943), and deserves to stand along-side of Bultmann's exposition of John in his *Theology of the New Testament*, Vol. II (1955).

The following quotation represents Barrett's point of view, one which is abundantly illustrated: "Johannine theology is not so much the imposition of alien forms and terminology upon primitive Christian thought (though it is expressed partly in new forms and terminology), as the spontaneous development of primitive Christian thought under the pressure of inner necessity and the lapse of time" (p. 57).

Anyone who uses this excellent commentary, along with Bultmann's and with C. H. Dodd's *The Interpretation of the Fourth Gospel* (1953), will soon recognize that, even though many problems remain, the New Testament student today is in a far better position to appreciate the positive, theological values of John than were students, let us say, in 1938, when the last English commentary on the Greek text was published. It is possible that even more dramatic progress will be made when the contributions of the Qumran Scrolls to our understanding of the thought forms and terminology of John have been established. It is regrettable that Barrett does not attempt to incorporate some of this evidence. How-

ever, we may safely say that this commentary will be useful for many years to come.—J. L. Price.

Theology of the New Testament. Volume II. Rudolf Bultmann. Translated by K. Grobel. Scribner's. 1955. 278 pp. \$4.00.

This volume, which completes the translation of Bultmann's great work, contains two parts: the theology of the gospel and epistles of John, and a sketch of "the development toward the ancient Church."

Bultmann's understanding of the historical position of The Fourth Gospel depends on critical considerations defended in his commentary which has not been translated (Meyer's *Kommentar*, 2 ed., 1950.). Apostolic authorship is rejected, and the independence of John's Gospel asserted. Apparently Bultmann agrees with C. H. Dodd that both the traditional approach to John by way of the Synoptics and the 19th century liberal approach by way of Paul's theology must be abandoned. The reader should recognize that "the figure of Jesus in John is portrayed in the forms offered by the Gnostic Redeemer-myth" (p. 12), and that the dualistic character of the evangelist's thought is pervasive. The result represents a radical modification of the outlook of Judaism and the Early Church. "The history-of-salvation perspective as a whole is lacking in John" (p. 8). At this place the reviewer would take issue with Bultmann. It may be shown that John's theology of history, of the Church and its sacraments, is in substantial agreement with Paul and the N. T. generally. (See Amos Wilder, *New Testament Faith for Today*, 1955.) John's perspective represents a difference of emphasis, not of substance.

Part Two is invaluable for an assessment of the entire work. In Chapter VI, Bultmann concisely delineates the views of the remaining N. T. writings and concludes: "The N. T. canon, as such, is not the foundation of the Church's unity, on the contrary . . . it is the foundation of the multiplicity

of confessions" (p. 142). Much in the history of Christianity supports this conclusion, and the rich variety of thought in the N. T. assures the breadth and durability of its appeal. However, this reviewer would hold that sectarianism grows out of a magnification of certain aspects of N. T. thought, as though these were the essential matters, to the neglect of a common and underlying "proclamation," namely this: the gospel implicit in Jesus' mission, accomplished in the cross and resurrection.

The final chapter is a concise summary of "the history of N. T. theology as a science"—one should add—in Germany. In this way the author justifies his methodology. Yet a sound appraisal of Bultmann's theology must not only reckon with the influence of his existentialism upon the whole, but also with the judgments of N. T. scholars, many of which are Swedish, British and American. For those who grant the validity of Bultmann's major philosophical ideas and critical solutions this brilliant exposition will stand as a guide-book to N. T. religion. For those who do not, there will be grateful recognition of the author's learning, theological penetration and the clarity and immense stimulation of his writing. However, the resultant atomization will sharply pose the question: Can one accept as adequate Bultmann's reconstruction of the constitutive, faith-creating "events," reported in the N. T.? The whole exposition needs the careful attention that has been given Bultmann's first chapter by R. H. Fuller in *The Mission and Achievement of Jesus* (Studies in Biblical Theology, No. 12, ed., Manson, Rowley, Filson & Wright).—J. L. Price.

The Eucharistic Words of Jesus. Joachim Jeremias. Translated from the German by Arnold Ehrhardt. Macmillan, 1955. xi + 195 pp. \$3.75.

This book is an indispensable aid to the study of the N.T. teaching concerning the Eucharist. It is thorough, penetrating, brilliantly organized and

masterfully written. Its ultimate purpose is the exegesis of the eucharistic words of Jesus. This is accomplished after a most careful study of the text.

The reader who does not command Greek and Hebrew will find himself unable to check Jeremias' weighty and technical arguments based upon the use of these languages. It is the opinion of this reviewer that the arguments are unbiased and sound. On controversial points I am usually convinced by Jeremias' potent arguments (e.g., his cumulative argument for the Synoptic dating and Passover nature of the Last Supper overwhelms my previous preference for the Johannine dating), occasionally not (e.g., his explanation of the silence of John concerning the institution of the sacrament: it was a "mystery" to be protected from profanation by unbelieving readers).

In exegesis, the following interpretations by Jeremias are apparent. The disciples are the core of the new Messianic Community. Jesus describes his death as the Passover sacrifice, bringing deliverance for all the world into operation. By giving the disciples to eat and drink, Jesus gives them (and thereby the Church) a share in the atoning power of his death. Each celebration of the Eucharist is a plea for the consummation of the Kingdom.—J. Chamberlain.

The State in the New Testament.
Oscar Cullmann. Scribner's, 1956.
123 pp. \$2.50.

This title is intriguing, and one is expectant of new insight from Professor Cullmann, in these lectures delivered in American institutions in 1955. The blurb describes the problem as one that exists not only under conditions of war; but in normal times the Christian must face and answer it "simply because he *is* a Christian." This offers an exciting prospect, but unfortunately this lightweight book does not fulfill its promise. The reader, expectant as he begins each chapter, is early abandoned (the main text is only 90 pages). Indeed, one must be already well informed in the field if

he would be protected from the tenuous argument of the book.

One readily finds agreement with the book's thesis, that the New Testament neither renounces nor uncritically accepts the State. The truth of this thesis does not stand upon, nor is it demonstrated by, the extended argument that Jesus, though not a Zealot, was considered to be one by both follower and opponent. The book contains much true commentary on New Testament episodes though all this may not add up to persuasion. It can at least be said that the author does provoke constructive debate upon a timely problem.—K. W. Clark.

A Survey of World Missions. John Caldwell Thiessen. Inter-Varsity. 1955. 504 pp. \$5.95.

A survey of world missions is equally ambitious—and impossible—in one volume or in one semester. Yet we professors continue to try, and this is an admirable effort. Mr. Thiessen sketches not only the historical expansion of Christianity (which took Dr. Latourette seven mammoth volumes), but also statistical data on geography, climate, population, languages, religions, etc. (often in charts), plus the contemporary missionary situation. The result is a useful reference work which includes most active societies and fields.

Yet two observations must be made. Despite the author's factual approach, his theological and ecumenical position is obvious in the relative weight given to major denominations and faith missions and in the selection of chapter reviewers. It appears also in weird concepts of ecumenicity; to wit, "The trend toward organic union of denominations culminated in the National Christian Conference in 1922" (far from a culmination, this was the beginning of the National Christian Council in China, which has never presumed to represent organic union). Or, "the continuing trend toward interdenominationalism is seen in the increase of independent societies" (which may themselves be non-denominational in composition, but are usually sharply

opposed to *inter*-denominational cooperation of any kind).

Furthermore, such a comprehensive survey has included, perhaps inevitably, a host of minor inaccuracies, misleading omissions, and superficial interpretations, despite the claim that "no attempt has been made to interpret or analyze." In fact, this reviewer is tempted to substitute Thiessen's name in one of his own sentences: "One can hardly doubt Xavier's sincerity, nor can one refrain from deploring his shallowness."—C. Lacy.

The Church in Southeast Asia. Rajah B. Manikam and Winburn T. Thomas. Friendship. 1956. 171 pp. \$2.50 (paper \$1.25).

Southeast Asia (adult guide). Doris P. Demmison. Friendship. 1956. 48 pp. \$.50.

East from Burma. Constance M. Hallock. Friendship. 1956. 120 pp. \$2.50 (paper \$1.25).

Give and Take. Herman C. Ahrens. Friendship. 1956. 163 pp. \$2.50 (paper \$1.25).

Southeast Asia is a vast and complex area, comprising (for interdenominational mission study) ten distinct countries or territories: Taiwan, Hongkong, the Philippines, Sarawak, Indonesia, Malaya, Burma, Thailand, Indochina, and the South Pacific isles. Here the world's great religions (except Judaism) can be found in strength; here racial tensions and amalgamations intertwine with cultural and economic frictions; here in the past ten years colonial peoples (except for Thailand) are breaking loose from alien rule. Yet the 180,000,000 inhabitants have been less known and more neglected by the Christian Church than any other major mission field.

This year's study book, *The Church in Southeast Asia*, makes vividly clear the volcanic nature, politically and culturally, of all these lands. Its authors have served for five years as representatives, respectively, of the Interna-

tional Missionary Council and the National Council of Churches (U.S.A.) in this territory. They know the area too well, with the result that the text is too crammed with facts and too devoid of "human interest" stories. It suffers in style, also, from alternating geographical and topical treatments, although the challenges of communism, Christian unity, non-Christian religions, and the "new look" in missions are vital.

The adult guide, outlining six study sessions, seems more helpful than its predecessors in recent years. The supplementary volume, *East from Burma*, is more lightly and popularly written, with attractive pictures and format. Unfortunately it covers too much of the same ground and fails similarly to make individuals come alive out of the masses and the movements of Southeast Asia. Even the personal illustrations are brief and impersonal.

This fault can be partially redeemed by including the study book for seniors and older youth. *Give and Take* is a composite account of the international work camps sponsored in Southeast Asia by the World Council of Churches and other agencies. Although it may romanticize and over-simplify, it does succeed in dramatizing problems and situations in human terms. The study of Southeast Asia can be a fascinating and thrilling one, but it will need first-hand reports, audio-visual aids, and enthusiastic leaders to make it live.—C. Lacy.

Naught for Your Comfort. Trevor Huddleston. Doubleday. 1956. 253 pp. \$3.75.

What *Cry, the Beloved Country* did in fiction, *Naught for Your Comfort* does in fact. A now-famous Anglican priest lays bare the shame of South Africa in pictures that are bitter and benevolent, sordid and shining. A recent South African visitor, asked about this book, replied, "There is much truth in it, but thank God it is not the whole truth!" Another Anglican was persuaded to produce a re-

buttal, hasty and inaccurate, entitled, *You Are Wrong, Father Huddleston.*

But how wrong? Father Huddleston admits on the opening page that his viewpoint is "limited and confessedly partial." He romanticizes the "slums" of Sophiatown and disparages the "neat, pleasant, monotonous" Meadows eight miles farther from town, where 60,000 Africans are being moved. Father Huddleston is fighting for pride of ownership versus paternalistic "locations," for "principle against prejudice, the rights of persons against the claims of power." Rightly or wrongly, he rejects material standards to stress the intangibles of community, justice, freedom and humanity. And the most powerful chapter of all is "The Christian Dilemma."

Nor can any of us read this burning indictment without hearing the words of another prophet, saying, "Thou art the man!"—C. Lacy.

Man's Religions. John B. Noss. Macmillan. Revised edition. 1956. 784 pp. \$5.90.

The first having been well received and widely used, Noss now brings forth a second edition of his excellent survey of religions. There is not a great deal of actual revision, but the changes do add strength. In addition to minor improvements throughout, there is new material on primitive religion, on the Celts, Teutons, and Slavs, on Judaism's debt to the Greeks and Persians, and on recent developments in Islam. The formula, already proven successful, sets generous amounts of descriptive and interpretive detail from primary sources within the perspective of historical evolution or, as in the case of some religions, devolution. There are those who will quarrel with Noss here and there; but on the whole he has covered the field very well indeed, striking a judicious balance between fairly heavyweight scholarship and plain, intelligible presentation. We shall continue to employ the book as our basic introductory text here in the Divinity School.—A. D. Foster.

Introducing Buddhism. Kenneth S. Latourette. Friendship. 1956. 64 pp. \$.60. Paper cover.

This booklet is one of a series of popular introductions to living religions, including Islam and Hinduism. I have not seen the others, but I am greatly impressed by what Dr. Latourette has been able to do with Buddhism. The amount of detail is surprising in so brief a treatment, but the over-all shape of the subject stands out with a definiteness and an adequacy which no one would have had the right to expect in this kind of presentation. Pictorial illustration is generous and effective. Not the least valuable feature is the concluding comparison with Christianity. The contrasts are stated fairly, but firmly, in a manner which should make the booklet all the more useful for brief study courses in the local church and elsewhere. For such purposes I know of no material to compare with it. It is an excellent job.—A. D. Foster.

Mystery and Mysticism. A. Plé, O. P., and others. Philosophical Library. 1956. 137 pp. \$4.75.

It is unfortunate that this, like all too many other volumes in the Philosophical Library, is over-priced. These learned and incisive papers by Roman Catholic scholars employ "word study" to excellent advantage. Here are generally wholesome, provocative challenges to the bizarre generalizations currently offered regarding mysticism. We may be truly thankful for such lucid examinations, as these, of the actual linguistic contexts and historical circumstances out of which the biblical, theological, psychological, and liturgical associations of mysticism and mystery arose. P. Bouyer certainly scotches the idea of Christian mysticism's being a sheer neo-Platonic importation. Well documented classical and patristic researches here, as in the other essays, clearly placed mystical experiences in the very center of the distinctively Christian tradition of scriptural interpretation, doctrine, and worship:—R. C. Petry.

The Development of Modern Christianity since 1500. Frederick A. Norwood. Abingdon. 1956. 256 pp. \$3.75.

Written by the Associate Professor of Church History at Garrett Biblical Institute, this book is an effort to provide a much needed textbook in modern church history. It is frankly introductory in character. A résumé of the 1400 pre-reformation years is followed by chapters on each of four periods, entitled "The Age of Reform" (16th century), "The Age of Enlightenment" (17th and 18th centuries), "The Age of Progress" (19th century), and "The Age of Turmoil" (since 1914). The major events and movements in Christianity since 1500 (some, for lack of space, simply mentioned) are put into a framework designed to show the larger unities apparent in the development of the main denominations and religious traditions. Thus the last section deals with the modern ecumenical movement as, in a sense, culminating much of the preceding history.

The student will find this book more useful as a guide and handbook than as an adequate "textbook" of the historical material itself. The story is so sketched that he will first see the whole wood; he must then find many of the trees for himself. But he is not without help; there is a good general index, and at the end of each chapter is an excellent study bibliography and a list of "famous books." Occasional maps, and charts like those of the denominational tree and of the ecumenical movement, make this a valuable introduction to a badly neglected area of church history.—T. A. Schafer.

Reformation Writings of Martin Luther. Vol. II. *The Spirit of the Protestant Reformation.* Translated by Bertram Lee Woolf. Philosophical Library. 1956. 340 pp. \$7.50.

The first volume of this series appeared in 1953 (*Bulletin*, November, 1953), and at least a third is in preparation. The texts are translated from the Weimar edition, in Woolf's smooth, modern style, and deal chiefly with the

period surrounding Luther's appearance at the Diet of Worms in 1521. The subtitle indicates the principle of selection; the Reformer is shown in his various moods and interest, in polemical tracts, sermons, devotional pamphlets, and his conduct at the Diet itself. A notable feature of this volume is the printing of the two chief accounts of events at Worms (including reports of Luther's speeches) in parallel columns, with other supplementary documents. Besides works from the Worms period, there are prefaces to various Biblical books and to the German Mass of 1526. This volume makes available hitherto untranslated material and clarifies the purpose and contribution of the series of which it is a part.—T. A. Schafer.

Selected Letters of John Wesley.

Edited by Frederick C. Gill. Philosophical Library. 1956. 244 pp. \$4.75.

There is, of course, no satisfactory substitute for an extended and familiar acquaintance with the full corpus of Wesley's correspondence. Selections, however inadequate, will nonetheless continue to serve a useful purpose if made with integrity. The editor has, it appears, honestly tried to follow out his avowed intention "to present a cross-section of the correspondence, keeping as far as possible to what is personal and vital, yet preserving a fair representation of the whole." The texts contain many fragmentary and not always well-unified directions of thought. They also incorporate such invaluable letters as the one to Vincent Perronet (no. 64, pp. 66-83)—a virtual recapitulation of Methodism's spiritual charter and functional growth as an organization.—R. C. Petry.

Christian Perfection and American Methodism. John Leland Peters. Abingdon. 1956. 252 pp. \$4.00.

This is a useful and generally clear delineation of one of Methodism's most procreative, yet often stultifying, doctrines. The sources and the literature are honestly gathered and discriminately weighed in terms of Wesley's

own doctrinal heritage and of his growing, experiential enunciation of the doctrine of perfection. This is related to his teachings on sin, grace, justification, love, regeneration, conversion, sanctification, new birth, assurance, and holiness. The doctrine is first stated in relation to the life pressures leading Wesley progressively to it. It is then examined in terms of the experiences and popular misunderstanding demanding its constant re-statement within specific contexts. The larger part of the book is given over to the transplantation and development of Wesley's doctrine within American Methodism, where it received its largest modifications in meaning and application. Useful appendixes, bibliography, and reference notes, together with choice quoted passages, enhance the work's value.—R. C. Petry.

The Religious Situation. Paul Tillich.

Translated by H. R. Niebuhr. Meridian. 1956. 182 pp. \$1.25 (paperback).

The publisher says that the series in which this volume appears ("Living Age Books") aims to feature reprints of "proven merit." One must agree that the aim has been impressively realized in the titles available, including Niebuhr's *Interpretation of Christian Ethics* and Bultmann's *Primitive Christianity in Its Contemporary Setting*. Certainly the high level has been maintained with a new edition of Tillich's minor classic in the theological criticism of religion and culture. First published in 1926 (English 1932), *The Religious Situation* not only provides basic clues to the occasion and thrust of Tillich's own thought, but, along with Barth's *Römerbrief*, is one of the few very best aids to orientation in the modern theological mood and purview. It is strongly recommended.—A. D. Foster.

God's Way with Man. Roger Hazelton.

Abingdon. 1956. 204 pp. \$3.00.

The theme of this book is Providence. While the author disclaims intention of systematic treatment and aspires to offer only "variations" upon

the theme, yet there is a systematic principle at work vaguely reminiscent of Tillich's method of correlation: The doctrine of providence is approached "strategically, by trying to see God at work in just those experiences from which he seems to be evacuated." These include the mystery of human destiny, the anxiety and moral ambiguity of man's life, the arbitrary look of fatality, the power of human freedom as an obstacle to Divine purpose, the inexorable passage of time that renders human works transient, and the tragic cast of life whereby human "fulfilment is threatened by frustration and one's very being is menaced by nothingness" (pp. 138, 149).

With informed and sympathetic awareness of the manner in which modern unbelief formulates its urgent questions and shapes its despairing answers, especially from the side of non-Christian existentialism, Professor Hazelton argues that man's anxiety over his destiny is both the surest mark of his separation from God and also the clearest indication that we men "have not done with God, nor he with us" (31).

The book is warmly recommended to the thoughtful pastor. It is in lucid and truly graceful prose from the hands of one of the most gifted writers at work in contemporary American theology.—R. E. Cushman.

Christ and His Church. Anders Nygren. Trans., Alan Carlsten. Westminster. 125 pp. \$2.50.

Bishop Nygren of the Swedish Lutheran Church, and one of the distinguished theologians of our time, was active at the Lund Conference on Faith and Order in 1952. The present volume is expressive of ideas which he helped to bring into focus at Lund and which, further crystalized in the course of his reflections, are represented here. Echoing the main finding of Lund, Nygren declares: "The Church of Christ is a unity in Christ; accordingly, in its life the Church must become one and remain one. It must constantly become anew what it is

already in Christ" (p. 113). So it is Nygren's special task in the present study to show "how the Church has its *ground in Christ* and how this and nothing else is the basis for the *unity of the Church*" (p. 11). He argues that it is on this basis alone that further profitable ecumenical discussion may proceed. To this end, in two chapters occupying the central and largest portion of the volume, Nygren supports the thesis, against an older New Testament theology, that "the Church belongs to the Gospel."

This is accomplished by a synoptic but insightful excursion into New Testament interpretation relating to the Messianic mission of Jesus, the meaning of the Messianic secret, the nature of the temptation and ministry of Jesus, to the end of exhibiting the integral relation between the Redeemer and the community of the redeemed. These findings of New Testament theology prepare the way for Nygren's assertion that "the Body of Christ is Christ himself" and for a "somewhat amazing definition of the Church," which is: "The Church is Christ as he is present among and meets us upon earth after his resurrection" (p. 96). Obviously, for Nygren, there follows the impossibility of the present divided Church, and the impossibility is the hope of future unity. The book is to be recommended to all who wish to keep abreast of the most recent, as well as some of the most searching, ecumenical thinking today.—R. E. Cushman.

Modern Rivals to Christian Faith. Cornelius Loew. Westminster. 1956. 90 pp. \$1.

The Significance of The Church. Robert McAfee Brown. Westminster. 1956. 90 pp. \$1.

After two decades of American theological revival and reinterpretation, is the literate layman convinced of the intelligibility, vitality, or relevance of the Christian faith? Does the heavy new theology of the professors mean any more to him than the tired old

shibboleths of yesterday's pulpit? Yet, says Professor Robert McAfee Brown of Union Theological Seminary, general editor of this exciting new Layman's Theological Library, "theology is not an irrelevant pastime of seminary professors. It is the occupation of every Christian, the moment he begins to think about, or talk about, or communicate his Christian faith. . . . He can never avoid theology; if he refuses to think through his faith, he simply settles for inferior theology." Here are the first two of twelve volumes to help the layman in re-thinking his faith for today.

