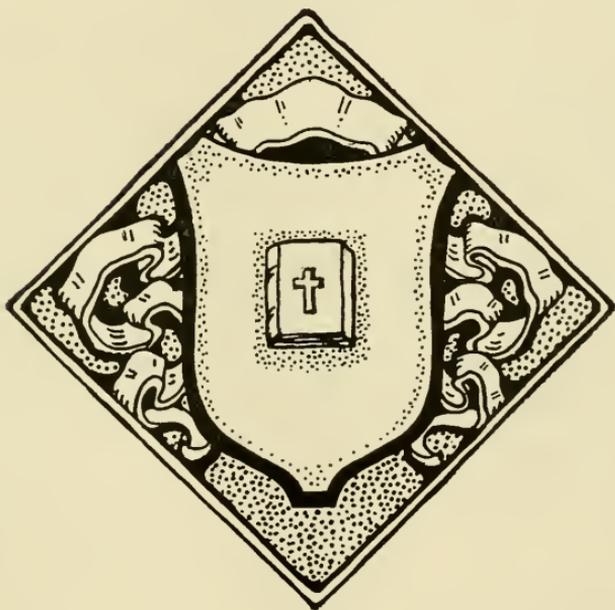


THE  
DUKE DIVINITY SCHOOL  
BULLETIN



*Volume 23*

February, 1958

*Number 1*

# A Prayer for the Ministry

by Walter Rauschenbusch

O Jesus, we thy ministers bow before thee to confess the common sins of our calling. . . . If ever we have loved our own leadership and power when we sought to lead our people to thee, we pray thee to forgive. If we have been engrossed in narrow duties and little questions, when the vast needs of humanity called aloud for prophetic vision and apostolic sympathy, we pray thee to forgive. . . . If ever we have been more concerned for the strong and the rich than for the shepherdless throngs of the people for whom thy soul grieved, we pray thee to forgive.

O Master, amidst our failures we cast ourselves upon thee in humility and contrition. We need new light and . . . a new conviction, and thou alone canst give it. . . . Free us from all entanglements that have hushed our voice and bound our action. . . . Give us thine inflexible sternness against sin, and thine inexhaustible compassion for the frailty and tragedy of those who do the sin. Make us faithful shepherds of thy flock, true seers of God, and true followers of Jesus. Amen.

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## Editorial

Professor Kenneth Clark recently attended a meeting in New York when the fiftieth anniversary of the publication of Walter Rauschenbusch's *Christianity and the Social Crisis* was gratefully remembered. Dr. Clark shared his evaluation of the event with the Divinity School community; now we make it available to you, our alumni, in the leading article. Dr. Henry Sloane Coffin, on his retirement from Union Theological Seminary, commented: "When I became President of Union, the social gospel was overemphasized; that was wrong. Now, when I leave, the social gospel is underemphasized; that also is wrong." We hope that this estimate of Walter Rauschenbusch will remind you of a distinguished, even a necessary, American contribution to the understanding of the Gospel.

We have again brought you a vignette of Duke abroad—this time in Burma. Our parish is the world.

Book reviews are still our problem. A quotation from Milton expresses the Book-Editor's viewpoint as he is swamped with unsolicited publications: "There cannot be a more tedious and unpleasing journeywork, a greater loss of time levied upon his head, than to be made the perpetual reader of unchosen books and pamphlets, oftentimes huge volumes."

A reflective Lent and a blessed Easter to you all.

# Walter Rauschenbusch

by

PROFESSOR KENNETH CLARK

We have used the prayers of Walter Rauschenbusch—for purity of life, and for our ministry. Now, let us hear the Word of God as it spoke to him in terms of Paul's Hymn of Love:

Love is just and kind. Love is not greedy and covetous. Love exploits no one; it takes no unearned gain; it gives more than it gets. Love does not break down the lives of others to make wealth for itself; it makes wealth to build the life of all. Love seeks solidarity; it tolerates no divisions. . . . Love enriches all men, educates all men, gladdens all men.