In the introductory volume, Professor Loew, now at the University of Michigan, probes our cultural idolatries of science, democracy, and nationalism, and then the idolatries "inside Christianity," the current "return to religion" and our other adroit ways of turning religion into our way rather than God's. Prediction: some ministers reading this book will want to delay circulating it among their laymen until they can preach a sermon series on "Our Modern Idolatries"!

The second volume, by the editor of the series, is a sprightly, clever, robustly Protestant re-thinking of what the Church is and is meant to be. This is competent theologizing done with simplicity, verve, and provocativeness. Prediction two: if we learn to preach the way Brown writes, more churches will need two morning services, and not because of dilution or softening of the Gospel!

Prediction three: some alert ministers and teachers will read this series to their own profit, and then will work out ways of promoting individual and group study and discussion. Watch for forthcoming volumes!—M. S. Richey.

Science and Modern Life. Sir E. John Russell. Philosophical Library. 1955. 101 pp. \$2.75.

A British scientist reviews the glorious promises of earlier science and technology, and counts their many

blessings, but is concerned over the social and ethical problems raised by their increasing dominance in modern life. Is the scientist responsible for such outcomes of science, or of its misuse, as waste of natural resources, stimulated overconsumption, leisure without direction, population aging, population growth beyond food potentials, technological unemployment, threatened atomic warfare? Should scientists refrain from discovery in view of possible misuse of science? No, answers the author; it is up to the "moral judgment of the whole community" whether scientific knowledge is devoted to good or evil. Science and religion, once in conflict over dogma, now must "co-operate in solving these serious and extremely complex problems of human relationships." The solving outlook, spirit, and ethic of the Christian religion are needed.

Perhaps this too readily relieves scientists of responsibility for what issues from Pandora's box, and counts too much on contemporary religion, but here are a scientist's passion for truth and authentic Christian humanitarian concern and moral earnestness.—M. S. Richey.

Responsibility: The Concept in Psychology, in the Law, and in the Christian Faith. Walter Moberly. Seabury. 1956. 62 pp. \$1.25.

With closely reasoned argument, a famous British scholar tackles the central and perennial ethical question of freedom and responsibility, as presumed in psychology, law, and Christianity. He joins the issue brilliantly, showing how the psychological assumption of determinism in all action removes the onus of responsibility, which jurisprudence must assume. He then articulates a Christian position in which he finds a wisdom more subtle than either of the simple options of blameless determinism or uncaused freedom. This is an exercise in sustained and incisive Christian philosophy.—W. Beach.

Religion in Action. Jerome Davis. Philosophical Library. 1956. 319 pp. \$4.75.

In a series of essays the author attempts to show the relevance of Christianity for the problems of a world in crisis. Part I is a discussion of "The Present Social Order." The author points up the dangers inherent in provincial-mindedness, a dominated press, McCarthyism, and giant power structures. In Part II, "Guide Posts to Progress," the author writes about the necessity of enlarging our horizons, invincible goodwill, equality, justice, freedom, and action. In Part III, "Changing the Social Order," the author points to various areas in which something concrete can be done now: the family, the church, organized labor, law enforcement, and personal commitment.

Each essay, or one might more properly say sermon, begins with a number of very apt quotations and ends with a prayer. The author has marshaled an amazing array of facts, figures, opinions, and views to support his contentions, and the book abounds in illustrative stories about the disorders and inequities of our social structures. It is a book that will disturb the complacent, enrage the orthodox, and instruct the uninformed. Mr. Davis stands in the tradition of Rauschenbusch; Christianity's imperative is to right the social order.—C. L. Manschreck (Dept. of Religion).

Evangelism Through the Local Church. Roy H. Short. Abingdon. 1956. 126 pp. \$2.00.

This is a readable and stimulating book which covers most of the field of evangelism in our day. The study will be useful to ministers and is easily read by the laity.

The author writes to stimulate interest and action on the part of the reader. Thus he does not tire one with detail and method. These elements are made clear but never labored.

The reading of this book by pastors

and church members should help at two points where many are bothered and actually out of step with the Christian spirit and intention. There are pastors and church members who have lost both a vision of the evangelistic opportunity and a desire to do the work of an evangelist. They feel either that there is no one to win or that persons must be won by quiet but indifferent influence. Bishop Short emphasizes that there are prospects in reach of every church and that aggressive evangelism is the constant concern of pastor and people.

The book should also be collateral reading for students in Church Administration and Parish Evangelism.—A. J. Walton.

What Are You Doing? G. Curtis Jones. Bethany. 1956. 160 pp. \$2.75.

This is a report on the Christian witness of a number of laymen. These witnesses are chosen from many fields. Most of them are leaders and successful men in their chosen fields. The variety of fields represented is stimulating. There are newspaper editors and reporters, college professors, bankers, baseball players, military personnel, steel workers, engineers, salesmen, farmers, business men, and ranchers, to name a few of the fields from which Mr. Jones has drawn witnesses.

The material provides interesting and easy reading. The layman reading this book will be stimulated to evaluate his own witness, and provoked to a more active Christian life.

There are some practical illustrations which will be useful to ministers in making sermons more vivid.—A. J. Walton.

Doctrinal Preaching For Today. Andrew W. Blackwood. Abingdon. 1956. 208 pp. \$3.00.

The difficulty of assessing this book arises from this reviewer's lack of knowledge as to the meaning of the author's categories. The other side of this picture is that the author does not clearly define his categories, because

he assumes that they are either well-known or self-explanatory.

The first problem is that the author treats doctrinal preaching as a category, a type of preaching. He constantly states that at least 50% of our preaching should be doctrinal. Yet in his first chapter, Dr. Blackwood quotes this definition of preaching: "The public use of speech with intent to reveal God to man." The author accepts this as a reasonable description of a sermon. But if this is so, then every sermon must be doctrinal. If we are not preaching doctrine, we are not preaching. The real question is, What is the doctrine that we are preaching? Is it Christian? Is it biblical? Is it true or false, good or bad? The author assumes that there can be Christian preaching other than doctrinal preaching. This primary error is the root of much confusion in the book.

Here and there in this book is found some quotable advice. The author shows an awareness that preaching must meet a need. He is aware of some poorer habits of present day preaching, but he does not seem aware of the causes, or possible remedies.—F. S. Doremus.

Principles and Practice of Preaching.

Hlion T. Jones. Abingdon. 1956. 272 pp. \$3.75.

It is probably inevitable that every professor of preaching will publish his lectures. I may even do so myself! Here is another set—and not bad at all. Dr. Jones (of San Francisco Seminary) works from the background of the sermon, through plan and preparation, to its actual delivery. For good measure, he adds another section on "Building Up a Reservoir of Preaching." There is a pertinent bibliography at the end of each chapter and a most comprehensive one, with a useful index appended, at the close of the book. He has ranged the homiletical pastures with thoroughness, and can help us find our way around. There is some direction here for the minister in the pastorate as well as for the novice in the classroom.—J. T. Cleland.

Sermons on the Psalms. Harold A. Bosley. Harper. 1956. 208 pp. \$3.00.

Here is an enjoyable book of sermons by a former Duke Divinity School dean, who is now minister of the First Methodist Church, Evanston, Illinois. They are the sort of sermons which would appeal to a cultured university church; for their author has read widely in literature, both ancient and modern, and has brought the insights of humanity to bear upon the themes which he develops. The charm of the preacher's personality, together with his aesthetic appeal, undoubtedly endears him to such a congregation; but this does not mean that these sermons are great preaching. The reviewer regrets that he finds many serious defects, which are here enumerated:

(1) Exegesis is practically nonexistent; where the rudiments of it are found, it is superficial or even erroneous, revealing no prolonged and profound study of the Biblical Text. The title of the book is misleading; for, despite a propitious beginning with an excellent introduction to the Psalms, most of these sermons are topical rather than textual; and it is not always clear what it was in the Scripture lesson which suggested the theme developed in the sermon.

(2) The book illustrates the peril of a glib preacher untrained in the Biblical languages. In an exegesis of "Law" in Psalm 1:2, he expounds the term as (a) natural law, (b) divine providence, and (c) the Law of Moses. Here he was misled by the English word "law." The root meaning of *torah* is "teaching," and by special reference it is sometimes restricted to the Pentateuch; but, even so, there is no semantic connection between *torah* and the various shadings of the English word "law." As an introduction to the Psalms, the term might be taken in the broadest sense, the whole range of teaching which reveals the nature of God, his dealings with men, and man's duty to him.

(3) The book illustrates the seductiveness of placing homiletic appeal

above fidelity to the original text. Bosley quotes (like countless other preachers) "Though he slay me, yet will I trust him" (Job 13:15)—despite the fact that this pious Massoretic emendation of the text was abandoned already in the ASV of 1901! The idea is nevertheless Biblical and can be supported by Daniel 3:17-18.

(4) Like the average preacher who is negligent of the Biblical languages, Bosley's English grammar, though generally good, is not impeccable. Thus on p. 2, he twice commits the error of the dangling infinitive, omitting the requisite subject in two succeeding sentences!

(5) Bosley reveals both the strength and the weakness of a liberal theologian with a broad humanitarian and social concern. There is much that is very fine ethical preaching which lays bare the selfishness of the human heart in world, national, and personal affairs. Jesus is quoted, as well as other authorities in the diagnosis of man's predicament; but Jesus has far more to do with the sin problem than this! We need him not only as prophet and teacher, but as redeemer also. The Redeemer is never presented in Bosley's sermons.—W. H. Brownlee.

The Man Who Would Preach. Robert E. Keighton. Abingdon. 1956. 128 pp. \$2.00.

The Man Who Would Preach is an excellent book, written in an interesting style, provocative of serious thought. The author is well qualified to write a book of this description, having had experience as both preacher and teacher of prospective preachers, at the present time being professor of preaching and worship at Crozer Theological Seminary.

This book shows how preachers of the past have been motivated and empowered, and how ministers today may follow their example.

Among the things emphasized by the author are the following points: A man must learn to preach the things that lay hold upon him rather than the things he has laid hold upon. We

are called as ministers to influence lives; the sermon is that which takes place in the lives of the hearers, and preaching is influencing human lives. Our sermons not only are our creations, but our creators.

Any minister or prospective minister will do well to read thoroughly this book which has much homiletical help for all Christian ministers.—E. B. Fisher.

Vocabulary of Faith. Hampton Adams. Bethany. 1956. 122 pp. \$2.50.

Hampton Adams is a Disciples' minister, has held long pastorates in St. Louis and New York City, and is a leader of his denomination in the ecumenical movement. As a pastor he has found that the gigantic and gracious key-words of the Gospel are unknown to multitudes, including many church members. For some, they have lost their sharpness and sting; others have never known them. Yet the life of faith depends upon a vocabulary of faith, and it is the task of the church to teach this vocabulary. The language of the street cannot carry adequate meanings, yet the meaning of these words must be made real to the man on the street.

Therefore, he writes simple expositions of these words: revelation, Christ, faith, God, Holy Spirit, atonement, reconciliation, redemption, resurrection, Kingdom, love and grace.

The arrangement hints that here is a layman's outline of Biblical theology. This is true. But it is also a practical theology, for the expositions are illustrated from the lives of parishioners and counseles who needed and found the realities beyond the words.

In two or three chapters only are there extended studies of the words themselves. Yet I found these more extended studies the most stimulating. *Anthropos*, for example, makes man "the upward looking creature." I am sorry that other words are not similarly explained in detail—especially Kingdom and grace.

This book suggests what the Master brilliantly demonstrated—the teaching

and inspirational values of simple exposition. This is a good book to give to laymen, and it could well suggest a series of sermons.—J. J. Rudin II.

Joy in Believing. Selections from the Spoken and Written Words and the Prayers of Henry Sloane Coffin. Edited by Walter Russell Bowie. Scribner's, 1956. viii + 248 pp. \$2.95.

Dr. Coffin is well known to you, our alumni. What he writes, we read—gladly and with profit. Walter Bowie, once his colleague and always his friend, has edited this volume from material most of which has not seen publication before. It is divided into thoughtful chapters; seven deal with man and God; five, with man and man; one, with the Lord's Table; and one, with prayers through the Christian Year. Here is the Dr. Coffin whom we loved, at home in the Bible and in literature and on the street, and—always and everywhere—at home with God and His Christ. Dr. Coffin being dead, yet alive, still speaketh and we listen again with gratitude. This is a book to own; it will be a devotional classic.—J. T. Cleland.

The Living of These Days: An Autobiography. Harry Emerson Fosdick. Harper, 1956. 1x + 324 pp. \$4.00.

There is but one negative criticism of this book: it is not long enough. It ought to be in two or three volumes. There is so much to be told and so little space to cover it. Buy it. Read it. Digest it. Reflect on it. It is a *must*. Why? It is the life story of one of the great indigenous figures in American ecclesiastical life, its leading homiletician, in theory and practice. Here, at first hand, is the story of how he was the arena and the victorious victim of the conflict between an arthritic orthodoxy and an excited and exciting Liberalism. He has gone beyond Liberalism, but he writes an advocate's chapter on its

pluses. Most of all he is a humble and magnificent man of God. He does not say so, but the reader knows it. The book is written with clarity, humor, sympathy, confidence and hope. It is the flesh become word, but the book should have been twins.—J. T. Cleland.

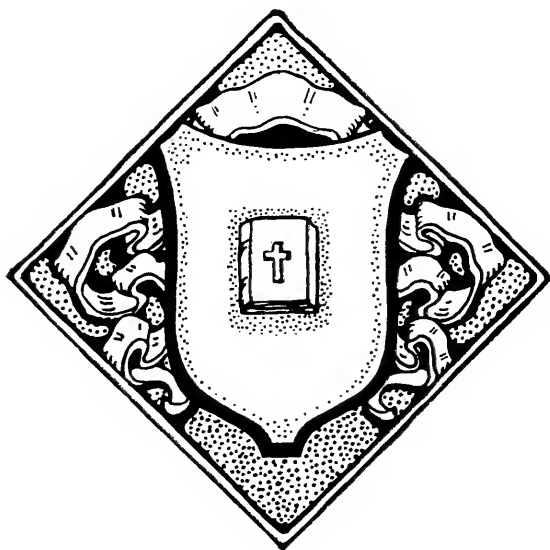
I Chose a Parson. Phyllis Stark. Oxford, 1956. 240 pp. \$3.50.

Most of us ministers' wives don't care to admit to this title—even though there just might be a grain of truth in it. This is a book one *can* put down, but maybe that's just the kind a busy parson's wife needs to sandwich in between the parsonage committee and the telephone, the rummage sale or the doorbell. While (or since) much of Mrs. Stark's life is like that of any "shepherdess," there are moments of real humor and rare understanding. If you are stumped for a Christmas gift for your wife, this could be an answer.—(Mrs.) Frances T. Lacy.

The Freemason's Pocket Reference Book. Fred L. Pick and G. Norman Knight. Philosophical Library, 1956. 304 pp. \$4.75.

This book undertakes to explain approximately 800 terms, names, events and traditions associated with historic Masonry. The explanations are brief and as accurate as two scholars of the Manchester Association for Masonic Research, who have combed through the major masonic encyclopediae and dictionaries, can make them. A typical page, chosen at random, includes such terms as "Collar Jewels, Collegia, Wardens' Columns, Comacine Builders, and Compagnonnage." A person interested in the Freemasons will find here a wealth of information to enrich his understanding. The book rests heavily on the English *Book of Constitutions*, but much technical data is also drawn from Irish, Scottish and American Freemasonry.—C. L. Manschreck (Dept. of Religion).

THE
DUKE DIVINITY SCHOOL
BULLETIN



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Number 2

Two Prayers for Intercession

For Those Who Have None to Pray for Them

Accept our prayers, Almighty Father, for those who have no one to love them enough to pray for them. Wherever and whoever they are, give them a share of Thy blessings, and in Thy love let them know that they are not forgotten by us; for Jesus' sake. Amen.

For All Who Have Given Up Praying

Forgive and bless, O Lord, those who have given up coming to Thee in prayer. In Thy mercy look upon them and draw them to Thee, that they may feel their need and seek Thee once again; for Jesus' sake. Amen.

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THE DUKE DIVINITY SCHOOL BULLETIN

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NUMBER 2

Editorial

The Reverend Frank S. Doremus, Professor-designate of Homiletics at the Episcopal Theological Seminary of the Southwest in Austin, Texas, has spent the academic year, 1956-57, with us as Research Fellow in Preaching. We hope he has benefited from his year at Duke as much as we have enjoyed his presence in our halls. When Professor William H. Poteat leaves U.N.C. for Austin, that will give us three men with Duke connections on the faculty of this young Episcopal seminary, the third being the Reverend Professor Franklin W. Young, in New Testament. The leading article in this issue is a lecture delivered to the basic preaching course by Mr. Doremus.

In response to our Editorial request in February for comments on the "Book Reviews," three alumni answered. We print 2200 copies of each issue of the BULLETIN, so the number which reacted is .136%, scarcely an overwhelming response. One damned the pedantic exhibitionism of the reviewers; one suggested that the alumni try their hand at reviewing; one registered enthusiastic approval of the present state of affairs. Your committee has decided not to resign.

Creed, Code, and Cult

A Lecture to Preaching 29-30

FRANK S. DOREMUS

Preaching is, as it always has been, an integral part of the worship of the Christian community, the Church. Anything so important to the life of the Church must be constantly investigated and evaluated. Is our preaching fulfilling its role in our community life? How can we measure our sermons as to their ability to communicate the Gospel, the good news? How can we improve our sermons? Well, there are many ways of evaluating sermons. No one method of appraisal will do the whole job. I offer this article as one means of evaluation, one facet of the whole diamond of sermon criticism.

Since this critique of preaching will use three categories—creed, code, and cult—we had best begin with a definition of these categories as they will be used:

Creed: That area of Christian life and thought which deals with the great doctrines derived from the Bible, and stated historically and explicitly in the Apostles' and Nicene Creeds.

Code: That area of Christian life and thought which deals with Christian action in terms of ethics and morality.

Cult: That area of Christian life and thought which deals with the ordering of our church life in discipline and worship.

Let us direct our thinking first of all to a consideration of cult. I am in difficulty here immediately, because I must speak to you from my own viewpoint as an Episcopalian. I know my own discipline and polity (government) and worship (which involves both ritual and ceremonial); but the ground under my feet would be quite shifting and shaky if I were to try to delineate too closely the cultic problems and emphases peculiar to Methodism. I can speak about my own cult. You may see some areas of similarity and thus make application to your own problems. Then, with the help of some friends of Methodist persuasion, perhaps we can delineate some areas of particular concern to you.

But, first, I ask you to listen to a man who has a right to speak for, and to, the Episcopal Church: the Reverend Theodore O. Wedel,

Warden of the College of Preachers and presiding officer of the House of Deputies of our General Convention. In his capacity as Warden of the College, Dr. Wedel has probably listened to more sermons over the past fifteen years than any other Episcopalian, clergyman or layman. Here is what he writes:

Broadly defined, the Cult, of course, is all of Christian Gospel and Christian Life. The Church at worship is the Church at work. To make the liturgy live for our people—surely this is one of the main tasks of the preacher. Even when defined in a narrower sense, the Cult is still important. The worshipper is grateful for explanations of even the little things of ritual. Yet the preaching of the Cult soon runs into difficulties. Particularly is this true when such preaching leaves the broad absolutes of the worship life of the Church and enters the areas where we are a divided worship family. It then runs squarely into the problem of authority. Ours is not the Roman Church. We have neither Pope, nor the Council of Trent, nor the Creed of Pius IV. We have neither the Fundamentalist Bible, nor Fundamentalist Cult. We must never forget that Rome clings to both. We make much of our apostolic succession, and rightly so—the Church in time as well as space, the episcopate as outward and visible symbol of the Communion of Saints. But as a center of authority in matters pertaining to our Cult, the episcopate is the embarrassed guardian of liberty in diversity, rather than of unity. Hence, preaching the Cult is in danger of preaching relativities instead of absolutes. Furthermore—and this is the real point—the Cult on its more disciplinary side is not itself Good News. It is the response of the Christian Family to the Gospel. Its motivation is thanksgiving for the saving acts of God himself. "Hence, the liturgy of the Church always returns to anamnesis (recollection—remembrance), to memorial sacrifice, giving us (1st step) a due sense of all God's mercies, so that (2nd step) our hearts may be truly thankful, and (3rd step) that we show forth His praise, not only with our lips, but in our lives. To turn thanksgiving into legalized disciplines, liturgical or otherwise, reverses this process, and cannot go very far before it begins to defeat its own ends. In other words, Cult must ever return to the Gospel itself for its motivation. Good news must invoke response over and over again. Let the life-giving Spirit flow from Creed to Cult and all comes right. It is a notable fact in church history that no major controversies occurred in the Church in the field of Cult during the first millennium of its history. The Church's energies were devoted to guarding its Creed. We may need a great return to the Gospel to unsnarl our divisive tangles as we deal with our Cult today.¹

Now, with some help from Methodist friends, let me lay before you a few problems relating to Cult. Working within the heritage of a "free" tradition of worship, are too many approaching this pragmatically, rather than doctrinally? When you arrange your services, what is your guiding principle? Is it the desire to satisfy a time element? What thought are you giving to the elements of worship (adoration,

¹ *Bulletin of the Church Society for College Work*, Fall, 1944.

confession, thanksgiving, intercession—petition, praise, reading of the Word, declaration of forgiveness) when you construct a service? What thought are you giving to the order of their arrangement? For example, is it correct or wise to place the Holy Communion at the end of a morning worship service—almost as an addendum? In a desire to recapture elements in the Christian heritage that you feel are lost, or have been de-emphasized, are you reinstating these out of place or context? For example, in using liturgical colors, what tradition are you following, and why? Or, if you do not use them, what principle determines this? How often do aesthetic and subjective principles guide you, rather than principles of Creed? There is a tremendous burden upon any clergyman working within the freedom of a non-liturgical tradition. For this man, almost by himself, must order the worship of the Body of Christ. Therefore, what a man does, in the name of God, puts him under the judgment of God primarily—not of the congregation.