The values created by love never fail; but whether there are class privileges, they shall fail; whether there are fortunes gathered, they shall be scattered; and whether there are vested rights, they shall be abolished. . . . For now we see in the fog of selfishness, darkly, but then with social vision; now we see our fragmentary ends, but then we shall see the destinies of the race as God sees them. But now abideth honor, justice, and love, these three; and the greatest of these is love.

## THE MEDITATION

Fifty years ago a theological professor published a book. Recently some forty or fifty theological professors and sociologists met to pay homage to the man and his book, and to re-assess its relevance to our time and condition. The professor was Walter Rauschenbusch, and the book published in 1907 was entitled: *Christianity and the Social Crisis*. The recent meeting was called by some who felt that the social crisis of a half-century ago has its critical parallel in our time, and that the central message of Walter Rauschenbusch speaks anew to our age and to our need. Our prayers today, and the adaptation of I Corinthians 13, have come to us from his pen.

As I spoke of this anniversary event to a friend recently, I was momentarily shocked by his direct question: "Who was Rauschenbusch?", and yet one must face the fact that today there will be many others who ask the same question.

Twenty years ago, the late A. W. Beaven (in a letter to Mrs. Rauschenbusch) described him as "the greatest single personal influence on the life and thought of the American Church in the last fifty years," and grouped him with Jonathan Edwards and Horace Bushnell. More recently, P. L. Higgins (*Preachers of Power*, 1950) placed him in a select group of three with Henry Ward Beecher and Phillips Brooks as the man who "probably did more to mold Christian social thought in the Twentieth Century than any other." The Cambridge History of American Literature estimated him as "perhaps the most creative spirit in the American theological world." He was a prophet acceptable even in his own region and among his own people.

It is appropriate that in this anniversary year we honor his prophetic leadership and devotion, and recall sympathetically his ringing challenge to apply the Christian ethic here and now in our society.

Who was this modern prophet?

He came of German Lutheran stock and of five generations of preachers. His father became a Baptist and came as a missionary to America in 1854 to minister to German Baptist emigrants. Walter was born in 1861, and the period of his life saw three major wars and five industrial and financial crises in American life. It was a stirring age of social revolution. Described as a day of "rugged individualism," it produced powerful "captains of industry" and created the first great industrial empires in our country. In such revolutionary times the welfare of the common man cried out for the prophetic voice, and the voice of Walter Rauschenbusch spoke the Christian word.

Rauschenbusch was educated in Rochester, where his father taught in the Seminary. Beginning in his youth, he made several visits to Europe and later studied under eminent theologians there. He was adept at languages and knew Latin, Greek and Hebrew, as also German and French. He pursued the thought of Tolstoy and Marx, of Edward Bellamy and Henry George. In all this, one sees the remarkable scope of his experience and learning, out of which there emerged a man unique in thought and purpose.

His life was almost half spent when he concluded his theological training in 1886. At twenty-five he went to his first church, the Second German Baptist Church, on West 45th Street in New York—a slum area alongside Hell's Kitchen. He had 125 members, and a salary of \$600. Here he worked for eleven years, preaching with

evangelistic fervor, but most of all sharing the burdens of his neighbors. Their plight filled him with compassion and indignation. To the spoken word he soon added the printed word, in a little paper of Christian socialism entitled "For the Right." This slogan of his youth became the banner for his maturity.