A great help here may be a recovery of the understanding of the Christian Year as a guide for cultic practices. This Christian Year is a part of our family history as Christians. In fact, it is the beginnings of our family history, the great events by which God created and redeemed us. The Christian Year is the Bible reduced to its least common denominator. It is our family beginnings in precipitate.

When we turn from Cult to Code, we can more clearly see a need for re-evaluation of our preaching and submitting it to the judgment of the Gospel. For here we usually see that the burden of most of our sermons is to urge the carrying out of the moral and ethical teachings of Jesus and the Bible.

Now Christianity is an ethical religion in the sense that it is full of ethics as the application of "love God and love thy neighbor." But do we give these ethics the correct place in the gospel we preach? This ethical, or moral, side of our religion is the one held by most laymen. They have very little knowledge of Creed, some knowledge of Cult, but much knowledge of Code. And most of them believe that Code is the heart and soul, the root and basis, the *raison d'être* of our religion. Let me quote Dorothy Sayers, the English feminine theologian:

The brutal fact is that in this Christian country not one person in a hundred has the faintest notion what the Church teaches about God or man or society or the person of Jesus Christ. If you think I am exaggerating, ask the Army chaplains. Apart from a possible one per cent of intelligent and instructed Christians, there are three kinds of people we have to deal with. There are the frank and open heathen, whose notions of Christianity are a dreadful jumble of rags and tags of Bible anecdote and clotted

mythological nonsense. There are the ignorant Christians, who combine a mild gentle-Jesus sentimentality with vaguely humanistic ethics—most of these are Arian heretics. Finally, there are the more or less instructed church-goers, who know all the arguments about divorce and auricular confession and communion in two kinds, but are about as well equipped to do battle on fundamentals against a Marxian atheist or a Wellsian agnostic as a boy with a peashooter facing a fan-fire of machine guns.²

Now suppose that you ask our church people the question, "What is Christianity?" With few exceptions, the answers at best will say—"Belief in Jesus"—which usually means belief in what he teaches about how we should act: "Be his disciple," or "Follow him"; or "Follow his teaching"—meaning his teaching on how to act; or "Follow his ideals"—believe me, many laymen speak of the ideals of Jesus.

If all this is true—and I am convinced that it is—then this is all the more reason that we should beware of giving the impression that the Christian Gospel is based on a Christian Code.

This involves our being aware of the human situation in its general aspects. Our people do not see our preaching, particularly our preaching of the words and works of Jesus, against the background of God's mighty acts in the Old Testament, that is, against the background of Judgment and Law. Nor do they see our preaching against the rather frightening background of the eschatology of the New Testament. In fact, many of our people believe that Jesus came to replace the idea of God which ruled the Old Testament, and that he taught a simple way of daily living.

The educational background and the culture which informs our people are such that they think on a one-dimensional plane. The human Jesus is in their view and they rarely see beyond this side of his nature. Here let me quote again from Miss Sayers. Here she is giving her conception of the answers that would be forthcoming from church people on an examination in Christianity:

Q: What does the Church think of God the Son?

A: He is in some way to be identified with Jesus of Nazareth. It was not his fault that the world was made like this, and, unlike God the Father, He is friendly to man and did His best to reconcile man to God (see Atonement). He has a good deal of influence with God, and if you want anything done, it is best to apply to Him.

Q: What does the Church think of God the Holy Ghost?

A: I don't know exactly, He was never seen or heard to till Whit-Sunday. There is a sin against Him which damns you for ever, but nobody knows what it is.

Q: What is the Doctrine of the Trinity?

² *Creed or Chaos*, pp. 28-29.

A: 'The Father incomprehensible, the Son incomprehensible, and the whole thing incomprehensible.' Something put in by theologians to make it more difficult—nothing to do with daily life or ethics.

Q: What was Jesus Christ like in real life?

A: He was a good man—so good as to be called the Son of God. He is to be identified in some way with God the Son. (q.v.) He was meek and mild and preached a simple religion of love and pacifism. He had no sense of humour. Anything in the Bible that suggests another side to his character must be an interpolation, or a paradox invented by G. K. Chesterton. If we try to live like Him, God the Father will let us off being damned hereafter and only have us tortured in this life instead.³

Now this may be somewhat exaggerated, but it still points to a truth that we often forget, or choose to ignore: the lack of knowledge of Christian faith and the perverted idea of the Christian faith that is in the minds of our laymen and laywomen.

Sheltered by a seminary education—and even more by the ideas that we have learned and the thought patterns of doctrine that make up our thinking—we easily forget the human situation with which we are dealing. To most of our laymen Jesus is the Model person. He is Teacher. He is Friend. He is the ethical Ideal.

A. E. Taylor, Professor of Philosophy in Edinburgh University, has this to say: "One may fairly doubt whether any man has ever really been converted to the Christian faith simply by the impression made on him either by the story of Christ's life or by the reports of his moral teaching."⁴ If this is true, how many of our sermons are indicted by it!

But the really terrible thing is that if our preaching stays in the realm of the "oughts" and "musts" of Code—or law—then our gospel is no longer the Gospel. It is not good tidings, but sad tidings. Beware that we do not make our people feel like the paralytic boy in the well known story. His mother took him to the Louvre and they stopped before the Apollo Belvedere. The mother walked about the statue and spoke of its beauty, the example in marble of perfect physical manhood. She turned and saw the boy sobbing his heart out. Asked the reason, he replied, "Mother, I can never be like that."

The basic problems we have to solve for our people are the problems of sin and death. As an aside here, please remember that a beautiful doctrine of immortality will not solve the latter of these—death. For immortality might be to us, in St. John's vivid phrase, merely a terrifying resurrection to damnation! And sin—well, our preaching will never convict of sin if it is just an amiable and loud urge to better performance.

³ *Ibid.*, p. 22.

⁴ *The Faith of a Moralist*, p. ?

But, knowing where our laymen stand, we have the terrible task, duty, privilege, and joy of seeing that they are led into true faith—orthodox (in the creedal sense)—and not into a new religion, or left sanctified in the wrong conceptions of religion that they now have.

With words like "sin," "judgment" and "death," we surely enter the area of preaching dominated by Creed. For here there are no ideals, no codes, no demands upon our effort—not even an opinion about God. Here is drama. Here is no "ought," but a great, historical "is." Let me quote what an able preacher of our day has to say about this:

If the primary purpose of the sermon is to reveal God, certain definite conditions are at once imposed upon the language in which the sermon is written. First of all, the sermon will be written in the indicative mode, for that is the only mode which reveals. It must be written in the indicative mode, for its purpose is to show people, then and there, the reality of God, his glory and his purpose, in reference to some personal problem or responsibility. One of the reasons why so many sermons are ineffective is that they are written largely in the imperative mode. They are exhortations, not proclamations. They are the Watch and Ward Society speaking, not the Town Crier. Those who preach them tell people what they ought to do, not what they are. They try to nag people into being good instead of attracting them toward goodness by showing them what it really is.⁵

I really believe that the "oughtness" of our preaching—because of its emphasis upon ideals and ethical exhortation, or its confirmation of the idealistic conceptions of Christianity in the laymen's mind—has led to much of the cynicism of our day, and has given birth in much lay thinking to the irrelevance of the Church, or at least to the idea that the Church is unrealistic in the way it looks at life.

Please do not let the new influx into the Church fool you here. O, surely, there is a search for the everlasting arms, but it too often takes the form of a search for security in the friendship of being liked. Nothing will upset suburbia more than the feeling that they are not liked, or that they cannot be a part of the group.

What is the truth about our congregations today? They know most about Code, less about Cult, and least about Creed. They need to see that Code and Cult are rooted in Creed, or we shall raise the worst crop of Pharisees in history. Of course, this may be an oversimplification, but surely our people need to grasp the significance of the word "therefore" in religion. Therefore is the transition word from theology to ethics in all the epistles of Paul, and from the mighty acts of God to man's response in the Biblical drama. We need

⁵ Theodore P. Ferris: *Go Tell the People*, pp. 18-19.

to remember that Christian action springs from Creed. Christian action objectively seen may not differ from agnostic action in many instances; but we acknowledge and emphasize our action's rootage. We give the glory to Whom it belongs, to God in Christ.

It is time for a warning here. Beware of thinking that we have satisfied the requirements of Creedal preaching when all that we have done is used some great doctrinal or Biblical words, without definitions or illustration. We may only evoke an emotional response. We may make people revel in sorrow for guilt. But it is usually a revel that never issues in repentance—a turning, or returning—for we have not made it clear where and to whom they are to turn.

At this point, I think that we can talk specifically in terms of some of the principles that Preaching 29 has given us to guide our sermon construction. No sermon pattern *per se* is a guarantee that the content of our sermons will be in the area of Creed rather than Code or Cult. But first, I am convinced that we find it more difficult to end in the oughtness of moralism if our Word of God in these patterns has always, explicit or implicit, the Vertical Dimension, the linking of God and man. This is no guarantee of itself that we shall avoid the danger of moralizing. But at least it gives more hope that our moral exhortations will be rooted in the mighty acts of God in Christ, and that our people can see the “therefore” of our application.

On the other hand, if our Word of God is explicitly expounded on the Horizontal plane, we need to be ever so careful that our people do not see this as ethics or code from the lips of the human Jesus in such a way that we confirm their subconscious reasoning that our religion is excellent advice from a great teacher.

Too often we go astray, after good Exegesis and Exposition. It is so easy to end by telling our people something that they must do. While this may be justified, please let us be sure that our folks know the “why” of it all. Let us be sure that they know that Christian action is rooted in thanksgiving and gratitude and expressed joy to God. If we are not clear at this point, it is very likely that our people will be confirmed in their thinking that we do such and such in order to have a relationship with God in order to be a Christian, or a disciple, as this term colors so much thinking today.

Hear again what Canon Wedel has to say to this point:

We have accepted the use of this word “disciple” naively. The word disciple does not occur in the New Testament after the Book of Acts. And in that book, it designates a historic group and does not bear an ethical connotation. Jesus, for the Early Church, was no longer rabbi or teacher or friend on the human plane. He had been this once, and precious

was the story of those days. But now He is the risen and ascended Lord. "I am the Alpha and Omega. I was dead and, behold I am alive for evermore, and have the keys of hell and of death." In the Creeds, all the verbs regarding our Lord are in the past tense except those which describe his eschatological status at the right hand of God, from whence he shall come to judge the quick and the dead. You cannot speak glibly of becoming a disciple, after his Resurrection, of the Judge of the quick and the dead. The early church never dreamt of such a thing. Nor can we go back to the days of his earthly companioning. "Though we have known Christ after the flesh, yet now henceforth know we Him no more." His presence with us now is through the Holy Spirit. We cannot speak glibly of becoming disciples of the Holy Spirit either.⁶

The Word for us is described in such phrases as—"In Christ," "New Creatures," "No longer I who live but Christ liveth in me." We are not disciples as followers; but re-created, Christ-indwelt men; we are sons—"abide in him and he in us"—"passed from death to life."

It is the Creed that represents the great historical "is" of Christianity. This Creed is not the "log cabin to White House" success story of modern man. This Creed is God's "White House to log cabin" story. It is a drama, an action from God's side toward us men and for our salvation. Here is God's answer to sin and death. Surely we are in the toughest area of preaching when we enter these portals: but it is gloriously tough. If, by God's grace, we can conquer this gloriously tough assignment, we shall see ethics come alive—come alive in our people—in grateful penitence. For they will hear God Almighty say, "I am the Lord thy God that brings thee out of the house of bondage. I call thee by name. Lo, I am with you always."

The Corporate Life

VI. Duke in Scotland

Last September, the Reverend Jackson Carroll (B.D. '56) and his wife inaugurated an international and interdenominational venture, when he accepted a one year appointment as assistant-minister in the historic St. Michael's Parish Church in Dumfries. Its minister, kirk session and people pled with the Carrolls to stay another year, but South Carolina calls them back. A Virginian will succeed him—the Reverend Richard K. Martin (B.D. '57!?)—who will take a R.N. with him to St. Michael's for a year's honeymoon. He is our hope

⁶ *Op. cit.*

that this Duke-Dumfries connection will be maintained in the years ahead.

At the request of the Bulletin Committee, Mr. Carroll has written the following letter for his fellow-alumni.

Dear Friends,

Have you ever thought and dreamed of something that seemed so far beyond your grasp that it could not possibly come true, and then found to your utter amazement that it had come true? Well, that is exactly how we feel about the experience which we are enjoying at the present time. My wife and I had often day-dreamed about visiting Scotland, but it seemed so impossible. Yet, now it has come true, for since last September it has been our good fortune to live in Dumfries, a busy center of agriculture and industry in the south of Scotland, and to work as assistant minister in St. Michael's Church, Church of Scotland. St. Michael's is the parish church of Dumfries, dating back to the Ninth Century, A.D., and closely connected with the memory of Robert Burns, the Scottish bard, who worshipped in St. Michael's and is buried in the church yard. In this letter, let me describe some of our impressions of Scottish church life as we have come to know it in St. Michael's and share some of our experiences with you.

First, let me say that church life, at the local level at least, is not at all different from that at home. There are many of the same activities, organizations, and certainly most of the same problems. There are certain points which, perhaps, will interest you as they did us.

One of these is the services of worship. So often worship services tend to follow one of two extremes—so "informal" and subjective that all sense of worship is lost, or so formal that the service is arid and mechanical. What has impressed us most in the worship here is the way in which freedom of movement and expression is preserved along with a dignity that never gives one opportunity to forget that he is "treading on holy ground." Very briefly, this is achieved by following the usual acts of worship as a formal structure, keeping the service "praise centered" (a psalm or paraphrase of scripture sung along with four hymns), setting the sermon within the worship as it should be rather than making it worship *and* sermon, and, in all of this, retaining a freedom of expression and spontaneity which prevents any part of the service from becoming merely mechanical.

Another point which has interested us has been the Christian Education program. Here, I believe, is the greatest difference which we have noticed; yet, again, there is much similarity. The two major points of difference are these: (1) There is no church school for

adults. There is a Sunday school for the children, ages three to fourteen, and there is a Bible Class, taught by the minister, for the youth. Some of the churches, though not all, sponsor youth fellowships. There is in St. Michael's, however, a Sunday Evening Fellowship following the evening service which is for all ages and corresponds closely to the Family Night programs at home. (2) The church school, Bible Class, and Fellowship, along with most of the other activities in the church except the Sunday services of worship, suspend activities from the end of April until September.

Last of all, let me write briefly concerning the life of the average minister here in Scotland. Just as at home, the minister's life is an extremely busy one. There are, of course, the regular duties of preaching, pastoral, and administrative work, but the fact of belonging to the established church creates several extra responsibilities for the minister here. The minister of the parish church of a town is the town chaplain, and is, therefore, called upon for a great many civic duties. Also, almost every minister is the official chaplain to one of the primary or secondary schools and is called upon to hold weekly services in most of these schools. Again, almost all of the Church of Scotland ministers are appointed as chaplains to the hospitals and convalescent homes in the district and are expected to visit and hold services in these institutions where possible. I might add here that this has provided one of the highlights of my experiences, for the minister of St. Michael's, Dr. Harold A. Cockburn, is chaplain of a very excellent mental hospital in Dumfries, the Crichton Royal Institute. One of my duties has been preaching regularly at the hospital and occasional visiting among the patients. At any rate, these responsibilities add to the already busy life of the minister.

In this brief letter there has been little opportunity to share with you many of our experiences, but I hope that these few impressions of the church life here will have been of interest to you. As I said, this year has been a dream come true for us, and it has been an experience which we shall treasure for the rest of our lives. The warm hearted Scots folk have been wonderfully kind to us, and at no time have we had opportunity to feel as if we were "strangers in an alien land." Our stay is now rapidly drawing to a close, and soon we shall be returning to the States; but we shall be returning far the richer for having had this excellent opportunity of living and working here in Dumfries.

Best wishes to you all.

Sincerely,
Jack Carroll

The Dean's Desk

I am pleased to announce that Dr. Hugh Anderson of Glasgow, Scotland, has accepted an appointment as Associate Professor of Biblical Theology, and will join our faculty in September of 1957. Dr. Anderson holds the M.A., B.D., and Ph.D. degrees from Glasgow University. At the present time he is minister of Trinity Church in Glasgow, and is the Bruce Lecturer in Trinity College, the Theological School of Glasgow University. The subject of the Bruce Lectures is "The Origins of Christianity—the Place and Importance of the Jesus of History." It is expected that these lectures will be published. In 1953 the Church of Scotland published his *Commentary on Psalms I-XLI*. Dr. Anderson received the M.A. degree from Glasgow with honors in classics and in Semitic languages. He received the B.D. degree with distinction in New Testament languages and literature. His Ph.D. thesis was on "The Eschatology of the Apocrypha and Pseudepigrapha." During his career at Glasgow he received ten prize awards and fellowships in both the Faculty of Arts and the Faculty of Divinity. Dr. Anderson has held various appointments at Trinity College as Instructor, Assistant, and Lecturer. Dr. and Mrs. Anderson have two sons. They spent two years in "U.S.O." service in Palestine and in Egypt. They expect to reach Durham about August 1.

The enrollment in the Divinity School for 1956-57 shows a total of 278 students. Sixty men are in line to receive the Bachelor of Divinity degree at the June commencement, and four women are expected to receive the degree of Master of Religious Education.

Plans for the Clinic in Preaching to be held July 1-13 are practically complete. Dr. John L. Casteel of Union Theological Seminary, New York, will lecture on "Worship and the Sermon." Dr. Casteel is Director of Field Work at Union. Dr. Cleland announces that an extension of time for admission to the Clinic has been arranged, so, if you can still come, let him know.

The attractive folder giving the complete program of the Convocation and Pastors' School has been widely distributed by Dr. W. A. Kale, the director. Readers are reminded that the dates for the Convocation are June 4-7. The James A. Gray Lectures, a chief feature of the Convocation, will be delivered by Bishop Gerald Ken-

nedy on the subject "The Methodist Way of Life." Bishop Kennedy will also deliver the Baccalaureate Sermon on Sunday, June 2.

Dr. Kale has prepared another pamphlet giving the plans and program for the School for Approved Pastors to be held here July 23-August 9. Inquiries about this school by all interested persons and agencies should be addressed to Dr. Kale.

Modest but encouraging response has been made to a recent letter sent from the Dean's office to all alumni urging increased participation and larger contributions to the Loyalty Fund. It is hoped that alumni who desire to participate in the work of the Divinity School will use this means of expressing their confidence in the school and its work.

Duke University announces the inauguration of an endowed special fund to be known as "The Discretionary Fund of the Dean of the Chapel." The establishment of this fund was made possible through the combined gift of two alumni, Dr. and Mrs. W. Brewster Snow of Plainfield, New Jersey, and of the Richard C. Leach Foundation.

In conceiving the idea of establishing this Discretionary Fund, the donors had in mind the provision of a capital sum, the income from which could be used by the Dean of the Chapel to support his varied program of work in the University community. In line with this concept, it is the wish of the donors that the Fund be an "open" one so that others who wish to support this program may contribute from time to time.

Dr. Snow graduated, B.S., from Duke University in 1932 and received the D.Sc. degree from Harvard in 1948. He taught at Duke in the College of Engineering before he accepted his present appointment as Chairman of the Department of Civil Engineering at Rutgers University. His wife, Edith Leach Snow, also graduated from Duke, B.A. in 1932. The Richard C. Leach Foundation was established in memory of Mrs. Snow's brother, who graduated in 1922, having been captain of the football team in 1921.

The initial bequest is in the sum of forty thousand dollars, and will be administered by the Dean of the Chapel, The Reverend Professor James T. Cleland, with the advice of some of the senior members of the Administration. The first expenditure has been made for a Lectern Bible (Revised Standard Version) for the Chapel. It was dedicated and used for the first time at the Easter Service. The Clinic in Preaching, to be held in the Divinity School in July of this year, will also draw some of its financial support from the Discretionary Fund.

It is always a pleasure to make special note of honors and recognition to members of the Faculty:

Dr. Robert E. Cushman, Professor of Systematic Theology, spoke on April 24 to the Council of Bishops of the Methodist Church, meeting in Cincinnati, Ohio. His subject was "The Implications of Our Membership in the World Council of Churches." Bishop F. Gerald Ensley spoke on a related subject. Two hours were allotted for the papers and discussion.

The Duke Chapter of the Phi Beta Kappa Society has elected to honorary membership Dr. James T. Cleland, Professor of Preaching and Dean of the Chapel.

Awards from the Hickman Preaching Fund were made to three members of the senior class for sermons delivered at the Divinity School Morning Chapel Services. The fund was shared equally by Messrs. J. Conrad Glass, Donald Beaty and Jacob C. Martinson.

Professor William H. Brownlee has been appointed to give four lectures on the James W. Richard Foundation at the University of Virginia. The lectures will be delivered in February, 1958, and the subject will be "The Dead Sea Scrolls." The Richard lectureship was inaugurated in 1931, the first lecturer being W. F. Albright, the eminent Biblical archaeologist. Other outstanding lecturers on the foundation have been James Moffatt, William E. Hocking, Etienne Gibson, Edgar J. Goodspeed and Paul Tillich. The lectures will be published.

The Dean will be engaged in visiting annual conferences for most of the month of June, following the Convocation. He will attend the Virginia Conference at Roanoke, Virginia, on June 10, the Western North Carolina, meeting at Lake Junaluska on June 14, and the North Carolina, meeting at New Bern on June 24.

Bulletin Board

Recent alumni who knew Miss Herta Wollscheiber will be pleased to learn of her appointment as Director of Education for the whole Methodist Church of Austria. A glowing letter from the Rev. Joseph Paul Bartak of the Methodist Mission to Austria praises her and the Crusade Scholarship provision whereby she came to America. Of her he writes: "Coming to Duke University like a diamond in the rough, Miss Wollscheiber has been polished to exquisite beauty and prepared for multiplied usefulness in the Kingdom of our Lord and Master. Not only intellectually has she benefited, but spiritually as well. Her devotion to Christ and His Church has been strengthened and, as a by-product, she has learned to love and admire America." Mr. Bartak calls the Crusade Scholarships "America's best gift to Europe."