Rauschenbusch was thirty-six when he took leave of his Hell's Kitchen congregation and became a professor at Rochester Theological Seminary in 1897, where he remained for the last twenty years of his life. But this was no retreat into an ivory tower, and no dismissal of the social evils he had witnessed. Instead, the latent power and prophetic proclamation burst forth in a stream of published utterance. The prophets of righteousness and the teaching of Jesus and the Kingdom of God all converged at the point of his moving pen. In 1907 there occurred an industrial depression, and to insecurity were added fear and panic. This was the hour for Rauschenbusch the prophet, and he spoke out in his first book on *Christianity and the Social Crisis*. Multitudes eagerly learned his views of the Kingdom of God, whose righteousness is opposed to monopoly and trusts, to predatory wealth and exploitation of labor. "This was a dangerous book," he conceded, and its message was to penetrate deeply into a changing social structure. Other books strengthened his prophetic leadership: *Prayers of the Social Awakening*, *The Social Principles of Jesus*, and finally *A Theology for the Social Gospel* in the form of lectures at Yale (which show the status the message had attained). Rauschenbusch gave effective counsel to such leaders as David Lloyd George and Presidents Woodrow Wilson and Theodore Roosevelt. The latter once told him: "I will sail the ship of state alongside the ship of socialism and I will take over everything that is good in socialism and leave the bad." But Rauschenbusch summoned men in a day of crisis, not to socialism, but rather to a personal regeneration and a dedication to the ethics of the Kingdom of God.

Today, Rauschenbusch himself is forgotten by many, although much of his social reform has been written into our life. His basic message has been subject to both sympathetic understanding and stereotyped misunderstanding. What Rauschenbusch said to his generation needs to be said again to ours. His message can be understood the more clearly, however, if we can cut away some common misunderstandings.

First, he was not a Utopian dreamer. He was a dreamer and an idealist. But we cannot believe that he was given to some "impractical scheme of social regeneration" (as Webster defines Utopia)

unless we believe also that the message of Jesus is of Utopian futility. Here are his own words: "We ask for no Utopian delusion. We know well that there is no perfection for man in this life. We make it a duty to seek what is unattainable. . . . We shall never have a perfect social life, yet we must seek it with faith." Many principles he held up have come to be accepted, while yet others are a valid hope in our faith.

Again, he was not an environmentalist, believing in an automatic product out of a proper soil. He wrote of the "sluggishness of humanity to good" and of "vested wrongs." "The task of setting up a Christian social order in this modern world of ours seems like a fair and futile dream." He was no shallow optimist, but rather his prophetic words often sound like the thunder of God's judgment. "It rests upon us to decide," he said, "if a new era is to dawn in the transformation of the world into the Kingdom of God, or if Western civilization is to descend to the graveyard of dead civilizations."

Rauschenbusch did not hold that to know the good is to do the good. He believed that "man will have to be lifted into the Millenium by a greater power." He did not hold that man could "bring the kingdom," but rather that men must be born of God to be worthy of the Kingdom.

Rauschenbusch was not a reformer of institutions or organizations. He proclaimed a social gospel, and called attention to both evil and righteous ways. His social justice was compounded of personal goodness. For himself, there was the mystical sense of God's presence. "O God who art the light of my soul, I thank thee for the incomparable joy of listening to Thy voice within," he prayed. Near the close of his life he testified:

In the castle of my soul  
Is a little postern gate,  
Whereat, when I enter,  
I am in the presence of God.  
In a moment, in the turning of a thought,  
I am where God is.

\* \* \* \* \*

Again, we have used the prayers of Walter Rauschenbusch—for the Church, and for the Kingdom. Now let us hear his personal Affirmation of Faith:

I affirm my faith in the reality of the spiritual world, in the sacred voice of duty, in the compelling power of truth and holiness,

in prayer, in the life eternal, in Him who is the life of my life and the reality behind all things visible. I rejoice to believe in God.

I affirm my faith in the Kingdom of God and my hope in its final triumph. I determine by faith to live day by day within the higher order and the divine peace of my true fatherland, and to carry its spirit and laws into all my dealings in the world that now is.

I make an act of love toward all fellow men. I accept them as they are, with all their sins and failures, and declare my solidarity with them. If any have wronged or grieved me, I place my mind with the all-comprehending and all-loving mind of God, and here and now I forgive. I desire to minister God's love to men and to offer no hindrance of the free flow of his love through me.