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An organizational meeting of the North Carolina-Area Interseminary Movement was held here April 5-6. Delegations came from four other theological seminaries: Southeastern, at Wake Forest; Shaw, at Raleigh; Johnson C. Smith, at Charlotte; and Hood, at Salisbury. Plans were made for continuation of interseminary activities in the area, and a provisional council was elected with Charles Webster of Southeastern Baptist Seminary as President; Andrew Whitted of Hood, as Vice-President; Ed Roach of Duke, as Secretary-Treasurer. The unanimous feeling of the delegates was that the meeting was extraordinarily successful. Chairman of the local arrangements was Mr. Randall Mason, Divinity School Senior. Prof. Durwood Foster, advisor of the local organization, addressed the meeting at its opening session.

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Dr. Beach's article, "The Racial Crisis and the Prophet's Task," printed in the last issue of our *Bulletin* has been requested for republication by Mr. T. Otto Nall, Editor of *The New Christian Advocate*, Chicago, Illinois. Permission has been granted.

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Prof. Creighton Lacy has had a continuous marathon of speaking engagements. He appeared as the member of a panel on "A Retro-

spect of Christianity and Christian Missions in Modern China" at the Association for Asian Studies, meeting at Boston, Mass., April 3. He was also a participant in the social ethics seminar held at Mebane, sponsored by the Methodist Board of Education. He has taught in Christian Workers' Training Schools in Durham and Warrenton. He spoke at the Easter Sunrise Service held annually in the Sarah P. Duke Memorial Gardens here. He has published a small book entitled, *Adam, Where Art Thou?*—an interpretive report of the Interfield Consultation held quadrennially by the Methodist Board of Missions. An article might be written by his colleagues, "Lacy, Where Art Thou?" This might also be asked of Prof. O. J. Walton, who is too busy to report his whereabouts.

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Prof. H. Shelton Smith has completed two series of lectures in the area of contemporary American religious thought. One series of five lectures, concerned with major themes in theology, was delivered before a group of Methodist ministers meeting at Graham, N. C., March 11-15. Two other lectures were given before a Faculty Christian Fellowship Group of the National Council of Churches, held at Southwestern, Memphis, Tenn., March 16-17. The general topic was: "Current Trends in American Protestant Thought."

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Prof. Kenneth W. Clark attended the Dumbarton Oaks Symposium (May 2-4) in Washington, D. C., for discussions on "Byzantium in the Seventh Century." He served as chairman of a panel in the Conference on the Ministry held at Pfeiffer College recently. The Conference was set up by the Board of Ministerial Training of the Western North Carolina Methodist Conference.

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Professors Stinespring, Clark, and Brownlee are among the contributors for the projected *Interpreter's Bible Dictionary*. Prof. Clark has contributed an article entitled, "The Transmission of the New Testament," to the final volume (XII) of the *Interpreter's Bible*. An article by Prof. Brownlee, "The Habakkuk Midrash and the Targum of Jonathan," appears in the April issue of the *Journal of Jewish Studies*.

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Prof. Robert E. Cushman delivered an address entitled, "Implications of Membership of the Methodist Church in the World Council

of Churches," before the Methodist Council of Bishops meeting in Cincinnati, Ohio, May 24, 1957. He conducted jointly with Bishop Gerald Ensley a two-hour discussion period on the subject of "The Methodist Church and the World Council of Churches."

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It is not often that a member of our faculty has part of his thesis printed before he passes his Ph.D. examination. However, the Reverend Robert G. Gardner, Assistant in Preaching, who receives his Ph.D. degree this June, had sections of the first chapter on John Leadley Dagg published in the April issue of the *Review and Expositor*, the learned journal of the Southern Baptist Theological Seminary. His colleagues congratulate him on his appointment as Associate Professor of Religion at Shorter College in Rome, Georgia.

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The Student Body has given, from its slender treasury, the generous sum of \$60.00 to support the Edgemont Community Center, which is the primary recipient of the offerings in the University Chapel.

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The Student Body Officers for 1957-58 are: President, Arthur C. Thomas; Vice-President, Clark S. Reed; Secretary, Charles E. Jones; Treasurer, James B. Thomas, Jr.

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It would seem that some of our faculty are in such grave spiritual peril, that anonymous persons in New York City and Pittsburgh, Pa., have become concerned. Within two days there have been received three packets of religious tracts. On successive days from the same person in New York have come identical enclosures: "Eternity—Where Shall It Find Me?" and "God's Simple Plan of Salvation." From Pittsburgh has come an envelope containing nineteen items: five newspaper clippings giving Roman Catholic news and fourteen tracts. We thank God for the love and fervor of both donors, and wish that all God's people would emulate their evangelistic zeal.

Singing the Creed

Because of the understandable perversity of human nature, a congregation is not always willing to stand and affirm its faith in God by repeating the Apostles' Creed. Therefore the Reverend Robert A. Foster, B.D., of the Class of 1954, believing that his flock might *sing* it, to the tune *Italian Hymn* (No. 2 in *The Methodist Hymnal*), paraphrased the Creed as follows:

In Thee do I believe
Almighty Father God
Who madest all;
Jesus, Thy Son, Our Lord
Who for our sins did die;
In Thee do I affirm
My Faith today.

Our Lord of Mary born,
By Holy Spirit formed,
Was crucified;
Death came and took its toll;
In tomb of stone He lay;
In this do I affirm
My Faith today.

The third day He arose
To reign at God's right hand;
He vanquished death,
Almighty God, Our King,
Raised Him our Judge and Lord;
In this do I affirm
My Faith today.

The Holy Comforter;
And the one Holy Church;
Forgiven Sin;
The fellowship of Saints;
In never-ending life;
In these do I affirm
My Faith today.

Book Reviews

The Unity of the Bible. H. H. Rowley. Westminster. 1955. x. 201 pp. \$3.50.

We have here a series of lectures, delivered in both Britain and America, by this outstanding British Old Testament scholar, on a now popular theme. The author explains how earlier Biblical scholarship had a tendency to emphasize the diversities in the Bible, but that now we should attempt to see the overarching unity, even though certain diversities can no longer be denied as they were formerly. It need hardly be said that Professor Rowley is eminently fitted to perform this service, and it cannot be gainsaid that in this case he has effectively accomplished his purpose. Priest and prophet, psalms and wisdom literature, Old Testament and New, sacrifice and sacrament—these indeed show diversity, yet there is "Unity in Diversity," to quote the title of one of the chapters. The outstanding chapter is that on "The Cross," in which the author shows how this great central fact of the New Testament could never have come to be without its Old Testament background.—W. F. Stinespring.

The Westminster Historical Atlas to the Bible. Edited by G. Ernest Wright and Floyd V. Filson. Westminster. Revised. 1956. 130 pp. \$7.50.

This well-known tool of the Biblical scholar and student is now continued in slightly reduced size without much change, though unfortunately it has been necessary to raise the price. New features include a new reconstruction of Solomon's temple, a slightly revised chronology (to agree with Albright's latest ideas), a relief map of the site of Jerusalem, some remarks on the Dead Sea Scrolls and other recent archeological finds, and an "Index of

Arabic Names Identified with Biblical Places in Syria and Palestine" (a valuable addition). Altogether, about fifteen large pages of text have been added. This work will continue to be of the greatest usefulness in spite of the appearance of rivals such as the atlases of Rand-McNally (by E. G. Kraepling) and Nelson (by L. H. Grolenbergl).—W. F. Stinespring.

The Professor and the Fossil. Maurice Samuel. Knopf. 1956. ix, 268 pp. \$4.00.

This book is similar to *Judaism: Fossil or Ferment* by Eliezer Berkovits, reviewed in our February issue. Here another Jewish writer lashes out at Arnold Toynbee for what he wrote about the Jews in *A Study of History* (10 vols.). It seems to the reviewer that these writers are too sensitively defensive, and so go to extremes in trying to prove all of Toynbee worthless just because they do not like what he says about the Jews. It is unlikely that the reputation of Toynbee will suffer overmuch in consequence of these attacks.—W. F. Stinespring.

The Essenes, Their History and Doctrines; The Kabbalah, Its Doctrines, Development and Literature. Christian D. Ginsburg. Macmillan. 1956. \$2.50.

This is a reprint of two essays published in 1863 and 1864. Until the discovery of the Dead Sea Scrolls, Ginsburg's essay on the Essenes was the standard work on the subject, but was long out of print. Its reappearance is most timely, since many students will be wishing to refer to it as summarizing the older research on the subject. The unfortunate misprint on p. 74, reversing two Hebrew words, has not been corrected, but it does not affect the English text.

The Kabbalah (or Cabala) was a system of medieval Jewish theosophy that also captivated certain Christian thinkers and has had considerable influence on modern mysticism. Its chief literary production is the Zohar, recently made available in English (5 vols., London 1949). But this essay by Ginsburg, the converted Jew who became a great Christian scholar, remains the best introductory description of the movement.—W. F. Stinespring.

Nineveh and the Old Testament.

André Parrot. Studies in Biblical Archaeology, No. 3. Translated by B. E. Hooke from the French. Philosophical Library. 1955. 96 pp. \$2.75.

St. Paul's Journeys in the Greek Orient. Henri Metzger. Studies in Biblical Archaeology, No. 4. Translated by S. H. Hooke from the French. Philosophical Library. 1955. 75 pp. \$2.75.

It has previously been our happy privilege to review three earlier studies in this series (including an introductory volume) which, together with the present numbers, form a very valuable and interesting set for every Bible student's library. Its chief value is that of gathering and presenting in popular form the archaeological data from various discoveries which bear upon particular persons or subjects of Biblical interest. Parrot's booklet sketches the history of Assyria (with special attention to Nineveh) in its relation to Old Testament history. The author as Curator-in-Chief of the French National Museums, Professor at the School of the Louvre and Director of the Mari Archaeological Expedition, is eminently competent. Numerous photographs and figures set forth pictorially the more fascinating archaeological finds. The work concludes with a chronological table of ancient Near Eastern History as it relates to the history of Israel and Judah.

Henri Metzger, Lecturer at the University of Lyons, writes from the rich resources of his experience as a former member of the French School in

Athens and of the French Institute of Istanbul. His intimate acquaintance with the eastern Mediterranean region, as well as his profound technical knowledge of the ancient Graeco-Roman world, has contributed to a valuable interpretation of Paul and his travels. The book is illustrated and is rounded out with a chronology of Paul's missionary journeys. The volume could have gained in clarity for the layman if a glossary of technical terms had been included, or if the author had sometimes elucidated, within the text of his narrative, certain of his allusions. Metzger's booklet is less popular than that of Parrot. The series as a whole is highly recommended for the pastor's study and the Sunday school library. Previous titles are *Discovering Buried Worlds*, *The Flood and Noah's Ark*, and *The Tower of Babel*, all by André Parrot. The booklets are considerably cheaper, if purchased from the S.C.M. Press in England.—W. H. Brownlee.

The Background of the New Testament and Its Eschatology. Studies in Honour of C. H. Dodd. W. D. Davies and D. Daube, editors. Cambridge University. 1956. 555 pp. \$13.50.

This handsome volume contains twenty-six essays written by European and American scholars: of these, seventeen are in English, five in German, four in French. The title indicates the book's two-fold division. Duke students and alumni will be particularly interested in two papers contained in Part One: Professor Kenneth Clark's, *The Effect of Recent Textual Criticism upon N. T. Studies*; and *Reflections upon Archbishop Carington's "The Primitive Christian Calendar,"* by Professor Davies, formerly of the Duke faculty and an editor of this volume.

Clark has written a highly informative article on the progress of N. T. textual studies in the modern period. In tracing the history of criticism, he employs the illuminating figure of an ascending spiral: the

collection and collation of new manuscripts, leading to the classification of manuscript witnesses according to a textual history, leading to the establishment of a basic critical text. He makes it quite plain why the Westcott-Hort text (1881) has not been replaced, and persuasively argues that in spite of the discovery of many new textual witnesses the time is not ripe for an improved critical text. However, some advance has been made towards this objective as is reflected in the present interest in the Byzantine manuscripts, early lectionaries, and in the cataloguing of materials in important ancient libraries. Clark has himself made significant contributions to this advance. He modestly makes little mention of these.

The significance of the "international Greek New Testament project" is explained, and the means whereby agreement was happily reached on the principles which now guide this research. Upon its completion, a new critical apparatus will have been provided as a basis for more scientific reconstructions of the origin and transmission of the various text types. After this, it is hoped that a more definitive critical text of the N. T. can be established.

Davies' contribution is a thoroughgoing critique of P. Carrington's *The Primitive Christian Calendar*, an important book in that it seeks to establish, with respect to the Gospel of Mark, the currently popular thesis that the worship of the Early Church and its lectionary practices provide the key to our understanding of the compilation and structure of some of the N. T. writings.

The Princeton professor questions the validity of Carrington's chief assumption: the evolution of a fully developed lectionary in the Early Church. Davies is also convinced that Carrington has exaggerated the parallelism which existed between the Church and the Synagogue. He regrets that the author has confused and weakened his case for a lectionary background for Mark's Gospel by improbable theo-

ries concerning the Gospel's literary framework, and the sole use of Mark by the Church at Alexandria because of its compatibility with Gnosticism.

Davies is not concerned wholly to discount the influence of liturgical interests in the formation of the gospel tradition, but to show that the methods employed by Carrington (and also by Levertoff, pp. 149-152) offer little hope for a sound solution of the problem. It is clear that Davies is eminently qualified to make an independent contribution along the more promising lines developed by G. D. Kirkpatrick and G. Delling. It is hoped that he will do so.

Suggestive of the volume's varied contents are such other articles as, in Part One: H. Riesenfeld's *The Mythological Background of N. T. Christology*; F. C. Grant's *The Economic Background of the New Testament*; H. J. Schoeps' *Die ebionitische Wahrheit des Christentums*; W. F. Albright's *Discoveries in Palestine and the Gospel of St. John*; and P. Katz' *Septuagintal Studies in the Mid-century*; in Part Two, T. W. Manson's *Present Day Research in the Life of Jesus*; H. J. Cadbury's *Acts and Eschatology*; C. K. Barrett's *The Eschatology of the Epistle to the Hebrews*; R. Bultmann's review of Dodd's *The Bible Today*; O. Cullmann's *Eschatology and Missions in the N. T.*; and Amos Wilder's *Kerygma, Eschatology and Social Ethics*.

This book is an "education" with respect to the present status of New Testament scholarship, containing important studies for the thoughtful minister as for the specialist. In view of the value of this book for the former, it is a pity that, of the articles written in languages other than English, only Cullmann's was translated.—J. L. Price.

Jesus Christ the Risen Lord. Floyd V. Filson. Abingdon, 1957. 283 pp. \$4.00.

The renaissance of biblical theology in the past three decades has been

deplored by some scholars as a reversion to a pre-critical approach to the Bible, as a reactionary revival of "traditionalism" or of "fundamentalism." The disposition of some self-styled "biblical theologians" to bypass critical problems, or to consider literary and historical criticism as merely preliminary to the task of exegesis, has given some support to this disparaging opinion. F. V. Filson, dean and professor of New Testament at McCormick Theological Seminary, Chicago, is eminently qualified to defend the thesis that a theological interpretation of the Bible can and must be a scholarly discipline, that any adequate biblical theology must employ critical methods and rest upon the results of critical study. This book gives dignity and direction to biblical theology for our time.

In chapter one, Filson establishes a basis and a method for a New Testament theology which employs the entire Bible. In chapter two he develops the statement that the clearest starting point and interpretive clue is the resurrection of Jesus Christ, and expounds the common theology of the New Testament as outlined in the proclamation of the Gospel in the "speeches" of *Acts*. The nine chapters which follow develop in more detail the points which appear in this outline, as they are interpreted in the various New Testament books. Each chapter closes with a valuable summary of the author's conclusions.

This book provides an excellent pattern for presenting both the unity and diversity of the ideas and forms of life which are manifested in the New Testament. As such, it represents a major contribution towards a Christian understanding of the Bible. This reviewer is confident that Filson's book deserves a wide and careful reading, and that it will be greatly appreciated by those who teach and preach a theology founded upon the canonical books of the Church.—J. L. Price.

The Church Under the Cross. J. B. Phillips. Macmillan, 1956. 111 pp. \$2.50.

Much is being written and said about "a theology of mission" (though little noted or understood by laymen or preachers outside the missionary movement). Here is a fresh approach: theology illustrated from the mission field (or more accurately, from the Younger Churches). One of the most popular religious writers of the day (and justly so) has taken letters from the Church Missionary Society around the world and reaped illuminating insights into the meaning of the Cross for our lives. Some theologians will object to identifying petty human crosses with *the* Cross. But those who are concerned with living the Christian life, in the spirit and pattern of the Master, will find stimulation and inspiration. The quotations happen to be Anglican; the interpretations and applications are universal. This is *not* a book on missions; it is a book on the Cross ("in our thinking . . . as a way of reconciliation . . . as a way of life . . . in frustration and tragedy . . . the way of ultimate victory"). Its "support material" demonstrates all the more strikingly the oneness of the World Church.—C. Lacy.

Mission: U. S. A. James Hoffman. Friendship, 1956. 181 pp. \$2.50. (paper \$1.25). (adult study guide by Willis Lamott, \$50).

There Is No End. R. Dean Goodwin. Friendship, 1956. 126 pp. \$2.50 (paper \$1.25). (youth study guide by Elizabeth Gripe, \$50).

As another reviewer has keenly noted, the revolution in missions is vividly illustrated in this year's interdenominational titles: for the so-called foreign field, *The Church in Southeast Asia*; for the supposedly established home churches, *Mission: U.S.A.* The following excerpts are taken from student reviews of the home mission texts for adults and youth.

"*Mission: U.S.A.* is a book that should be read by every Methodist layman. . . . It is simply written, very interesting . . . and there is a tremendous amount of information in it. . . . This is an exceptional mission study book because it carries out its purpose: showing that the Christian mission program is not limited to 'far away places and strange sounding names,' but that our own country is a vast, crying mission field. . . . There are few, if any, churches that will not find themselves confronted to some extent with some of the problems presented in this book. . . . Finally, it has a firm theological basis. Solution to these problems is not the end of the Church's striving; the true end of Christianity is to lead all men to become the people of God. . . . This is a good book to use in a mission school."

"*There Is No End* is written for seniors and older youth . . . with clarity and simplicity. . . . I believe a youth could read this book for the sheer joy of reading and not just for the purpose of a mission study. Throughout the book the author is challenging youth to do something about the needs found in Mission Field: U.S.A. . . . Goodwin seems to be saying, 'What will you do to help?' in the problem of juvenile delinquency . . . in seeking Christian vocations . . . in stressing the importance of a Christian family. . . . But he also points out what God has done and can do working through us. . . . 'There is no end to His power.'

"The youth guide is a must! . . . For leaders who have had little training, it will be of tremendous help. . . . It gives suggestions which can be used in many different church situations. . . . It suggests materials, activities, action projects, and . . . a purpose for each meeting. A most excellent procedure! . . . There are discussion questions *which can be used* and worship services which are varied in form and excellent in quality. . . . I highly recommend the use of *There Is No End* and its guide!"—R. Eubanks, '58; R. Stark, '57; C. Glass, '57.

The Early Christian Fathers. A Selection from the Writings of the Fathers from St. Clement of Rome to St. Athanasius. Edited and translated by Henry Bettenson. Oxford. 1956. 424 pp. \$4.00.

Those who have used Bettenson's handy *Documents of the Christian Church* will expect to find here a set of concise, representative, and well documented selections; and they will not be disappointed. This is not an expansion of a portion of the earlier volume; that would have resulted only in a work similar to Ayer's *Source-book for Ancient Church History*. Rather, it is limited to a few great writers and to history of doctrine. Besides Clement of Rome and Athanasius, it contains writings of Ignatius, the *Didache*, *Diognetus*, Justin, Irenaeus, Tertullian, Clement of Alexandria, Origen, and Cyprian. The excerpts are arranged under each author by doctrine (God to eschatology, church and sacraments). The famous passages are of course included, and much besides; the editor has ranged widely through the authors' works. He has used in each case the edition generally regarded as the best, and the translations maintain the excellence of the former set of *Documents*. One query about selection: if the *Didache* is "an artificial production," and "archaizing work," as Bettenson seems to think, would not the *Apostolic Tradition* of Hippolytus have been a better candidate for inclusion?

The Early Christian Fathers is the first really adequate set of English selections from the great ante-Nicene Fathers which concentrates on theological history. It should prove a very useful handbook of primary readings to accompany courses in early Christian doctrine and provide a good introduction to the theology of the great Fathers for the general reader.—T. A. Schafer.

By Faith Alone. The Life of Martin Luther. W. J. Kooiman. Philosophical Library. 218 pp. \$6.00.

This is precisely the kind of book

a professor of church history with a church of his own should—if he could—write for the people of his parish. It is validated by a solid core of true scholarship and informed with the mellow wisdom of a genuine pastoral concern. Here is the simply written, well translated, story of an inspiring and very human man of faith. This Professor of Church History from the University of Amsterdam knows the sources well, both literary and human. He, himself, has a good walk with God.

Whether depicting Luther's formative or his mature years—his crucial decisions as Bible scholar and reformer, his involvements in politics and the social order, or his share in community and family life—the author never veers from his major purpose. He presents the testimony of terror and hope, of doubt and peace-giving justification by faith alone, that is our true heritage. The chapters on "Luther's Marriage" and "Luther at Home" are well-nigh as inimitable as Luther and his "Katy." It is difficult to think of our much married student ministers—to say nothing of their leaders and parishioners—as being cold before such warm hearths.—R. C. Petry.

The Protestant Way. Kenneth Hamilton. Essential Books. 1956. 264 pp. \$5.00.