I affirm my faith in life. I call life good and not evil. I accept the limitations of my own life and believe it is possible for me to live a beautiful and Christ-like life within the conditions set for me. Through the power of Christ which descends on me, I know that I can be more than conqueror.

#### THE MEDITATION

The prayers and the preaching of Walter Rauschenbusch were addressed to the problems of our fathers fifty years ago. For us today they have a double meaning, for although we may interpret the social gospel in terms of a social condition that has passed, we also find inspiration in its relevance to our own different social problems. In the intervening half century the status of labor has been transformed, the economic level of our life has risen, industrial power has found different forms of expression, international relationships have shifted to another foundation, scientific discovery has made a new world, and all in all simplicity has given way to complexity.

But man, who lives at the center of the vortex, struggles still with age-old spiritual problems. The message of Rauschenbusch catches us at a hundred points of need and distress. His summons to a personal devotion to the Kingdom of God and divine righteousness is a prophetic message that calls to us in our day of moral confusion. The test of the prophet's utterance lies in its enduring relevance. The heart of Rauschenbusch's message is the call to every man born of God to be obedient to the will of God proclaimed by Jesus of Nazareth; in family and community life, in daily labor, in stewardship of possessions, in conflict of interests, in the goals of life, in faith and worship. Moral man must believe in a moral society and strive to act here and now as a citizen of the Kingdom.

Hear Rauschenbusch himself tell how the concept of the Kingdom of God took its place at the center of his message :

In the Alps, I have seen the summit of some great mountain come out of the clouds in the early morn and stand revealed in blazing purity. Its foot was still swathed in drifting mist; but I knew the mountain was there, and my soul rejoiced in it. So Christ's conception of the Kingdom of God came to me as a new revelation. . . . All his teachings center about it. His life was given for it. His death was suffered for it. When a man has once seen that in the Gospels, he can never unsee it again.

The idea of the Kingdom, said he, "was something so big that absolutely nothing that interested me was excluded from it. . . . personal religion? Why, the Kingdom of God begins with that. . . . world-wide missions? Why, that is the Kingdom of God, isn't it? . . . justice for the working man? Is not justice a part of the Kingdom of God? . . . And so, wherever I touched life, there was the Kingdom of God. That was the brilliancy, the splendor of that conception. . . ."

With the Kingdom of God at the center of his message, other principles radiated from this (as we may note in snatches of his own language which we gather here). First, the Kingdom of God is a "social hope." "All human goodness must be social goodness." "This rules out all social isolation in religion." Before God, man is "surrounded by the spiritual throng of all to whom he stands related near and far, all whom he loves or hates, whom he serves or oppresses, whom he wrongs or saves." "Men stand or fall, spiritually, together."

Nevertheless, the individual Christian is responsible for social evil. Rauschenbusch recognized that competition in business may tempt to cheating, lying, and cruelty; and that politics may tempt to betrayal of the public good. Yet he made no compromise with an immoral society. "Any man whose soul is kindled by the conception of the Kingdom of God . . . must turn it into reality. . . . Whoever tries will suffer. . . . 'He that loses his life for my sake shall find it.'" "We need a new apostolate," Rauschenbusch declared. "The first apostolate was born from a deep fellow-feeling for social misery." "There is now a clear call to a new apostolate who will take the Kingdom of God ideal into their hearts, and move out to realize it among men, come cross or crown." "We pray thee, O Lord, for the graces of a pure and holy life that we may no longer add to

the dark weight of the world's sin that is laid upon thee, but may share with thee in thy redemptive work."

Now hear again a declaration of Rauschenbusch. The Kingdom of God begins with "personal religion." "The powers of the Kingdom of God well up in the individual soul; that is where they are born, and that is where the starting point must necessarily be." "Spiritual regeneration is the most important fact in any life. A living experience of God is the crowning knowledge attainable to a human mind." "One of the great thoughts that came upon me was that I ought to follow Jesus Christ in my personal life and die over again his death." "We believe that two factors make up the man, the inward and the outward, and so, we work for the renewal of Christianization of the individual *and* of society."

Rauschenbusch preached the Kingdom realized in this world. "Jesus was the initiator of the Kingdom of God. It is a real thing, now in operation." "Since God is in it, the Kingdom of God is always both present and future. Like God, it is in all tenses, eternal in the midst of time. It is the energy of God realizing itself in human life. Its future lies among the mysteries of God." "While the perfection of the Kingdom may be reserved for a future epoch, the Kingdom is here and at work." The regeneration of society can come only through the act of God and the presence of Christ, but God is now acting and Christ is now here.

A delightful cartoon comes from his eloquent pen, entitled: "Pilate's Wash Bowl." "We all know the story of the Holy Grail (but) the story of Pilate's Wash Bowl is not so well known. . . . Yet it has a more continuous history, a more persistent influence, and a more numerous and magnificent band of protectors and worshippers than the Holy Grail could ever boast." While the Devil fills the bowl, the Knights of the Washbowl are gathered round: the statesman who suppresses principles because they might endanger the success of his party; the good citizen who will have nothing to do with politics; the editor who sees a righteous cause misrepresented and says nothing because it might injure the circulation; the deacon who sees a clique undermining a pastor's position and dares not create a disturbance. . . . "Listen!" he cries, "do you hear the splash of the water?"

If Walter Rauschenbusch were our contemporary, what would he be saying today? The characters would be different, the issues changed, and the solutions relevant to present social needs. But above the storms of daily social conflict there sweeps a rainbow that calls

men's hearts now to the all embracing Kingdom of God, to his eternal will, to his faithful presence, and to the beauty of soul that men may share with Him.

So it is when my soul steps through the postern gate  
 Into the presence of God.  
 Big things become small, and small things become great.  
 The near becomes far, and the future near.

\* \* \* \* \*

When I am in Him, I am in the Kingdom of God  
 And in the Fatherland of my soul.

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\* Books by Walter Rauschenbusch: 1907, *Christianity and the Social Crisis*; 1910, *For God and the People*. Reprinted entitled: *Prayers of the Social Awakening*; 1912, *Christianizing the Social Order*; 1916, *The Social Principles of Jesus*; 1917, *A Theology for the Social Gospel*.

Books about Walter Rauschenbusch: 1942, *Walter Rauschenbusch*, by Dore R. Sharpe; 1944, *The Social Gospel of Walter Rauschenbusch*, by V. P. Bodein; 1950, *Preachers of Power*, by Paul L. Higgins; 1950, *Personalities and Social Reform*, by G. Bromley Oxnam; 1950, *A Gospel for the Social Awakening*, edited by Benjamin E. Mays; 1957, *A Rauschenbusch Reader*, by Benson Y. Landis.

## The Corporate Life

### VIII. Duke in Burma

Dear Dr. Cushman:

Quite a long while ago you asked me to write a letter "indicating the particular problems that confront the Christian message in Buddhism and also how the Burmese are meeting the challenge of Communism from the north." You added that, "I think also we ought to have an article out of Burma from your hands interpreting the general spiritual situation as well as the attitude of the Burmese toward the Christian missionary enterprise." This is a large order! However, I'll attempt part of it now, if I may keep the reply in the form of a letter entirely. In that way it will be easier to comment on each subject without the finality of opinion and judgment which is usually attributed to an article. You may use this letter in any way and for any purpose you like.

Up until a month ago my work has been largely limited to Rangoon, the capital of the Union of Burma, a cosmopolitan city which

is not representative of Burma as a whole. The insecurity of the district areas in the vast Irrawaddy delta, due to political insurgency, has retarded our orientation to typical Burmese life and thought. However, in a matter of a few days, I shall be moving away to take up an appointment in Syriam, a city across the river from Rangoon. From there, increasing contacts with outlying areas will be possible. I plan to move in a few days.

The rural areas have been besieged with the insurrection and attending banditry. The cities experience the influx of refugees whose housing difficulties give rise to the worst kind of sanitation problems, fire hazards, and acute moral delinquency. Just recently, there have been signs of hope for the end of the insurrection.