The author, a Canadian scholar, proposes that the heart of Protestantism's distinctive approach to religion is an Augustinian conception of the inwardness of knowledge and faith, enriched by Luther's discovery that man always deals with God and his fellowmen by way of "dialogue." After a careful definition and analysis of terms and concepts, he proceeds to apply this "Protestant way" of understanding to the major areas of Protestant concern, especially the points of conflict and agreement with Catholicism and the cultural involvement of Christianity. The theological issues are exceedingly well defined and are rigorously distinguished throughout from the interests and "ideologies" of Chris-

tian "parties" (denominations, traditions, schools, sects). The chapters on the Protestant conception of faith (and doubt) and its implications for religious freedom and church-state relations provide a thoroughly evangelical basis for Protestant support of the "open society." The ecclesiological crisis of the ecumenical movement is seen to arise from the different answers Protestants and Catholics give to the question, whether the form of the church (or indeed any other "value") is objectively and externally to be found, or whether it is given and received only in response to the word of God in "subjectivity" and "dialogue."

This book is frankly anti-rationalist (Thomistic, scientific, or Protestant scholastic), yet is not likely to appeal to the emotionalist, the anti-intellectualist, or the mentally lazy. Its logical texture is closely knit, and it is filled with profound insights which challenge thoughtful meditation. Withal, it is one of the most rewarding studies of Protestantism which have yet appeared.—T. A. Schafer.

The Christian Scholar in the Age of the Reformation. E. Harris Harbison. Scribner's. 1956. 177 pp. \$3.00.

Based upon the Stone Lectures for 1955, this excellent presentation impresses one as authentic and stimulating. It centers in an inquiry as to the vocation of the Christian scholar and the relationship between his scholarship and his faith. "What has Athens to do with Jerusalem, Cicero with Christ?" To Tertullian this query was but a rhetorical flourish, but for Harbison it is a serious inquiry to which he seeks a more realistic answer. The first chapter opens up the problem, as it relates to the careers of Jerome, Augustine, Abelard and Aquinas. One must read past the unconvincing opening paragraphs, which suggest that Jesus and Paul and the writers of the Gospel of John and the Epistle to the Hebrews were scholars "in a sense." The second chapter

moves through two centuries, from Petrarch and Valla to Pico and Colet. Full chapters are given to Erasmus and Luther and Calvin.

Jerome and Augustine appear as prototypes for two views of learning. "Through knowledge to faith" is the view of Jerome transmitted through Aquinas and Petrarch and Valla, to Erasmus ("a scholar turned Christian"). "Through faith to knowledge" is the view of Augustine transmitted through Abelard and Pico and Colet, to Luther ("a Christian turned scholar"). Calvin best kept the two in balance, it is concluded.

Harbison notes division among these scholars on the subject of the usefulness of learning. This historian affirms that "when Christian faith is stripped of everything except what counts . . . the mind has very little to do with it." The reader quickly recognizes this echo of a current theological voice. Harbison's natural voice extols the "few real scholars . . . who . . . purify the religious tradition." The author does not suggest how promptly learning must exhibit its utility (if it has any). In the present hour, there is strong demand that research must be practical; but until research arrives at conclusions, it is impossible to say what its usefulness may be, and a premature demand for utility may obscure the very truth that is sought.—K. W. Clark.

Barton Warren Stone. William Garrett West. Disciples of Christ Historical Society. 1954. 245 pp. \$4.00.

This splendid historical work was long overdue. Dr. West, a Yale Ph.D., has unearthed significant documents which prove that Barton Stone (1772-1844) merits recognition as a significant forerunner of the modern movement in ecumenical Christianity. Stone's first impulse toward Christian unity probably grew out of his experience in the famous Cane Ridge Revival, which broke spontaneously upon Kentucky frontiersmen in August of 1801. There, in an estimated as-

sembly of 25,000 people, Methodists, Presbyterians, and Baptists preached in close fellowship and cooperation. In 1804 Stone and five other ministers withdrew from the Presbyterian Church, being persuaded that nothing but the Bible should be accepted as a creed and that followers of Christ should be known by no other name than that of Christian. Thenceforth Stone labored incessantly for Christian unity. Historically, he is regarded as a founding father by two Protestant bodies: The Disciples of Christ, with a present membership of about two million, and the Christian Church (at one time known as the Christian Connection), a numerically much smaller denomination, which merged with the Congregationalists in 1931. This dual identification arose from the fact that Stone, at one time or another, influenced elements in both churches. The leaders in both of these denominations have always been staunch believers in the larger fellowship of Christians.

Dr. West's book is the fruit of sound scholarship, and it closes an important gap in American church history.—H. S. Smith.

Faith, Reason and Existence. John A. Hutchison. Oxford. 1956. vii, 306 pp. \$4.50.

In his foreword John A. Hutchison states that "during the last three decades a Copernican revolution has taken place in religious thought. . . . Such names as Barth, Brunner, the Niebuhrs, Maritain, and Buber will give some idea of its force, its magnitude, and its characteristic direction. . . . It is the purpose of this book to introduce the general reader to the basic ideas and issues that run like themes through the new religious thought. . . . The readers I have had most in mind . . . are those who like myself have lived through the Copernican revolution. . . . To them—and to the person who simply wishes to know what is going on in religious thought—I hope this book may prove a good guide."

In the space allotted him, the review-

er can scarcely do more than attest that the book is a good guide. It appears to be the first attempt to conceive a philosophy of religion text from the perspective and under the direct inspiration of the profound newer currents in non-fundamentalist theology. The primacy of faith is stressed, but it is held that "religious ideas must be critically articulated and appraised," Dr. Hutchison, who has recently assumed the very important post of Professor of Religion and executive of the department at Columbia University, has performed a valuable service. The strength of his sources is his strength too. If I find myself wanting to quarrel over a surprisingly large number of particulars (many of them trivial), it is probably because of such deep agreement with the basic program of the book.—A. D. Foster.

Primer for Young Christians. Gene W. Newberry. Warner Press, 1955. 112 pp. \$1.50 (paper \$.75).

With short, crisp, and pointed sentences, Dr. Newberry has provided a lively and instructive volume for beginners in Christian life and doctrine. Doctrinal primers for youth, which are both appealing in idiom and theologically serious, are regrettably scarce. Here is one that measures up well on both counts. The point of view is that of wise, informed, and balanced evangelical conservatism. The method of the book is pedagogically well conceived and skillfully executed. Making doctrine derivative of Christian life and faith, Newberry starts with the question, Who is man? He finds the answer in relating man to God, through Christ, by seeing him redemptively through the stages of classical Christian experience and "growth," such as, conviction of sinfulness, conversion and forgiveness, reconciliation and sanctification. Christian perfection is expounded in a way authentically Wesleyan, and by a non-Methodist. A strong ethical consciousness is emphatically stressed and given substance under the themes of stewardship and vocation. The one main deficiency is

slighting treatment of the means of grace, which, in view of the surprisingly "high" ecclesiology, is seemingly inconsistent. Of the two concluding chapters, one deals briefly but competently with "Great Christian Beliefs," and the final chapter is a useful glossary of doctrinal terms reliably defined and clearly stated.

Dr. Newberry is professor of systematic theology in the recently established Anderson Theological Seminary of the Church of God. He received his B.D. degree at Oberlin and did his doctoral work at Duke, receiving his degree in 1949. This first volume from his pen gives further indication of significant leadership in the educational work of his denomination and is welcomed by his former teachers with praise of its competence and appreciation of its ecumenical spirit.—R. E. Cushman.

The God of Our Faith. Harris Franklin Rall. Abingdon, 1955. 158 pp. \$2.75.

In this little volume a theological veteran lays down in layman-like simplicity a broad, clear blueprint of the Christian faith as it comes to focus in God. After sketching briefly the nature and method of theology, Dr. Rall devotes the remainder of his book to an interpretation of God as personal, as transcendent-immanent, and as revealer and redeemer through Jesus Christ. Throughout, Rall reaffirms a good grade of what could be called "evangelical liberalism," a version of Christian doctrine which he taught effectively at Garrett Biblical Institute for thirty years.—H. S. Smith.

The Theology of Reinhold Niebuhr. Hans Hofmann. Translated by Louise Pettibone Smith. Scribner's, 1956. 269 pp. \$3.95.

What "Hell's Kitchen" in New York City was to Walter Rauchenbush, so was Detroit's automobile assembly-line to Reinhold Niebuhr. Professor Hofmann, now at Princeton Theological Seminary, thus rightly seeks an under-

standing of Niebuhr's religious thought by an examination of the social problems which he had to face as a young pastor in a great industrial beehive. While immersed in this maelstrom, Niebuhr wrote his first book, *Does Civilization Need Religion?* (1927), in which he reveals his budding awareness that liberal Protestantism was insufficient both theologically and ethically to stem the tide of man's inhumanity to man. His theological rebirth emerged from the consciousness of the radical sinfulness of the human self. Thus, as Hofmann observes, the human predicament has been Niebuhr's central concern in all of his major writings.

The present book is an English version of a volume that was originally published by the author in Switzerland in 1954. Louise Pettibone Smith, formerly professor at Wellesley College, has provided a translation that is both virile and lucid. Unquestionably, Professor Hofmann's study is without a peer as an introduction to Niebuhr's theological development. Even one who is already generally acquainted with Niebuhr's books will find it immensely stimulating and suggestive.—H. S. Smith.

A New Creation. August J. Brunner. Philosophical Library. 1956. 143 pp. \$4.75.

This is an interesting and provocative attempt of a Jesuit priest to set forth the general principles of Christian ethics and to show that they can be applied in two different ways, depending upon the individual's vocation. These are the way of poverty, chastity and obedience, and the way of ownership, marriage and freedom. Father Brunner's general statement is fine, reflecting an awareness of the neo-orthodox rediscovery of the concepts of sin and grace. When, however, the author moves from these Biblical principles to Roman Catholic faith and practice, the Protestant reader is troubled. For example, the author stresses the redemptive nature of the Christ-event, yet insists that Baptism

is the moment of salvation. He affirms the radical nature of sin, yet holds out for a cooperating freedom of man in the process of redemption. This Pelagianism is the source of the fundamental Protestant objection that the writer conceives the Christian life not as obedient gratitude for the grace of God, but as a quest for personal holiness through the union of divine grace and human freedom. The reader will nevertheless find here a good statement of the fundamentals of Christian ethics and an interesting insight into modern Catholic practice.—R. T. Osborn (Dept. of Religion).

Foundations of Christian Knowledge. Georgia Harkness. Abingdon. 1955. 160 pp. \$2.75.

Dr. Harkness has never written a more timely treatise than this, nor has she ever produced one more kindling to the imagination. It is remarkably lucid from beginning to end, and the reader does not lay it down easily until he has turned the last page of the last chapter.

What is it all about? She answers correctly: "The central problem . . . in this book is the problem of authority in Christian belief." In pursuing this problem, she tacks deftly between the solutions offered by both strict "neo-orthodoxy" and older liberalism, although she herself remains a liberal as strained through the meshes of the "neos."

For her, the achievement of valid Christian knowledge requires "a dynamic synthesis of faith and reason." Correspondingly she holds to "the necessity of a synthesis of philosophical and biblical theology."

Though all seven chapters of the book are illuminating, the fourth, devoted to "Revelation, Faith, and Knowledge," seems most absorbing. Like Temple, Tillich, and others, she disavows the older orthodox notion that dogmatic propositions or truths are revealed. Rather, it is the living *Presence* that is revealed. "God does not disclose *truths*, as items of knowledge; rather, He imparts *Himself*."

This little book is a good ministerial refresher on a central theological theme.—H. S. Smith.

How to Plan and Conduct Workshops and Conferences. Richard Beckhard. Association. 1956. 64 pp. \$1.

How to Use Audio Visual Materials. J. W. Bockman. Association. 1956. 60 pp. \$1.

There are two new issues in a series of the Leadership Library published by the Association Press. This makes twelve in the series. Each one is a helpful workbook for study groups and a practical guide for a worker in the field presented in each book.

How to Plan and Conduct Workshops and Conferences is a helpful tool for those who would make workshops and conferences fruitful. These types of meetings have grown more useful and thus more frequent in school work and in community and civic life where problems are solved by the democratic method.

Since group work in problem solving consumes an ever increasing amount of time, it is well to have such brief guide to help the leader in planning so that the workshop and conference may achieve adequate results on a time saving basis.

This guide is in outline form and this saves time for the leader and systematizes his approach so that the time of participants is put to better use. The emphasis upon initial planning, goal setting, fact finding, program development, evaluation and follow up, though brief, is practical and stimulating.

How to Use Audio-Visual Materials is a good résumé of the when, what, and how to use audio-visual aid. Its evaluation of the various aids, and the suggestion of when and how to use are excellent. Another good feature of the handbook is the listing of sources for material and some helpful bibliography.—A. J. Walton.

Biblical Theology and Christian Education. Randolph Crump Miller. Scribner's. 1956. 212 pp. \$3.50.

Divinity School students and faculty who heard Professor Miller's stimulating lecture on this subject last fall will be especially interested in this fuller treatment of the relevance of current biblical theology to the needs of growing persons from early childhood throughout their school years. From the perspective of his "three R's" of Christian education—*relevance* of a theology of *relationships* of persons and God at the point of religious *readiness*—Dr. Miller deals with the "five C's" of the biblical drama of redemption: Creation, Covenant, Christ, Church, and Consummation, with added chapters on Commitment and Criticism (biblical) to round out the treatment. As in his earlier book, *The Clue to Christian Education*, he follows the treatment of each such main theme with a drawing out of its implications for successive age levels of developing persons. This combination of the theological and the practical will make the book a helpful guide to many ministers and teachers in their use of the Bible in Christian nurture. Dr. Miller's penchant for memorable alliterative presentation is matched by his ability to skim the cream off a considerable representation of contemporary biblical and theological writing. Some may find the book excessively studded with such references, not all of which are integral to the main course of the discussion. But the values of the book far outweigh the weaknesses of this eclectic approach.—M. S. Richey.

Personal Experience and the Historic Faith. A. Victor Murray. Harper. Revised. 1956. 288 pp. \$3.75.

This is a new edition of the foundational study which underlies the author's fine rationale of Christian nurture, *Education into Religion* (1954), and his more recent *Natural Religion and Christian Theology*. All three of these revealing titles are introductions to the garnered wisdom of a veteran

leader in world Methodism and Christian education, now an emeritus professor of education and president of Cheshunt College, Cambridge. The basic problem of this book is: How can a "fact in history"—Jesus Christ the revelation of God—perennially become "an object of contemporary experience" of Christians? The exploration of this problem leads Dr. Murray through an analysis of "natural religion": of the experience of God in Hebrew history; of the unique meaning given to natural man's experiences of the spiritual world through Jesus Christ's experience of it and the New Testament witness to it; of Christian witness through the ages; especially of the five aspects of mature Christian experience—feeling, knowing, choosing, doing, belonging; and finally, of "the love of Jesus and the vision of God." This is a rich book, informed by thorough knowledge of the Bible and the history of Christian experience of God, and one need not fully accept Dr. Murray's views of "natural man" and "natural religion" to appreciate his sensitive analysis of "the varieties of Christian experience."—M. S. Richey.

Life-Situation Preaching. Charles F. Kemp. Bethany. 1956. 224 pp. \$3.00.

There are twelve good sermons here by twelve able pulpiteers from Horace Bushnell to R. J. McCracken, but that is neither the valuable nor the central fact about this volume. Its author has realized that the eternal Word of God lacks pertinent vitality unless it is plunged into a local, contemporary life-situation. Therefore, his chosen twelve exemplars are preachers who do "personal counselling" from the pulpit in the corporate service of worship. It is needless for me to say that this explication of the Gospel is the truth; in very fact, it is the gospel-truth. If you wish to study life-situation preaching, Kemp will help you by his introduction, his study guide, his sketches of the environment in which his twelve exponents worked, his list of one hundred sermons of this type, and his

"biological" (*sic*, p. 8) index of authors.—J. T. Cleland.

Being and Believing. Bryan Green. Scribner's. 1956. 121 pp. \$2.50.

A reader of the *Bulletin* suggests that reviewers answer the kind of questions about any volume that the alumni naturally ask, and leave it to them to decide if they should purchase it. Why not? Here goes. Who is the author of *Being and Believing*? Canon Bryan Green of Birmingham, England, who has proved in the U.S.A. that he is *the* evangelist of the Anglican Church. What is its subject matter? The Apostles' Creed, The Lord's Prayer, the Sermon on the Mount, and the Ten Commandments. What is its method of analysis? By one- or two-page meditations upon seventy-three themes from the above four sources. What is its style? Originally written for a woman's magazine, these meditations "have been revised with book publication in mind." What is its purpose? To show what Christians (should) believe and how they (should) behave. What use would a pastor make of it? For daily devotions (a suggested Bible reading is appended to each chapter) and for homiletical primers. Now it's up to you.—J. T. Cleland.

A Candle for the Dark. Orva Lee Ice. Abingdon. 1955. 128 pp. \$2.00.

This Baptist minister has a homely, sensitive appreciation of persons, of situations, and of the relevance of the Gospel to everyday life. Therefore, these sixteen chapters are almost character-sketches. One wonders whether the subjects are New Englanders or Minnesotans.

The title comes from Aunt Emmy, who was fond of saying, "If you go looking for the dark with a candle, you'll never find it." Two especially apt chapter titles are "Crawldge" and "Practicing Without Preaching." If you want to know what "Crawldge" means, read the book.

Here is a writer with a superb but inconspicuous command of language,

dialogue and biblical allusion. Those who do not care for the homespun touch may well read him to learn his technique.—J. J. Rudin II.

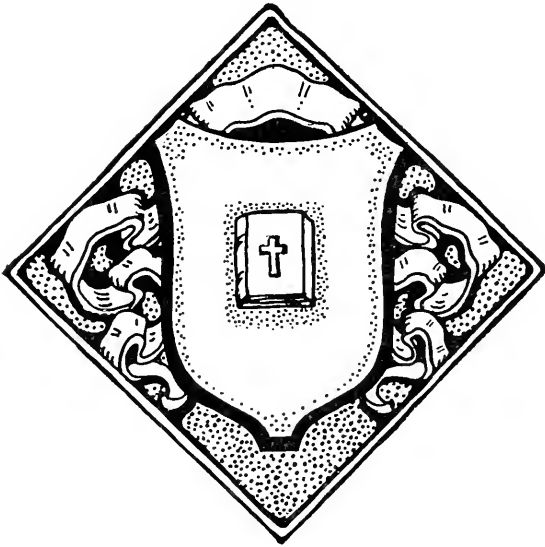
The Prayers of Susanna Wesley.

Edited by W. L. Doughty. Philosophical Library. 1956. 63 pp. \$2.50.

Forty beautifully worded, reverently conceived prayers! Most of these

prayers originally were in the form of meditations and have been transposed by the author. They give not only an insight into the piety of the Wesley home but also a glimpse of the daily concerns of the Wesley household. Each prayer is prefaced with a verse from the first Methodist Hymnal, further enhancing this little collection for devotional use.—C. L. Manschreck (Dept. of Religion).

THE
DUKE DIVINITY SCHOOL
BULLETIN



Volume 22

November, 1957

Number 3

A Christmas Collect

Almighty God,
Who didst wonderfully create man in Thine own image,
and didst yet more wonderfully restore him;
Grant, we beseech Thee, that as Thy Son, our Lord Jesus
Christ, was made in the likeness of men,
So we may be made partakers of Thy divine nature;
Through the same Thy Son, who with Thee and the Holy
Ghost liveth and reigneth one God, world without end.
Amen.

Book of Common Prayer (1928)

PUBLISHED IN FEBRUARY, MAY, NOVEMBER, AND JANUARY
Entered as Second-Class Matter February 19, 1936, at the Post Office at
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THE DUKE DIVINITY SCHOOL BULLETIN

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Editorial

We are well started on another year: new students, a new faculty member, new books in the library. Yet some of the academic phenomena remain constant: old students, old professors, old lectures. It is a normal pot-pourri, Duke's Mixture, Divinity School brand. Youthful students resurrect ancient problems; time-honored lectures answer perennial questions. We are not as static as the catalogue suggests, nor as stagnant as the critics insist. The BULLETIN is unchanged in format; but the content is new, certainly to us who edit it and, we hope, to you who, silently—so silently—read it. We wonder if we interest you, or excite you, or even recall you to other days, perhaps recollected with gratitude, with humor, with a tinge of nostalgia. At any rate, we send the BULLETIN to you, our old and new alumni, asking you, periodically, to remember your theological home which remembers you with affection.

Not for Us Content

The Address at the Opening Exercises
of
The Divinity School of Duke University
September 19, 1957
by

PROFESSOR HUGH ANDERSON

This address is based upon some words in Deuteronomy, Chapter 1, verses 6 and 7: "The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: Turn you, and take your journey."

I choose these words today because they bring to us, in a most vivid and arresting way, a clarion-clear rallying-call for such a time as this. To appreciate the force of this rallying-call, we have to go back, just for a moment, to see these words in their context.

The Hebrews were a pilgrim, marching people. Out of the bondage of Egypt they came into the wilderness of Sinai on the long, long trek to the Land of Promise. It was a hard journey. Hunger and thirst and deprivation played havoc with the ranks. Then at length the decimated host turned into the shadow of Mount Horeb, and shadow was welcome indeed in a land so parched and weary. Horeb meant more, of course, to this pilgrim people, far more than the sermonic summary of the Deuteronomic writer indicates at this point. It meant more than a new-found physical comfort and shelter after the exhaustion of the arduous wilderness trek. It meant a people's great soul-searching experience of God in His covenanting grace. So it seemed, Horeb was journey's end, the place to which their God had called them. But God had yet glories in store for them: the Land of Promise still to be inherited; prophets to be raised up; majesties of God still to be revealed. Therefore, a voice that broke the desert stillness of the mountain! "The Lord our God spake unto us in Horeb saying: Ye have dwelt long enough in this mount: Turn you, and take your journey."

Coming at once right back to the present, let us pray God that wherever the Church tends to rest back upon its past history and tradition, however glorious these may be, that wherever any indi-

vidual Christian feels he is at journey's end, that he has exhausted the possibilities and searched out all the secrets of our historic faith, or wherever the Church is static, "thirled" and bound to the status quo, God may break into our contentment and shatter our complacency with the same voice that shook the mountain: "Turn you, and take your journey."

There is no doubt that, encompassed as we are today by an energetic, aggressive secularism, we on the Christian side must battle restlessly onwards, or else stay entrenched in our ancient dugouts—and perish. This is no time for fractional commitment to the cause we serve, or for content with things as they are in ourselves or in the Church. This is a time for greatness and daring in religion, for a questing, exploratory faith ever on the move. Turn and take your journey; the mountains and the hills lie before you.

I believe we might better appreciate the urgency of this appeal if we underscore together some of the ways in which we enervate the cause of Christianity, because our personal religion becomes ossified, our faith loses its zeal and thrustfulness, and our pilgrimage ends prematurely before it has properly begun.

1. Let us point first to the danger of concentration upon one past stirring emotional experience in our lives.

I think this has to be emphasized in view of the phenomenon of resurgent mass evangelism and current stresses on conversionism in both Britain and America.

In Britain I knew a minister who had formerly served as a high-ranking officer with the British Army in the Far East. On his own confession, in his earlier life the Bible was for him a totally unknown book and the Christian religion an unheard-of interest. Then suddenly, dramatically he went through a great conversion experience. As a result he left his army career, came home to Britain to study, and finally entered the ministry of the Christian Church. Thereafter every sermon of his, every talk, was devoted to, and every conversation taken up with, his marvellous conversion experience. Now I would not for a moment want to belittle the value of such a transforming and climactic hour in a man's life. But when we become entirely engrossed and absorbed with that to the exclusion of other positive and constructive aspects of the Gospel, it can be dangerous and even tragic. It is highly possible to declare a moratorium on doing the will of God in our society here and now, while all the time continuing to delight in the memory of a saving experience that has come to us.

Back in Scotland we have a delightful old saying which we apply to a man who has drawn deep of the wells of the Spirit's life, whose spiritual maturity is rare indeed. We say he is "far ben."* But here is the point. Always in Christian history, the "farther ben" a man has really been, the deeper he realizes he has still to go; the best discoveries of God still to be made; the greatest secrets yet to be learned. The true saint of God never, this side, reaches journey's end. The greatest of all twice-born men was the Apostle Paul, yet long after his staggering experience on the Damascus road, we find him still pressing on toward the mark.

I do not know what your background is, or what your spiritual pilgrimage has been; but this I do know, that if you are moved with nostalgia for the past, for the blessedness you once knew, if you have developed the backward instead of the forward look, much is already lost. Turn and take your journey then! Not for us content after this fashion!

2. *Secondly, there is an inescapable need for constant vitality and vigor in our intellectual quest as Christians.*

Were it given to us to search out the mysteries of the Gospel for century after century, we should still be only freshmen, first year scholars at the beginning of the road. For the riches of the Gospel are unsearchable, its treasures inexhaustible. St. Brendan was once asked what it was about Christianity that so captivated him. His reply was: "It's the wonder of it. Wonder upon wonder, and every wonder true."

In the presence of such wonders, there is no place for the complacent intellectual self-satisfaction of any Mr. Know-all. It is good to remind ourselves that the profoundest theologian and the wisest Christian scholar are at best but humble learners in the school of Christ. Consider this in relation to any of the great basic centralities of the Christian faith. Take it of theories of the atoning death of Christ. Anselm had his view of the Atonement, Abelard quite another. McLeod Campbell and James Denney saw it their way; Aulen, Barth and Brunner in their own several ways. But no one of them comprehended the whole of it in all its vast outreach and wonder and mystery. No finite mind can ever grasp the wealth of meaning of this marvellous salvation, no age of theology ever exhaust it.

Fosdick is surely right when he says: "No existent theology can be a final formulation of spiritual truth. Static orthodoxies are a

* I.e., in God's inner sanctum.

menace to the Christian cause. If the day ever comes when men care so little for the basic Christian experiences and revelations of truth that they cease trying to rethink them in more adequate terms, see them in the light of freshly acquired knowledge and interpret them anew for new days, then Christianity will be finished." Or listen to Karl Barth in the same vein: "There can be no completed work. All human achievements are no more than Prolegomena; and this is especially the case in the field of theology."

That being true, I have been greatly encouraged, since coming to America, to encounter in certain documents of the American Association of Theological Schools the quite positive conviction that a true theological school never "arrives," that the one thing needful is a burning passion to improve on the part of both students and faculty. There is indeed today a desperate need for real students: for the ceaseless, tireless investigation of ourselves and our views that will dispel the limited vision, the lukewarm loyalties, the false commitments and the poor broken fragments of a half-enthusiasm that we offer to our God.

I cannot refrain from alluding here to the theme song of the greatest of all our Scottish music-hall artists, Sir Harry Lauder—

Keep right on to the end of the road,
 Keep right on to the end,
 Though the way be long,
 Let your heart be strong.
 Keep right on round the bend.

That goes for us here! Not for us content! The life to which we are committed and the gospel entrusted to our care will require more than all our energy, intellectual, physical and spiritual, to the last day, for our God is a consuming fire.

3. *We must broaden the horizons of our theology.*

A great many people, according to their persuasion, often speak as though God were a glorious Presbyterian, a glorious Baptist, or a glorious Methodist, to say nothing of a glorious Roman. The truth is, of course, that the God of too many people today is too small. If that were not so, there would most surely be far less parochialism, exclusivism, racial antipathy and social prejudice. As it is, we are too lightly satisfied to let the minutiae of the Gospel enslave us, while all the time its great universals elude us. In effect we most frequently discard the assurance that God is the one governor of the world, the one ruler of all races, all nations, all classes.

and immerse ourselves in what we understand to be the more immediate concerns of practical Christian living.

This surely is a day rather to broaden our horizons, to take confidently in its fullest sense Judes marvellous ascription: "To the only God, our Savior . . . be glory, majesty, dominion, and authority, before all time and now and forever." The mountains and the hills of God lie before us. Time for us to look on and up, to turn from our narrow places and take our journey.

4. *We should not succumb to any contemporary cynical despair about this being the end of an age.*

I do not know how the American man in the street (or should it be "man in the automobile"?) has been talking lately. I know, however, that the British man—in the street!—has been talking depressingly for some time, in his rather inarticulate way, about the end of an age. He seems to have been contemplating with chagrin the wars, convulsions and disorders of our time that have swept away the old landmarks and uprooted the best in our civilization. And we could all brood over the past, look back wistfully at what is gone and weep over the ruins of an age.

But that were no fit mood for men of Christian hope. For recurrently in history, we should know, the breakdown of the old is the occasion for the rise of the new. In 1453, the Turkish hordes captured Constantinople. It looked like the beginning of a new Dark Age in Europe. Instead, outstanding scholars driven from that great center of learning carried the bright torch of culture all over Europe. It was, in fact, in a real sense the beginning of the Renaissance.

And again, when disastrous things such as have happened in our time, "when these things begin to come to pass, lift up your heads for your redemption draweth nigh." Not for us to settle back resignedly now to watch with solemn, silent hearts the death throes of an era. We should be looking forward with eager expectation to the "new world," giving God thanks that he had granted us life in so challenging a time.

We can bring all this right home to our own situation today. At the beginning of a new season in the life of Duke University, and in our own life, we can think smugly of plodding aimlessly through, or we can turn and take our journey, earnestly, vivaciously, gallantly striking forward to the mountains and the hills of God. This whole message and appeal are admirably summed up in the words of the poet, with which I want to close:

Not for us are content, and quiet and peace of mind,
 For we go seeking a city that we shall never find,
 Only for us the road, the dawn, the sun and the wind and the rain,
 And the watchfire under the stars, then sleep and the road again.
 We travel the dusty road, till the light of the day grows dim,
 And the sunset shows us spires, away on the world's rim.

The Corporate Life

VII. The Clinic in Preaching

The first Clinic in Preaching at Duke University Divinity School was conducted from July 1 to 13, 1957. By all those who attended, it was pronounced a success. The purpose was to help ministers, who were B.D. graduates and who had been in the parish for at least five years, to improve their preaching.

Dr. James T. Cleland, Dean of the Chapel and Professor of Preaching in the Duke Divinity School, led the Clinic. The program was planned by him and by Dean James Cannon of the Divinity School. Dr. John Casteel, Director of Field Work, Union Theological Seminary, New York, Dr. William H. Brownlee, Associate Professor of Old Testament at Duke, Dr. John W. Carlton, Assistant Professor of Preaching at Duke, and Dr. Van Bogard Dunn of the Forest Heights Methodist Church, Jackson, Tennessee, and former Graduate Fellow in Preaching at Duke, made up the Faculty of the Clinic.

To the Clinic, ten ministers came from parishes in four States—North Carolina, South Carolina, Indiana, and West Virginia. The Clinic was open to ministers of all denominations, and there were Baptist, Episcopal, and Methodist ministers in attendance.

Each minister in attendance preached two sermons during the two weeks. During the first week, every man preached a sermon he had prepared and brought with him. At the first session each man was assigned a sermon to be prepared while in residence and to be preached during the second week.

A day's work began with the hearing of one sermon, after which members of the Clinic and Faculty discussed the sermon and its presentation. In the afternoon the man who had preached in the morning had a private conference with one of the Faculty members concerning his sermon. During the afternoons the members of the Faculty were available for counseling on any aspect of preaching.

After supper another sermon was presented. A typical session began in the Divinity School Preaching Room ("Torture Chamber"). Each man told of the occasion of his sermon and described the congregation to whom the sermon was preached. The sermon was recorded on tape for reference. With one of the faculty members as chairman, a discussion followed.

Hearing two sermons a day for two weeks might suggest to some the heaven of a perpetual camp meeting, but it wasn't quite that bad! Questions for discussion, and different approaches to the sermon suggested by the chairman, made each period far from monotonous and always helpful. While the analyses and criticisms for the sermon were candid, they were always given in love. The aim of each member was "to pull no punch," that the criticism might be of the most benefit to the preacher. Everyone in the Clinic spoke in this spirit, and from this united effort came a comradeship of helpfulness in a task in which there is normally great difficulty in securing rewarding and usable criticism.

Each week a guest lecturer presented a series of lectures. The first series was given by Dr. John L. Casteel on "The Sermon and Worship": Drawing on the vast resources of Liturgical, Quaker, and "Pentecostal" ways of worship, Dr. Casteel brought to us help on the relationship of the sermon to liturgy. Not the least of the good things in these lectures was the shy and subtle humor which abounded.

The second series, "Preaching Values in the Dead Sea Scrolls," given by Dr. William H. Brownlee, brought new light on a controversial topic. Dr. Brownlee, the second American to see the scrolls, has done a vast amount of work in translating and interpreting these scrolls. He illuminated words, ideas, and phrases in the Old and the New Testament from a knowledge of the scrolls. He expounded the Christian faith with his careful scholarship and devout spirit.

On the Sunday between the first and second week of the Clinic, members worshiped in the Duke Chapel at the regular morning service. Dean Cleland led the worship, Dr. Dunn preached, and the choir was led by Professor Paul Young. One evening Dr. Young came to the meeting of the Clinic and discussed with the members the place which music should hold in the worship service. He also answered questions by members of the Clinic on the problems with music in the worship service.

Another helpful session of the Clinic was a panel on preaching from a layman's point of view, in which the wife of a Divinity Faculty member, a doctor, and an engineer participated. After presenting

their ideas about what they expected a sermon to be and to do, the panel answered questions. In the session there was discussion on such topics as the clarity of the preacher's references to theological ideas, church history, and obscure biblical ideas. Preaching on controversial subjects, political issues, and ethical problems came in for heated discussion. "This session gave the sermon a far more serious aspect than I have ever thought it had. It told the preacher going into the pulpit that he is performing the most terrifying task on earth," one member of the Clinic said at the close of this session.

All the members of the Clinic agreed that the two-week session had been of great value. Among the things that were especially mentioned was the variety that can be added to sermons by a knowledge and use of different sermon patterns. One man remarked that though he was a B.D. graduate, he had never heard of patterns. All agreed that a study of patterns had helped. "Not only did the Clinic point out your faults and show your errors," said another, "but it also gave the incentive to keep trying for improvement."

Already another Clinic is being planned for next year, July 7-18. Any man who can qualify to attend will find the Clinic of as much practical benefit in preaching as can be concentrated in a period of two weeks.

John V. Murray
Gilbert, S. C.

The Dean's Desk

The Divinity School enrollment on October 1, for the fall semester 1957-58, totals 267 persons.

The Divinity School was host on October 11 and 12 to a Regional Conference conducted by the American Association of Theological Schools. Dr. Charles L. Taylor, Director of the Association, directed the work of the Conference. The purpose of the meeting was to discuss the findings of the Niebuhr Commission, especially as portrayed in its concluding volume *The Advancement of Theological Education*. A member of the Niebuhr survey team, Dr. James M. Gustafson of the Yale University Divinity School Faculty, served as resource person for the Conference.

The eight theological schools located in Virginia, North Carolina, and South Carolina which are either accredited or associate members

of the A.A.T.S. were invited to send five delegates each to the Duke Conference. Visitors were also welcome from nearby seminaries. Seven of the schools invited sent delegates. A total of forty-eight persons attended one or more sessions of the Conference as follows: A.A.T.S. Delegates 2; The Divinity School of Duke University, Delegates 5, Visitors 14; Southeastern Baptist Theological Seminary, Delegates 5, Visitors 6; Union Theological Seminary, Delegates 5; Virginia Union University, Delegates 4; Erskine Theological Seminary, Delegates 3; Johnson C. Smith University, Delegates 2; Hood Theological Seminary, Delegates 2.

Under a special grant from the Eli Lilly Foundation, the Association paid all expenses for up to five delegates from each of the schools invited.

Addresses were made by Dr. Gustafson and by Dr. Taylor. Dean Cannon, of the Divinity School, conducted a worship period. The Conference broke up into three study groups, one on faculty problems, another on student matters, and a third on questions of curriculum. The findings of each group were presented to the entire Conference at its closing session. An enjoyable part of the Conference was the dinner on October 11, and the lunch on October 12. The Conference was self-entertaining for lodging and breakfast. The Conference at Duke was one of eight or ten Regional Meetings being conducted throughout the United States.

Dr. Hugh Anderson, whose appointment was announced in the May issue of the BULLETIN, began his work in September and preached the sermon at the Opening Exercises on September 19. Dr. and Mrs. Anderson and their two attractive sons, nine and ten years of age, arrived in Durham during the last week of July and so became acquainted in the community before the formal opening of the Divinity School.

Promotions in the Divinity faculty announced by Dean Cannon at the Opening Exercises were: Dr. A. Durwood Foster, Dr. McMurry Smith Richey, and Dr. Thomas A. Schafer, promoted from the rank of Assistant Professor to that of Associate Professor. Mr. Milton P. Brown was promoted from the rank of Assistant in New Testament Greek to that of Teaching Fellow in New Testament Greek. Mr. Louis Hodges, B.D. of 1957 of Duke Divinity School, has been added to the teaching staff as Assistant in Preaching.

The first Clinic in Preaching held during the summer of 1957 proved so acceptable that a second session has been arranged for the dates July 7-18, 1958. The Clinic is under the direction of Dr. James T. Cleland, James B. Duke Professor of Preaching and Dean of the

Chapel. Full details of the 1958 Clinic will be announced in the February, 1958, issue of the BULLETIN. Persons desiring information are invited to address their inquiries to Dr. Cleland.

The School for Approved Supply Pastors will be held July 15-August 8, 1958. This, the tenth session of the Supply School will be under direction of Dr. W. Arthur Kale, Professor of Christian Education.

Dr. H. Shelton Smith, James B. Duke Professor of American Religious Thought and Director of Graduate Studies in Religion, has been granted sick leave during the fall semester because of a serious eye operation. I am pleased to state that Dr. Smith is recovering nicely from his operation.

The first in the series of Divinity School Public Lectures was delivered in York Chapel on October 9, by Dr. James Hastings Nichols, Professor of Church History in the Federated Theological Faculty of the University of Chicago. Dr. Nichols spoke on the subject: "The Modern High Church Movement." Following the lecture he led a discussion of his subject, and much interest was shown by members of the faculty and of the student body.

The Committee on Public Exercises has arranged for other lectures as follows: Dr. James M. Robinson, Assistant Professor of Biblical Theology at the Candler School of Theology of Emory University on November 6. Dr. James M. Gustafson, Assistant Professor of Christian Ethics in the Yale University Divinity School will lecture on February 19. The Divinity School Library Lecture will be delivered on March 19, by Bishop Rajah Manikam.

Mr. George Van Santvoord, Headmaster-emeritus of the Hotchkiss School and a member of the Yale Corporation and Vice-President of the Board of Trustees of Union Theological Seminary, New York, visited the Divinity School and met with the Faculty on October 28.

Professor Robert E. Cushman and Professor Waldo Beach were delegates of the Methodist Church at the meeting in Oberlin, Ohio, September 3-10, of the North American Study Conference of the World Council on Faith and Order. Dr. Beach was chairman of the Preliminary Study Commission on Racial and Economic Stratification. The report of this Commission will be incorporated in the official publication of the Conference.

The Bulletin Board

Alumni who remember the Rev. Pete Spitzkeit, now Methodist Missionary in Korea, will rejoice in the good news which he sends. The Methodists have added fifty new churches in the last conference year and have increased by one hundred sixty-two the number of self-supporting churches. In a new publication called *The Korca Story*, statistics are cited to show that the Methodist Church has doubled in membership since 1953! At this, she lags behind the Presbyterians who have the greater number of missionaries. There is great need for more workers in this ripening field. Seven Methodist missionaries leave Taejon this year, with only two returning after furloughs. Mr. Spitzkeit requests our prayers that God will thrust forth more laborers into this harvest. Perhaps some of our alumni will answer this modern "Macedonian Call."

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Response, a new organ of the Divinity School, recently saw the light. A multigraphed publication, containing articles by students and faculty, it replaces *Encounter* and our annual the *Circuit Rider*. A University rule, which prohibits the use of local advertising, has necessitated the abandonment of the former publications. *Response* is sponsored and supported entirely by the Divinity School Student Body, and since it will appear monthly it will be an important organ of shared religious thought. The editors are Messrs. S. Collins Kilburn, William Lane, Dennis DeLacure, Earl Henley, Ed Roach, Robert Streetman and Professor W. F. Stinespring. Articles in the first issue are by Messrs. Arthur C. Thomas, Jim Thomas, Collins Kilburn, Professors Robert E. Cushman and A. J. Walton, and Dean James Cannon.

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Summer and Fall are the periods of countless conferences and conventions, and naturally the Duke divines participated in these—especially Professor A. J. Walton, who attended eight! He represented Duke University, the Duke Endowment, or the Divinity School at the Annual Conferences of West Virginia,, North Carolina, Western North Carolina, and North Alabama. He participated in the Rural Ministers' Conference held at Elon College and helped conduct the Ministers' Conference and Camp Meeting for Savannah District in

Georgia. He taught "The Gospel According to Mark" at both the Pittsburgh and North Carolina Conferences of the Women's Society of Christian Service! Here is the "circuit rider" *par excellence!*

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Professor W. F. Stinespring taught a course on "The Teachings of the Prophets" at the Norfolk District Christian Workers' Training School of the Methodist Church, Oct. 13-17. He reports that Virginians at this large school were much interested in the applicability of prophetic teaching to the problem of racial discrimination.

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Professor John Rudin taught courses in preaching and worship in the Approved Pastors' School held at Duke, July 16-August 9. He led a week-end conference on worship for the Directors of Religious Education of the Jurisdiction at Lake Junaluska, August 9-11; and, in the Leadership School which followed, he taught a course on "Worship in Christian Education." At the national meeting of the Speech Association of America, meeting in Boston in late August, he was chairman of the meeting on Group Life in the Church. He was elected vice chairman of the Religious Workers' Interest Group. In this office, he will plan the programs for the national meeting in 1958. He taught a course on worship in the Rocky Mount Leadership School, Sept. 30-Oct. 3. On Oct. 12 he was host to the south-eastern regional meeting of the Theological Professors in the Practical Fields.

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Don't let any one suppose that professors really have vacations! Though Professor McMurry Richey reports only "usual stints of preaching and teaching in the Churches" in addition to teaching in the second Summer Session and in the approved Pastors' school, he would appear to have been busy.

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Professor Ray C. Petry conveyed the greetings of Duke University to the Holston Conference meeting at Knoxville on June 5, where he also addressed the Divinity School Alumni at a dinner meeting.

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Professor A. Durwood Foster taught in the following Methodist Christian Workers' Schools: Raleigh, Sept. 29-Oct. 3; Roanoke Rapids, Oct. 20-24. He delivered three "Faculty Lectures on Religion" at N. C. State College, Nov. 12-14, on the theme "Current Theological Trends."

Professor Robert E. Cushman gave the evening vesper meditations at the annual meeting of the National Association of Council Secretaries at Geneva Lake, Wisconsin, June 17-21. He read a paper entitled "The Holy Spirit and the Christian Mission" at a meeting of theologians convened by the Division of Foreign Missions of the Methodist Church, Glen Lake, Michigan, June 25. Summer preaching included a sermon in Sage Chapel, Cornell University, in July, and a series of sermons and lectures at Asbury Grove, Ipswich, Massachusetts, in August.

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Professor James T. Cleland spoke at six commencements in June, including the preaching of the Baccalaureate sermon at the University of North Carolina. After the Clinic in Preaching at Duke, he was guest lecturer at the Preaching Clinic in Union Theological Seminary, Richmond, Virginia. He also delivered series of lectures at the Vermont Conference of Congregational Ministers and the West Virginia Episcopal Conference. In addition to college preaching away from Duke, he addressed one of the section meetings of the annual conference of the American Hospital Association.