People of good will and integrity do not lose heart. That in itself is a wonderful quality of the Burmese people. We see this among our Christian workers, pastors, Bible women, school teachers, social and health workers. We also see such examples among Buddhists.

Set over against the above mentioned situation of strength is a sense of fate, of apathy in the face of fate. Where there are some who seek to order life in the right way, to make their land and the world a better place in which to live for present and future generations, there are the weaker persons who are content simply to conform, to bend when pressure of any kind comes, and to submit to fate. Unfortunately fate is a time honored aspect of Asian culture. While the ethical insights of the dominant Asian religions protest against fate, the nature of the universe in Hindu and Buddhist thinking supports the concept as prevailing all of life.

It is here I think where a unique quality of Christianity stands out. Yet its expression is often weak. I know little in academic terms of the New Testament and Biblical concern with "holy history," yet I have thought about it much here in Burma. To Christians, every moment of history is important in terms not only of what God wills for that moment but also of what God is doing in that moment. My life, the life of another, is conditioned thereby. The older generation of preachers in America would frequently point out, "We have but one life to live." Nothing quite so forcefully breaks with the tenor of the Eastern non-Christian religions. There are many lives to live, in fact innumerable ones; so much so; that this very fact, a cardinal belief, tends to be radically opposed to the Christian emphasis on a crisis-element in individual life and in the present moment.

For Christians, God is a purposeful God, working toward the consummation of history. Our Lord's words, "Repent for the King-

dom of heaven is at hand," are significant in terms of our belief and expectation. While I find a doctrine of deliverance from evil in Buddhism, I find no constructive philosophy of history. One could no more use the word "salvation" to express the Buddhist idea of ultimate deliverance from evil than the Christian faith could use the word "*nirvana*" in its eschatology.

As I said in the beginning, my experience in Burma has been seriously limited by the circumstances of the last few years. Nevertheless, I note these basic differences affecting the Christian evangel. The Buddhists are not convinced that Christianity is unique. They do not want to break with the past. They deeply believe in their religion's interpretation of the nature of life and existence. They accept life, they try to overcome evil, looking forward to myriads of existences with the dim hope of deliverance from evil entirely.

There is in Burma a living and faithful Christian church, among the Burmans whose roots were in Buddhism, as well as among the hill tribes who previously were animists. There is a standard of loyalty and faithfulness to the Church which continues to inspire me. Our Methodist work is predominantly among the Burmans. However, the Church seems to be lacking in crusading zeal and in enough persons with a passion to share the blessings of the Christian faith. This unfortunately coincides with a weakness of most of us who come from America. We too are lacking in zeal and ability to communicate that which we own in our hearts. We Americans are products of our own western culture, which has grown more and more away from personal religious conversations of depth and power. Just as the missionary's witness is conditioned by his background, the Burman convert to Christianity and the Burman growing up in a Christian family are both affected by the Buddhist environment and culture. The quiet, unhasting pattern of Burmese Buddhist life and thought definitely influences the Church.

Let us turn to another problem. Burmese thought and culture is essentially conservative. While, around the year 400 A.D., Buddhism was effectively planted in Burma and grew strong in subsequent years as the predominant religion, it does not, thereby, appear that the people would be easily subject to a further radical religious or cultural change. With the exception of a residuum of spirit worship which is generally mixed with Buddhism, the pattern of Buddhism has been assimilated with little change, nothing like the adaptations and changes which were effected in Tibet, China, and Japan.

Therefore, the presence of Christianity and of Burmans who have

become Christians is regarded as foreign, exotic, and certainly not truly Burmese. The Burmese Christians of the present day, both old and young, have responded to this problem magnificently. An effective witness to Christianity as an indigenous and world-wide religion is being lived out by the people. This witness could not be made with adequate power so long as the leadership and authority of the Church were concentrated in the hands of missionaries. The transfer of power was perhaps late in taking place, but remarkable progress has been made in the past ten years.