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Professor Kenneth W. Clark spent the summer in research in European libraries. Besides the major libraries in such cities as Paris, Rome, and Vienna, he worked in the ancient collections of the Escorial, St. Gall, and Wolfenbüttel, and in East Berlin. Before returning in September, he attended meetings in England—the Society for New Testament Studies, in which he was elected to membership; and the International Congress on the Four Gospels, held at Oxford, where he delivered an address, "Observations on the Erasmian Notes in Codex 2."

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Professor William H. Brownlee taught a course on "The Psalms" at the Second Ecumenical Institute held at Lake Junaluska, June 3-7. He was a commissioner to the General Assembly of the United Presbyterian Church, convened at Muskingham College, New Concord, Ohio, June 12-17, where he served on the Christian Education Committee of the Assembly. September 9-13, he lectured to the Methodists on the Dead Sea Scrolls at the Pittsburgh Area Conference on Evangelism held at Jumonville, Pennsylvania.

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Members of the Divinity School Faculty continue their substantial

publications. The Westminster Press has published Dr. Ray C. Petry's fifth book. This work is volume thirteen in the Library of Christian Classics and bears the title *Late Medieval Mysticism*. As editor of this volume, which contains selected writings from thirteen medieval mystics, Dr. Petry contributes a general introduction sketching the background of mysticism from Plato to Bernard of Clairvaux.

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Dr. Waldo Beach is the author of a chapter entitled "The Theological Analysis of Race Relations" in a book published by Harper entitled *Faith and Ethics, the Theology of H. Richard Niebuhr*. Dr. Paul Ramsey is the editor of this volume which contains contributions of nine writers other than himself.

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The Abingdon Press is publishing a book by Dr. Russell L. Dicks, entitled *Meet Joe Ross*. Joe Ross is described by Dr. Dicks as "the friend of my imagination." Dr. Dicks contributed an article "The Place of Religion in Modern Medicine" to the October issue of *Pastoral Psychology* and an article "How to Help the Dying" in the October issue of the *New Christian Advocate*.

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Dr. Kenneth W. Clark, Professor of New Testament in the Divinity School is the author of an article, "The Transmission of the New Testament," published in Volume 12 of *The Interpreter's Bible*.

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Dr. A. J. Walton has published a booklet entitled, *The Duke Endowment Building Aid*. He has also authored a tract, "The Enduring Word," for the Tract-of-the-Month Club of the Methodist Board of Evangelism.

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Professor H. Shelton Smith is chairman of an editorial committee which is bringing together significant documents in the area of American Christianity from Colonial days down to our time. The volume, to be entitled *American Christianity: A Documentary Introduction*, is to be published by Charles Scribner's Sons, probably in 1959.

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Dr. Thomas A. Schafer, recipient of a Guggenheim Fellowship during his Sabbatical leave of 1957-58, continued through the summer preparing his edition of Jonathan Edwards' "Miscellanies" for in-

clusion in the new *Works of Jonathan Edwards* which are being published by the Yale University Press.

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Dr. Brownlee has contributed a chapter on John the Baptist in the book edited by Krister Stendahl, *The Scrolls and the New Testament*, Harper and Brothers, 1957. Together with Dr. Stinespring, he has published "Muhammad ed-Deeb's Own Story of the First Qumran Scroll Discovery," *Journal of Near Eastern Studies*, October, 1957.

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The Class of 1957 presented each member of the faculty with a book of his own choice (to the value of \$5.00) as a "token of appreciation." The faculty says, humbly and sincerely, "Thank you."

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The Sixth Edition of the General Catalogue of the Henry Harrison Jordan Loan Library, listing all books available on October 1, 1957, is now in print. Copies will be sent upon request to any minister who wishes to make use of the lending service of the Library.

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Miss Helen Kendall, who has contributed so much to the worship of the Divinity School, studied organ during both terms of the summer session at the University of North Carolina. Her artistry in an oil painting entitled "State Fair" appropriately won the first prize at the State Fair recently.

Two Odes

from

The Banquet of the Last Days

May, 1957

To the Faculty

Come, O Muse, and sing to me
Of Duke Divinity Faculty:
Men of jest and jollity,
Teachers of profundity,
Scholars of erudicity.

Tell of those who guide us well,
Of Dean James Cannon and Helen Kend(e)ll.
That brave embattled gladiator,
and his gentle feminine mediator.

Sing of all church history:
Of Smith, of Schafer and Petry,
Social thought and eschatology;
Of Jonathan Edwards and his kin,
Of changing conceptions of original sin.

Sing of all theology,
Ethics and Philosophy,
Hear the roll of great names three:
Beach and Foster and Robert E.
Of practical theologization
Known as church administration;
Here our faculty has no lack,
Queen, Young, Regen and Arley Jack

Sing of preaching—all bifocal.
Here the talent is more than local.
Carlton, Gardner and Doremus
Are known to Texas for their genius.
And he who sits above them all,
And sends them running at his call,
His word is lively and also true,
His robe is of a scarlet hue.
His name you know already, I see,
For it is Cleland—yes, James T.

Sing of Biblical theology,
 Of philology and archeology.
 Sing of men like William Brownlee,
 Whose eyes are fixed upon the Dead Sea.
 Sing of Clark and all he's taught us,
 From Alexander to Sinaiticus;
 Of Myers and Price whose names are *dicta*,
 One known for Paul, the other for *Heilsgeschichte*

Sing of one we all know well,
 Of course his name is Russell L.
 Few men his question will essay
 When he stares and asks:
 "What would *you* say?"

O for time to tell of Lacy,
 Whose courses are many and manner saucy;
 Or those Christian educators hearty and hale,
 McMurry Richey and Arthur Kale:
 Or John J. Rudin, who taught us to speak
 Like Dale Carnegie in less than a week.

We cannot thank them for all they told us,
 As in patience they've tried to mould us.
 We cannot pay them as they're due,
 Before we have to say *adieu*.

But there's one man to whom I'm debted
 Along with others whose taste he's whetted,
 As with honest sweat he's striven
 To teach young men the tongue of heaven.
 To him all thanks be due,
 One man who first taught me Hebrew.
 If I should reach the pearly gate,
 I would not own a heavenly trait,
 But one—I could communicate—
 Albeit in words right muddily,
 But thanks the same to Uncle Dudley.

D. Moody Smith

To the Class of 1957

The Class of 1957
 Is clearly neither lump nor leaven,
 But some of both, the usual mix,
 Which constitutes the clergy's fix.

There are some deadheads in the lot,
 The lumpish kind, who labor not
 At books or study, but all they need
 The glad hand will provide, indeed.

The brilliant sort, the mental giants,
Who preach on "Theology and Science,"
May win, with their display of knowledge.
The ones at least who went to college.

But all their show of erudition
Will have this faculty's permission,
If due acknowledgment is made
To lecture notes, without whose aid,

The sermons would have no effect
(Though homiletically correct),
But feed the hungry sheep a meal
As thin as Norman Vincent

The Class of 1957

May not all qualify for heaven,
But knowing that they'll never tell,
We send them forth, and wish them well.

—Waldo Beach

Book Reviews

The Layman Reads His Bible. M. Jack Suggs. St. Louis, Mo. 1957. 96 pp. \$1.50.

Many a book written for the layman goes over his head, but here is one that hits the mark. The author is a Duke alumnus (Ph.D., 1954) who is now Associate Professor of New Testament at Texas Christian University. Although the volume is small, it is "a muckle for a mickle." It is packed with essential instruction and wisdom, in careful statement and design. It is disarmingly simple and readable, with discriminating restraint from complex issues; yet it reflects the learning and scholarship from which its wise selection and clarity emerge.

The objective is specific and deliberately limited—to stimulate lay reading of the Bible, to suggest the best approach to it, to advise how best to go about it, and to recommend effective aids. The pastor might well commend this little book to teachers and leaders in the church. With Christmas drawing on, it offers a useful gift selection.—K. W. Clark.

Biblical Archaeology. G. Ernest Wright. Westminster. 1957. 288 pp. \$15.00.

Professor Wright defines Biblical archaeology as a "special 'armchair' variety of general archaeology. The biblical archaeologist may or may not be an excavator himself, but he studies the discoveries of the excavations in order to glean from them every fact that throws a direct, indirect, or even diffused light upon the Bible." This is an amazingly generous definition on the part of one who is by no means an "armchair" student of the subject. Within fourteen chapters he encompasses the whole field from the stone ages to Christianity. The pertinent discoveries reported and evaluated include documents as well as artifacts,

and they illumine Biblical thought quite as much as they do Biblical event. Hence this is a very practical work for the theologian and preacher. It is interestingly written and should appeal to laymen with an awakened interest in the cultural background of the Bible. Over two hundred illustrations (photographs, drawings, maps, etc.) enhance the value of the book, as also its price! It is bound to be a standard reference work for many years to come, and it should therefore be in the library of every Sunday school, not merely in the minister's study.—William H. Brownlee.

Understanding the Old Testament. Bernhard W. Anderson. Prentice-Hall. 1957. xxiii, 551 pp. \$7.95.

This book, along with its companion volume *Understanding the New Testament* by Kee and Young, was sponsored by the Division of Christian Education of the National Council of Churches as a text for undergraduate courses in Bible.

Anderson has written more than a traditional introduction to the Old Testament. He does include material concerning date, authorship, and other critical problems of the various books along with a clear narrative of Israel's history, but the great contribution of the book is a theological one. Anderson points out that a unifying theological theme is present throughout the Old Testament. This theme is the covenant faith of Israel instituted by God through Moses and confirmed in history by the climactic event of the exodus. The covenant faith became the lens through which the people of Israel explained and interpreted all of their history. Hence, the Old Testament is a record of God's acts in history and Israel's understanding of history through the eyes of their covenant faith.

Anderson has carefully documented his narrative so that the student can follow various problems further. He has included many contributions of current Old Testament scholars both in this country and abroad.

Scholars will have questions at various points where they would like more elaboration. The importance and uniqueness of the writing prophets seem to pale somewhat as they become one more step in the development of the Mosaic covenant faith. In the post-exilic era the theological unity of the book plays down the conflict between the particularists and universalists. Ruth and Jonah are hardly mentioned. But Anderson does point out that the wisdom literature defies the Mosaic tradition and is in a way only a tangent to it.

We owe Anderson a profound debt of thanks for a fine book that will fill a long-felt need. His scholarship is equaled by his ability to write an exciting narrative simply so that the college student and the layman can understand it. Yet his book is not intended to take the place of the Biblical narratives themselves. Each chapter lists the relevant Biblical readings that should be read along with the book.

This text should find a much wider reading public than college students. It will serve the pastor as a review of the Old Testament and help bring him up to date on the latest Old Testament critical and theological scholarship. The theologian, in other disciplines besides Biblical studies, will find here necessary reading if he is to keep abreast of the theological importance of the Old Testament. The Biblical scholar will find a quick review of the vast field of Old Testament studies and the contributions that have been made in recent years by American, English, Scandinavian, and continental scholars.—R. H. Sales (Dept. of Religion).

The Text of the Old Testament, an Introduction to Kittel-Kahle's Biblia Hebraica. Ernst Wurthwein. Trans-

lated by Peter R. Ackroyd. Macmillan. 1957. 173 pp. \$3.20.

Here is a valuable introduction to the history of the Old Testament text, not only in Hebrew, but in the ancient versions. It supplements *Biblia Hebraica* by explaining more fully the nature of the documents and versions which are cited in its apparatus. The book contains forty-one plates (mostly of excellent quality) ranging from the famous Mesha inscription to the Complutensian Polyglot. There is a valuable chapter on the "Methods of Textual Criticism." In this chapter, as elsewhere, the author makes use of the Qumran scroll texts, particularly that of the Isaiah Scroll. Occasionally there are other documents not cited by Wurthwein which would reinforce his positions; but the original work appeared in German in 1952 and much has been discovered since then. Here is a "must" purchase for all students of the Biblical text who recognize the importance of a literal understanding of the Bible for a true appraisal of its spiritual significance.—Wm. H. Brownlee.

He That Cometh. Sigmund Mowinkel. Translated by G. W. Anderson. Abingdon, n.d. British ed. 1956). xvi, 528 pp. \$6.50.

This is the first major work of the famous Norwegian Old Testament scholar to be translated into English. The dust jacket bears the subtitle, "The Messiah Concept in the Old Testament and Later Judaism." The book is thus seen to be a Christian parallel to the Jewish work, *The Messianic Idea in Israel*, by Joseph Klausner, translated by the reviewer. A few comparisons and contrasts may be in order.

One of the big differences is in literary criticism. Klausner takes a sort of pre-critical, almost fundamentalist attitude toward literary analysis, especially of the prophets. The "happy ending" of Amos, all the hope material of Hosea, practically all of Isaiah 1-39 except the "Little Apocalypse" (24-27), most of Jeremiah

and Ezekiel—all this material is genuine, so that the Messianic ideas therein are to be dated early and mostly pre-Exilic. On the other hand, Mowinckel, following the now usual dating of this material, relegates much more of the decisive Messianic development to the post-Exilic period. The earlier development he refers to the "ideal of kingship" rather than to Messianism proper. Thus Klausner's definition of "Messianism" is broader and looser than Mowinckel's, while Mowinckel conceives the term "eschatology" more broadly than does Klausner.

The other really great difference is, of course, in the conclusions. Klausner is the nationalistic Jew, who regards Jewish Messianism as a practical and sensible ideal for the life of this world while Christian Messianism is a sort of otherworldly error or even delusion. Mowinckel, the Christian, is so strongly against this nationalistic and materialistic sort of thing that he practically rejects the term "Messiah" as applied to Jesus, putting in its place "the Son of Man." In fact, his final chapter of more than a hundred pages is devoted to "The Son of Man," and near the end (p. 445) he says: "The matter may be summarily expressed thus: Jesus came to be, not the Messiah, but the Son of Man. He wanted to be the Messiah only in so far as the idea of the Messiah had been modified by, and was compatible with, that of the Son of Man."

Mowinckel's book (like that of Klausner) is full of rich and scholarly content which can hardly even be suggested in a brief review. Anderson's translation is very well done, a great service to English readers of religious books.—W. F. Stinespring.

Hebrew Man. Ludwig Köhler, or;
Translated by Peter R. Ackroyd.
Abingdon. 1956. 160 pp. \$2.50.

Everyday Life in Old Testament Times. E. W. Heaton. Scribner's.
1956. 240 pp. \$3.95.

The subtitle of *Hebrew Man* is

"How he looked, lived, and thought." Köhler, the great German-Swiss Biblical theologian (now retired), wishes "to present the Hebrew in all the various aspects of his physical and spiritual life," but admits the present little book is only a preliminary sketch.

He begins well by exploding the idea of a Semitic race: the Hebrews, like all historical communities, were of mixed race. Many of them looked like what we call Levantines today, a dark form of the so-called white race. They were not large because of inadequate nutrition.

More important than physical characteristics and "How the Hebrew Lived" (a long section) is "How the Hebrew Thought." Here we find a passionate spirit, "marked by great excitability and strong feeling." Basic is the vivid conception of God, with resultant ethical insights, formulated into a system of law and order that "affects every one of us" today. The key word and closing word is "righteousness," a concept that only Hebrew man (and not Greek or Roman) could have contributed.

Whereas Köhler gets away from manners and customs and ends up as the theologian that he really is, Heaton adheres more to an archaeological line, aided by excellent drawings penned by Marjorie Quennel from photographs of excavated objects. The present work has been preceded by a companion volume on New Testament times by A. C. Bouquet; the two volumes will supplement and perhaps replace *Daily Life in Bible Times* by Albert E. Bailey (1943).

The author is Canon of Salisbury Cathedral, England, and hence is not an archaeologist; but he is very well-informed and makes archaeology come alive for the common man of today who seeks to know the common man of Bible times. His book is not only beautifully illustrated, but also beautifully printed. An added boon is the startlingly realistic colored reproduction of the Beni-Hasan tomb painting on the paper jacket. This really should be preserved under glass.

Both of these books are examples

of popularization in the best sense of the word. Ministers and interested laymen, take notice!—W. F. Stinespring.

The Temple of Jerusalem. Studies in Biblical Archaeology No. 5. Andre Parrot. Translated by B. E. Hooke. Philosophical Library. 1955. 112 pp. \$2.75.

Here one finds an important little book covering the history of the Hebrew temple from the time of Solomon to the time of Herod, together with important historical details concerning the Haram esh-Sherif and the Dome of the Rock which have stood at the site of the temple since early Muhammadan times. Each period of the temple is interpreted in the light of archaeological findings, which are amply illustrated in seven photographs and twenty-five drawings. The book sheds important light on many Biblical references to the temple. It would be a frequent source of reference in a minister's library.—Wm. H. Brownlee.

An Introduction to the Apocrypha. Bruce M. Metzger. Oxford. 1957. ix, 274 pp. \$4.00.

This book is a useful introduction to a section of the Jewish literature of the inter-testamental period, serious study of which is indispensable for a knowledge of the social, cultural and religious background of the Jewish people in Jesus' time.

It should be noted, however, that we have to turn to that other group of inter-testamental Jewish writings, the Pseudepigrapha (not dealt with here), to discover the basis of the apocalyptic-eschatological setting of New Testament Christianity.

Metzger's work adds nothing new to the more critical researches of such predecessors in this field as R. H. Charles, C. C. Torrey and R. H. Pfeiffer. But it is not primarily intended for the technical student, and as a non-technical guide it has considerable merits: (1) it is based upon the very recently published ARSV translation of the Apocrypha (Metzger

himself was a member of the translating committee), and sufficient quotations from the texts are given in this quite admirable translation to convey the tone and flavor of the whole; (2) the stand the writer takes on problems of authorship, date, provenance, original language of the several books is always in accord with majority critical opinion; (3) there is an excellent and very readable section on the history of the treatment of the Apocryphal books as to their place in the English Bible, and another on the legacy of the Apocrypha in literature, music and art. A reliable new textbook!—H. Anderson.

Understanding the New Testament. Howard Clark Kee and Franklin W. Young. Prentice-Hall. 1957. xviii, 492 pp. \$7.95.

This book is one of the most comprehensive attempts in recent years to combine the literary analysis of the books of the New Testament with theological interpretation. The authors see the early Christian Church as a "community" of the faithful through which God works, and the New Testament as the literary product of this "community." This is the theme which is developed throughout the book. Part One deals with the emergence of the community, beginning with the time of Alexander to show the influences which shaped the community's environment, then carrying the story forward to show how the community interpreted the role of Jesus and the earliest apostles. In Part Two, "The Community Expands," the work of Paul is of chief importance. The third part describes the maturation of the community as it responded to the political and ideological exigencies of the time, and finally the hope which the community possessed for the future.

Kee and Young have packed a great deal of information into this volume, but unfortunately found themselves unable to organize it adequately. It is of course a difficult task to bring together under a single theme both

theological interpretation and discussion of literary problems; nevertheless the utility of the book is seriously diminished by the apparent confusion which existed in the minds of the writers. Some of the chapters are topical, others treat individual books; as a result, a number of the New Testament writings are discussed in two or three places, with considerable overlapping. While no indication is made of the individual responsibilities of the two authors, this duplication would seem to be the outcome of inadequate correlation of their separate work.

This writer questions the treatment of the Resurrection stories in the chapter on "The Life of the Earliest Community" instead of in the chapters dealing with Jesus himself. While one must recognize the role of the Church in the development of the Resurrection faith, to separate the stories from their natural context tends to give them an air of unreality.

Despite such weaknesses, this is an extremely useful book, both for the undergraduate textbook use for which it was primarily intended, and for the minister or layman who wants to refresh his knowledge of the New Testament and the forces which shaped it. There are excellent illustrations, which help the reader visualize the events and places of the Biblical record, and a valuable chronological chart, which supplies necessary historical correlations. For the serious student there are frequent footnote references to more detailed treatments of relevant problems, and several pages of "Suggestions for Additional Reading."

The book has an added interest for readers of this *BULLETIN* in that one of its authors, Professor Young, received his doctorate in New Testament from Duke and was for a time a member of the faculty of the Duke Divinity School.—B. L. Daniels (Dept. of Religion).

The New Testament Background: Selected Documents. Edited with

introduction by C. K. Barrett. Macmillan. 1957. \$3.50.

In preparing a sermon from the Gospel of John and dipping into commentaries, have you ever run across references to the Hermetic writings; or, while studying the book of Hebrews, noted references to Philo, and said to yourself: someday I must acquire a first-hand knowledge of these works? Have you ever wished that these sources, which undoubtedly throw considerable light on the thought world of New Testament times, might be brought together into a handbook so that they could be readily accessible when you feel a need for them?

C. K. Barrett, a brilliant Methodist minister and New Testament lecturer of Durham, England, has now edited a book which goes far to satisfy these felt needs. Here in one volume is a significant selection of Hellenistic-Roman and Jewish materials "describing the history and thought of the world in which the Church was born." Included among the documents are those which illustrate the practical interests of the Roman emperors as well as the common folk of the empire; the teachings of Stoic and Epicurean philosophers; inscriptions relating to events paralleling those reported in the New Testament; the practices of some of the mystery religions; examples of Philo's exegesis of the Bible, of the teachings of the rabbis, of the Jewish sect at Qumran, etc.

A word of commendation concerning Barrett's very readable introductions and valuable bibliographical and textual notes is in order. Almost everyone will wish that the book had been extended in one way or another. The reviewer wishes selections from early Christian non-canonical writings had been included, and references from the apologists to the origin of various New Testament books. This would have increased the utility of this volume for undergraduate students, for whom the book was originally intended.—James L. Price (Dept. of Religion).

The Book of Revelation, a New Translation of the Apocalypse. J. B. Phillips. Macmillan. 1957. 50 pp. \$2.00.

J. B. Phillips has now completed his translation of the New Testament. His "Letters to Young Churches" made a hit in 1947, with its fresh phrasing and lively paraphrase. The Gospels and Acts followed later. Everyone knows now what to expect in this last portion, and this is what we do find: good scholarship, a dash of license, and a reverent imagination.

There is an apology in the Preface, that the "method of translation" which was more effective in earlier labors does not suit so well this symbolic and dramatic work. The critic can see this too. The excitement felt by some when reading the letters is not matched here. Who is there that can gild the lily of the original Greek of the Revelation? But the Phillips' translation does not equal the RSV, probably because the latter is content to retain the staccato of the original while Phillips supplies extra explanatory words. Nevertheless this is another worthy private translation, which we may expect to appear soon in a one-volume Testament.

Of course any conscientious translator would scan the best of available versions, and Phillips seems to have done this. It is possible to discern here and there influences upon choice of words and phrasing. But this is not the place for itemized discussion, especially since so much of the Revelation is straightforward translation which allows little room for significant variation; its difficulty is not linguistic, but interpretational.—K. W. Clark.

The Early Church: Studies in Early Christian History and Theology. Oscar Cullmann. Edited by A. J. B. Higgins. Westminster, 1956. 217 pp. \$4.50.

The minister who is unacquainted with Oscar Cullmann, New Testament scholar of Basle and Paris, should take the opportunity to come to know his work through this volume. It con-

sists of essays written by Cullmann over the past 15 years in French and German. The translations are excellent. Here is a fair sampling of the amazing breadth and vitality of Cullmann's scholarship.

It is an exciting thing to read an interpreter of the New Testament who, knowing that the tools of Biblical criticism are indispensable, uses them with honesty and carefulness, yet who never forgets the religious significance of his work, never disassociates himself from the responsibility which is his as a member of Christ's Church. At all times he invites his readers to join with him in listening patiently, willingly, obediently to what the New Testament authors are saying. He does not seek to square what is said with what he may think ought to have been said. He does not stand in judgment upon the New Testament. There is no impatience to reconcile the faith of its writers with modern philosophical theories. Yet in spite of his concentration of purpose none can fairly accuse Cullmann of "Biblicism," or of indifference or blindness to current theological issues. The minister can learn much from this volume about what it means to reverence the Bible and its authority without in any way discounting the value of criticism.

Three of the ten essays may be singled out as having special interest for readers of the BULLETIN: "The Necessity and Function of Higher Criticism" acutely analyzes the theological basis of literary and historical criticism and the role of such disciplines in interpreting the Bible; in "The Tradition" Cullmann adroitly handles the vexing problem of the relationship between "scripture" and "Church tradition" and undergirds a wholesome Protestant position; "The Kingship of Christ and the Church in the New Testament" is an important article in that it states a thesis which is central to Cullmann's exposition of the New Testament, a thesis which was extended and developed in his book *Christ and Time* and, more recently, in the brief study *The State in the*

New Testament. Cullmann is always stimulating. One cannot lightly disagree with him, for to do so leads one into vigorous dialogue with the New Testament writers and thus into a reconsideration of some very basic human problems.—J. L. Price (Dept. of Religion).

The Church in Soviet Russia. Matthew Spinka. Oxford. 1956. 179 pp. \$3.25.

This is a useful sketch of an important phase of contemporary church history. One wonders, however, why as competent a scholar as Spinka of Hartford felt it necessary to repeat what Anderson, Casey, and Duke's own John Curtiss have done far more thoroughly.

Spinka writes less objectively. (Is legalizing civil marriage really "spoliation" of the Church? Did the 1927 Declaration represent "complete cooperation with and submission to the government"? By what evidence did the League of Militant Atheists organize "on orders of the government"?) He is so preoccupied with personal rivalries in political and ecclesiastical hierarchies (dividing the book into "weighted" accounts of Tikhon, Sergei and Alexei) that the impact of events on parishes, priests and people is never pictured except in occasional lists of regulations or abuses.

The final pages present new and provocative material on recent efforts of the Russian Church (a) to control all of Eastern Orthodoxy, and (b) to undermine the Vatican and World Council of Churches, both efforts as part of the "cold war." Beyond this, Spinka offers nothing fresh except popular clarity which borders on oversimplification.—C. Lacy.

American Churches and the Negro. W. D. Weatherford. Christopher Publishing House. 1957. 310 pp. \$3.50.

Dr. Weatherford has been a fruitful thinker and vigorous educator through the past half century. He has done other studies in the life of the Negro,

four of which are found in most large libraries.

The present book is well described by its title. It is a factual study of the attitude of eight major communions toward race relations, their historical attitude toward the Negro, and their present activities.

The care with which Dr. Weatherford has investigated the sources and the factual data he has brought together make this a valuable research tool for students of the race issue. The book contains a section on attitudes and programs to meet the changing conditions of our time. It helps to set in clear perspective the Christian's dilemma and his need to work out a Christian procedure in dealing with this powerful character-changing issue.

This timely book should be used by churchmen and church teachers in helping church people to understand the relation of our churches to the Negro. It will also help us to understand the work of the Holy Spirit in bringing the inner life of the Church always nearer to the Spirit of Christ. —A. J. Walton.

An Historian's Approach to Religion. Arnold Toynbee. Oxford. 1956. ix, 317 pp. \$5.00.

People have heard that Arnold Toynbee is a great historian, but not many have actually read him. His *Magnum opus* (*A Study of History*, 10 volumes) is too formidable for the majority of us, even in the two-volume abridgement which, I suspect, is next to the Bible one of the most bought and least read publications of recent years. Yet Toynbee writes felicitously, and he brings forth from the vast workshop of his scholarly study one of the most interesting and serious messages to be heard anywhere today. Moreover, we in religion ought to take special notice, for this message is essentially one of religious focus and import. It is very gratifying, then, that Toynbee, in connection with his Gifford lectures at Edinburgh in 1952-1953, has drawn together his religious or theological reflections into a single brilliant and eminently readable book.

"In the world in which we now find ourselves," he writes in concluding his study, "the adherents of the different living religions ought to be readier to tolerate, respect, and revere one another's religious heritages. . . . Our impulse to pass judgment between the different living religions ought . . . to be restrained by us till the physical 'annihilation of distance' has had time to produce the psychological effects that may be expected from it. A time may come when the local heritages of the different historic nations, civilizations, and religions will have coalesced into a common heritage of the whole human family.

"Meanwhile, all the living religions are going to be put to a searching practical test. 'By their fruits ye shall know them.' The practical test of a religion, always and everywhere, is its success or failure in helping human souls to respond to the challenges of Suffering and Sin. In the chapter of the World's history on which we are now entering, it looks as if the continuing progress of Technology were going to make our sufferings more acute than ever before, and our sins more devastating in their practical consequences. This is going to be a testing-time, and, if we are wise, we shall await its verdict.

"If we do not feel that we can afford to wait for Time to do its discriminating work, we are confessing to a lack of faith in the truth and value of the religion that happens to be ours. On the other hand, if we do have faith in it, we shall have no fear that it will play its full part in helping human souls to enter into communion with the presence behind the phenomena and to bring themselves into harmony with this Absolute Reality. The missions of the higher religions are not competitive; they are complementary." So much, the author tells us, is the inescapable implication of Christian charity.

We suspect that Toynbee's willingness to desist from all particularity of viewpoint, his ostensible adjuration of a "theological circle," is somewhat naïve, that it does not take account of

what we have lately been taught along these lines by Barth, Tillich and others. Also we wonder if the advice to wait upon the work of "Time" is commensurate with the Christian understanding of historical existence as active and decisive. But we gladly welcome Toynbee's book as a powerful corrective to the ethnocentric and exclusivistic bias of some recent theological thought. His thesis demands our deepest pondering.—A. D. Foster.

Albert Schweitzer: The Story of His Life. Jean Pierhal. Philosophical Library. 160 pp. \$3.00.

It is puzzling to know just what makes this "the new authorized biography of this most unusual man." The book is interestingly written. Its nineteen fragmentary chapters cannot put in proper focus, however, the subtly complicated issues that many abler, more comprehensive studies have confronted with only modest success. Illustrations are innocuous enough but not notably significant. There is no critical apparatus.—R. C. Petry.

The Call of the Minaret. Kenneth Cragg. Oxford. 1956. xv, 376 pp. \$6.25.

Kenneth Cragg's book is indeed a superlative performance; a work which greatly needed doing, done with remarkably sympathetic and critical penetration. The competent scholar leads deeply into Islam's living mind and heart. This in itself would make an excellent book. But our guide is not only an expert in Islamics; he writes from the perspective of concerned Christian faith, and we become participants in a creative theological encounter. Here is more than a presentation of facts, presented though they are with rare skill and feeling. Christian faith rises in this book to the challenge which so unmistakably confronts us: a theological *interpretation* of the history of religion which is based *both* on rigorous cognizance of the religio-historical data, *and* on profound theological insight. Doubly grateful for Cragg's work will be

those who believe that the authentic Christian spirit shows itself also in humility, in openness, in the absence of all pat complacency and polemical rancor. One may hope that this kind of theological encounter will continue and extend, not only to include other great traditions besides Islam, but also to bring down into the world some of the theologians who now sit in ivory towers, so far as world religions are concerned.—A. D. Foster.

George Whitefield: Wayfaring Witness. Stuart C. Henry. Abingdon. 1957. 224 pp. \$3.75.

This study is about equally divided between Whitefield's "fabulous career" and his "controversial message." Six chapters sketch the evangelist's life and work; beyond necessary biographical data, only that material is included which seems to add "some new dimension to the character of Whitefield." The rest of the book delineates the theology Whitefield professed and the faith he lived by—between which Henry sees more contradiction at some points than does this reviewer. Besides excellent bibliography, notes, and index, there is a valuable chronological table of Whitefield's life.

The author's goal is a sympathetic but impartial picture of the man and the evangelist. Henry concludes that, beyond his magnificent voice and his flair for the dramatic, Whitefield's appeal lay in the "confessional quality" of his message, the obvious reality of his faith for *him*. The impartiality achieved in Henry's treatment is the cumulative impact of his own oscillations between admiration for Whitefield's single-minded devotion to the gospel, his generosity, his courage, and his democratic ecumenicity, and, on the other hand, revulsion (at times, one suspects, loathing) at the preacher's "shocking egoism," his almost blasphemous comparisons of himself with Christ, his insensitivity to the rights and feelings of others.

Most readers will find it hard to believe that this extremely readable book is substantially the author's

doctoral dissertation (Duke, 1955, guided by H. Shelton Smith). Quiet humor, striking metaphor, and excellent diction make this an exciting and entertaining, as well as instructive, interpretation of the Wesleys' fellow-traveler and evangelist supreme of the Great Awakening.—T. A. Schafer.

The Religious Faith of John Fiske. H. Burnell Pannill. Duke University Press. 1957. 243 pp. \$5.00.

Of special interest to BULLETIN readers is this book by a Duke B.D. and Ph.D., now Chairman of the Department of Philosophy and Dean of Men at Randolph-Macon College. This is the inaugural volume of the new Duke Studies in Religion, published with the aid of the Gurney Harriss Kearns Foundation. Dr. Pannill was a Kearns Fellow while engaged in the research on which this book is based.

John Fiske was a late nineteenth-century philosopher of history and religion who, in that "era of the decomposition of orthodoxies," sought to justify his robustly liberal religious faith in human nature and social progress through an evolutionary interpretation of history. His cosmic theism was a sort of Emersonian transcendentalism transmuted by Darwinian and Spencerian evolutionary philosophy. "In an age when the lines were sharply drawn between science and religion, Fiske was in the forefront among those who found in science religion's greatest ally rather than her most potent enemy" (p. 209). Thus Fiske was a liberal apologist to an agnostic age for what he conceived to be essential Christianity. Dr. Pannill's fine study becomes therefore not only a competent review of the meeting of American religious liberalism with the science and philosophy of evolution, but also an extended object lesson in the failure of this kind of Christian apologetic.

The book is distinguished by careful analysis, clear presentation, judicious quoting, competence in philoso-

phy, and significant critique of Fiske's thought. Author, sponsoring committee, and Duke University Press are to be congratulated for the high order of scholarship, exposition, format, typography, and an attractive jacket inviting the reader's attention with pictured rows of many of Fiske's thirty-four volumes!—McMurry S. Richey.

Existentialism and Theology. George W. Davis. Philosophical Library. 1957. 88 pp. \$2.75.

This book is a sustained argument for a return to a liberal theological approach, in the sense of Schleiermacher's emphases. The author makes his appeal on the basis of an analysis of Rudolf Bultmann's contribution to theological thought. The essence of Bultmann's theological position, and that of the author, is given in a quotation from Bultmann, "I am trying to substitute anthropology for theology, for I am interpreting theological affirmations as assertions about human life. What I mean is that the God of the Christian Revelation is the answer to the vital questions, the existential questions" (p. 47).

The book is to be commended for its insistent presentation of this point of view. But there are serious questions about the adequacy of its analysis. In the first place, only a limited number of Bultmann's works are used (i.e. only translated works are referred to, and not even all of Bultmann's translated works). Second, there is a lack of clearness as to what Bultmann means by *kerygma*. The author indicates (p. 9) that he takes this to be the essence of each of the major New Testament traditions (C. H. Dodd's concept) which is not Bultmann's intention. *Kerygma*, for Bultmann, is the total theology of a given writer. Therefore, there is not one, but several *kerygmatic* expressions, in the New Testament, viz., Paul's, John's etc. Third, profound problems such as the relation of freedom and grace are passed over lightly or dismissed (pp. 48, 78); yet this a crucial ques-

tion in, and about, existential theology. Fourth, the author's enthusiasm for his theological position leads him to claim support, even where it is dubious that he can find it, viz., his statement that, "To Paul theological problems centered in man and his being" (p. 56). Fifth, it is rather clear that the author's representation of the attitude of contemporary scientific thought is more that of scienticism as a faith (p. 28) than that of the scientists. If this is so, it is not only the gospel records which must be demythologized, but science, as popularly understood, also.

The book is worthwhile as a vital presentation of a point of view in theology. But it is fundamentally weak because of the inadequacy of its analytical and critical commentary. This approach creates interest, but at the expense of depth of interpretation.—Thomas A. Langford (Dept. of Religion).

Christianity and the Existentialists. Edited by Carl Michalson. Scribner's. 1956. xiv, 205 pp. \$3.75.

The Existentialists and God. Arthur C. Cochrane. Westminster. 1956. 174 pp. \$3.00.

Existentialism and Religious Belief. David E. Roberts. Edited by Roger Hazelton. Oxford. 1957. viii, 344 pp. \$5.00.

Being and Nothingness. Jean-Paul Sartre. Translated by Helen Barnes. Philosophical Library. 1956. lxix, 638 pp. \$10.00.

Existentialism is perhaps becoming a practical and homiletical word. More and more preachers are asking about it, and there is a vague but growing feeling that something theologically important is going on in this brand of philosophy, literature, art, life, or whatever existentialism is. It is not easy to state just what existentialism is, but it is clear that in its way of asking questions, as well as in its characteristic concepts, it strikes fundamental notes of accord with the Bibli-

cal understanding of knowledge, existence, and the human plight. For that reason, though much contemporary existentialism renounces traditional Christianity, it may provide faith with language which can be relevant and effective in the modern world and lead to new and deeper appreciation of the authentic Christian message.

As we would expect, there is a rapidly expanding literature on the subject, and for most of it we can be grateful. Among the four titles noticed here, *Existentialism and Religious Belief*, by the late David Roberts, deserves special recommendation. In the whole field of its topic, it is by far the best survey and interpretation. The key figures chosen for study are Pascal, Kierkegaard, Heidegger, Sartre, Jaspers and Marcel, and each is illuminated with the combination of sympathetic appreciation and critical insight with which David Roberts was so remarkably endowed. Professor Roger Hazelton has done a fine job of editing and seeing the manuscript through publication.

Christianity and the Existentialists is a symposium based on lectures delivered at Drew University in 1953-54, under the general theme "The Challenge of Christian Existentialism." Though the relation of this theme to the contents of the book is not altogether clear, the individual pieces are eminently worthwhile. There is first an essay in definition, "What Is Existentialism?" by Carl Michalson. This is followed by essays on Kierkegaard by Richard Niebuhr, on Unamuno by John A. Mackay, on Berdyaev by

Matthew Spinka, on Marcel by J. V. Langmead Casserley, on Heidegger by Erich Dinkler, "Existentialist Aspects of Modern Art" by Paul Tillich, and aspects of Hölderlin and Rilke by Stanley R. Hopper. These titles indicate the breadth and diversity of the book, as well as something of its omissions. The contributors are recognized authorities who are able to give us creative interpretations of their subjects. They do not, of course, aim at exhaustiveness.

Arthur C. Cochrane's work is commendable as a project: the examination of "Being and the Being of God" in the thought of Kierkegaard, Jaspers, Heidegger, Sartre, Tillich, Gilson, and Barth. The execution of the project is notable as an illustration of how someone who has gone to school mainly with Barth is apt to react to the others named. It can hardly be endorsed as a model of objectivity or penetration.

Being and Nothingness, by Sartre, is in a different class from the other titles in that it is not a critical interpretation of existentialism but one of the primary fundamental expressions of the movement itself. The French original (*L'Être et le Néant*) appeared in 1943, and forthwith elevated its author to the front rank of contemporary existentialist thinkers. It makes heavy demands on the reader but is richly rewarding—partly, one may believe, because it is by one of the most formidable professed atheists of modern times. The translation is admirable.—A. D. Foster.

Volume XXII

January, 1958

Number 4

The Duke Divinity School

BULLETIN

COURSES IN RELIGION
DUKE UNIVERSITY SUMMER SESSION

1958

DURHAM, NORTH CAROLINA

First Term: June 10—July 16

Second Term: July 18—Aug. 23

Calendar of the Summer Session 1958



June 9—Monday—9:00 A.M.

Dormitory rooms ready for occupancy

June 10—Tuesday

Registration for the First Term at Gymnasium, West Campus,
8:30 A.M.-1:00 P.M.

June 11—Wednesday

Instruction begins for First Term

July 15-16—Tuesday-Wednesday

Final examinations for First Term

July 18—Friday

Registration for second Term

July 19—Saturday

Instruction begins for Second Term

August 22-23—Friday-Saturday

Final examinations for Second Term

All classes meet six days a week—Monday through Saturday. Classes will not meet, however, on Friday, July 4, Saturday, July 5, Saturday, August 2, and Saturday, August 16.

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THOMAS ANTON SCHAFER, B.D., Ph.D.
Associate Professor of Historical Theology

Duke University Summer Session



THERE will be two terms of the Duke University Summer Session of 1958. The first term will begin on June 10 and end on July 16. The second term will begin on July 18 and end on August 23.

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 1958 who plan to enroll for courses offered in the 1958 Summer Session will pre-enroll on the following dates:

The Divinity School
May 1-2

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 1 and 2 may complete their registration in the Summer Session Office on May 16-June 4. 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 1958 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 4.
2. Payment of University fees by June 4.

Students who complete registration with the Summer Session Office on or before June 4 need not be present at the general registration in the large gymnasium on June 10. They will meet classes on June 11.

All Summer Session students whose classes begin on June 11 Term I, who *do not* complete registration in the Summer Session Office on or before June 4 *must* present themselves at general registration in the large gymnasium on June 10 to register.

Any student who fails to register on or before June 10, Term I; July 18, 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 \$21.50 per semester hour.

One half of the above fee is rebated to students enrolled in the Divinity School, who will pay \$10.75 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 \$22.50, per term, for each student, where two students occupy a room. Single rooms are available at the rate of \$35.00 for each term, but in limited numbers. Graduate and undergraduate students will be assigned to separate

residence halls 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 \$72.00 for each term 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.

The Summer Session of the Divinity School



Summer, 1958

Class enrollments will be controlled as occasion may arise so as to secure a fairly even distribution among the courses offered in each term.

First Term: June 10-July 16

S174 (DS). PERSONAL COUNSELING.—A study of formal personal counseling for those going into the ministry, religious education, and work with college students. 11:00-12:20. 3 s.h. MR. DICKS

S184 (DS). EXPOSITORY PREACHING.—THE PAULINE EPISTLES.—A study for homiletical purposes of the religious experience and theology of Saint Paul and its influence on ethical theory and practice. (For advanced students.) 7:40-9:00. 3 s.h. MR. CLAUAND

S198 (DS). THE HERITAGE OF THE REFORMATION.—The doctrine and practice of the Reformers studied for their contribution to the life and thought of the modern church. 9:20-10:40. 3 s.h. MR. SCHAFER

S394 (DS). CHRISTIANITY AND THE STATE.—The relation of the Christian theory of the State to political problems with special consideration of the religious assumptions underlying democratic theory and practice, and of the relationship of church to state. 7:40-9:00. 3 s.h. MR. BEACH

Second Term: July 18-August 23

S107 (DS). THE PERSON AND WORK OF CHRIST.—The problem of knowledge of Christ and formulation of a doctrine of his work and person in the light of Biblical eschatology. 9:20-10:40. (For advanced students.) 3 s.h. MR. CUSHMAN

S116 (DS). LIVING ISSUES OF NEW TESTAMENT THEOLOGY.—A discussion of the main problems which are being debated in the New Testament field today. 9:20-10:40. 3 s.h. MR. ANDERSON

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

S156 (DS). FOUNDATIONS OF THE ECUMENICAL MOVEMENT.—The historical, theological and organizational background of Church unity and disunity, with an analysis of contemporary structures and development. 11:00-12:20. 3 s.h. MR. LACY

You Are Cordially Invited to Attend

The Preaching Clinic

JULY 7-18

Dr. James T. Cleland, *Director*

The School for Approved Supply Pastors, July 15 - August 8

Arthur Kale, *Director*, Box 4353, Duke Station
Durham, N. C.

The North Carolina Pastors' School
and Convocation
At Duke University

AUGUST 4-7, 1958

(Note Change of Date)

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DURHAM, NORTH CAROLINA

The James A. Gray Lectures, Ninth Series

LECTURER:

Dr. John Marsh

Principal of Mansfield College
Oxford University

Subject: "The Gospel in the Gospels"

OCTOBER 27, 28, 29, 1958