The problem of social relations between Christians and non-Christians is present with us. Following so radical a change as religious conversion, it is only natural that the Christian feels more at home and at ease with fellow Christians. The Buddhists have accused their Christian friends of breaking the unity of society by their withdrawal. The accusation is partly justified. Yet an uncritical participation in all aspects of life that is Buddhist in nature may involve the Christian in religious compromise. When may a Christian attend a Buddhist religious service, and his presence register friendship and respect for his friends? When should he refrain from taking part in order not to compromise his allegiance? These are questions which some solve with little difficulty because of their spiritual maturity and intellectual ability to reflect on the issues involved. Others make the mistake either of compromise or complete withdrawal.

I have written concerning a few of the particular problems that confront the Christian message in Burma. The other three subjects remain. However, I don't wish to tire you with too long a report at this time. In addition, I shall need more time to reflect on the other subjects. However, if the above written type of report is worthwhile, I'll be glad to continue it later.

With kindest regards.

Sincerely yours,  
Robert C. Howard

## The Dean's Desk

I am pleased to announce an attractive program of services offered by the Divinity School to its constituency during 1958.

The ninth series of lectures on the James A. Gray Foundation will be delivered on October 27, 28, and 29, 1958. The opening lecture

will be on the evening of Monday, October 27; two lectures will be offered during Tuesday, October 28; and the concluding lecture on Wednesday morning, October 29. The 1958 lecturer will be Dr. John Marsh, Principal of Mansfield College, Oxford University. His subject will be, "The Gospel in the Gospels." Dr. Marsh is one of the most distinguished scholars and educators of Great Britain. He will also preach in the University Chapel on Sunday, October 26.

The second Preaching Clinic will be conducted July 7-18, 1958. Dr. James T. Cleland, Professor of Preaching in the Divinity School and Dean of the Chapel of Duke University, will direct the Clinic and will be one of the principal speakers. He will lecture on the subject, "The Actual Writing of One Sermon." Dr. John Bright, Professor of Old Testament at Union Theological Seminary, Richmond, Virginia, will lecture on, "The Authority of the Bible in Preaching."

In addition to the two lectures, the staff of the Clinic will include Dr. Van Bogard Dunn of Jackson, Tennessee, and Dr. John W. Carlton of the Duke Divinity School faculty. Applications for admission should be made to Dr. James T. Cleland, Duke University. It is not planned to admit over twenty duly qualified persons.

The School for Approved Supply Pastors will be conducted under the direction of Dr. W. Arthur Kale July 15-August 8. Over two hundred persons attended this school in 1957, and already applications have been received from one hundred and thirty persons who desire to attend the school in 1958. Dr. Kale has engaged the usual excellent teaching staff, composed primarily of members of the Divinity School faculty and the Department of Religion of Duke University.

Under a new arrangement the North Carolina Pastors' School and Ministerial Convocation will overlap the last few days of the School for Approved Supply Pastors, having been scheduled for the dates August 4-7. The change from the traditional date of the first week in June was made necessary by the shift in dates of several annual conferences in the Divinity School area. The James A. Gray Lectures have been separated from the Pastors' School, but the Divinity School is supplying the preacher and a special lecturer for the Pastors' School. The following lecturers have accepted invitations to participate: Bishop Donald H. Tippett, San Francisco, California; Subject: "Christian Higher Education." These lectures have been scheduled at the request of the Commissions on Christian Higher Education of the two Methodist Conferences in North Carolina. Dr. Lowell B. Hazzard of Westminster Theological Seminary; Subject: "The Bible and Evangelism." Dr. Hazzard has been on our

program in other years, and has appeared in other places in North Carolina. He is known by a great many of the ministers and is always a popular and stimulating lecturer. Dr. James Wood of Edinburgh, Scotland; Subject: "New Testament Messages for Our Time." The preacher for the Ministers' Convocation is Dr. George Fallon, of the Lakewood Methodist Church, Cleveland, Ohio. Further details of this Ministers' Convocation will be announced from time to time by Dr. Kale, who is director of this school.

The Department of In-Service Training of the Board of Education of the Methodist Church participates in the plans for both the Approved Supply Pastors' School and the Convocation. Dr. Kale may be addressed at Box 4353, Duke Station, Durham, North Carolina.

The Divinity School faculty will offer four courses in each term of the Duke University Summer Session. During the first term, June 10 to July 16, courses will be offered by Dr. Russell Dicks, Dr. James T. Cleland, Dr. Thomas A. Schafer, and Dr. Waldo Beach. In the second term, July 18 to August 23, the instructors will be Dr. Robert E. Cushman, Dr. Hugh Anderson, Dr. Ray C. Petry, and Dr. Creighton Lacy. The catalogue of the Summer Session may be obtained by writing Miss Helen M. Kendall, The Divinity School, Duke University, Durham, North Carolina.

## The Bulletin Board

We are happy (and we would be proud, if it were not a sin) to announce that Dean James Cannon was elected in January to a one-year term as President of the Association of Methodist Theological Schools. We rejoice in this valid and worthy recognition.

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In addition to writing books, the members of the faculty contribute occasional papers to various journals, and occasionally inform the Editor of their literary labors. *The Pulpit* has a sermon by Dr. Lacy in the January issue and one by Dr. Cleland in the February number. Professor Lacy has an article in *Workers with Youth* (January, 1958), and Professor Cleland has begun a series on "The Preaching Clinic" for *The Chaplain*, to appear six times a year. Dr. Clark has contributed an article on "The Textual Criticism of the New Testament" for the *New Peake's Commentary*.

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Extra-Duke talk has kept us busy from December to February. Dr. Anderson has been expounding Luke downtown in Durham (six lectures) and interpreting the Bible in Norfolk, Virginia (five lectures and five radio and TV addresses). Dr. Brownlee has delivered the Richard Lectures at the University of Virginia on his own, his very own, subject "The Dead Sea Scrolls." Dr. Cleland gave the Thomas White Currie Lectures on "The Drama of Corporate Worship" at Austin Presbyterian Seminary, Texas. Dr. Lacy taught a course on "Japan" in the Durham Leaders' Training School. Dr. Richey has lectured on "Christian Education in the Church" at two Methodist training schools, in Cheriton, Virginia, and in Durham. To show our ecumenicity, Dr. Schafer taught a course in the Durham Presbyterian Leadership Training School on "The Nature of the Church." In the inter-faith realm, Dr. Stinespring spoke on "Some New Qumran Texts of First Samuel" to the fifth annual meeting of the North Carolina Association of Rabbis at Chapel Hill.

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The learned Societies and Official Boards cannot do without your faculty. Louisville, Kentucky welcomed the S.B.L., the N.A.B.I., the A.S.O.R. and the A.T.C. Seminar—a Biblical New Deal conglomerate—all, or some, of which Dr. Clark attended and Dr. Stinespring addressed. The latter's subject was "History and Present Status of Aramaic Studies." Dr. Clark also participated, as a member of the Editorial Board, in the annual meeting of the International Greek New Testament Committee. Dr. Petry attended the meetings of the American Society of Church History in New York, as a committee chairman and as a member of the Editorial Board. He has accepted the invitation of the National Council on Religion in Higher Education to prepare Volume I of a College Source Book in Church History. Dr. Smith presided over the annual meeting of the American Society of Church History, although his doctor would not allow him to write a Presidential Address. He is continuing his two-volume work in American Christianity, and, as important, is continuing to improve physically. Dr. Richey attended a meeting with a tremendous title: Professors and Research Section, Division of Christian Education, National Council of Churches. Dr. Rudin was busy with the executive committee of the Association of Theological Professors in the Practical Field, and with the Methodist Commission on Worship, particularly with reference to the revision of *The Book of Worship*.

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Preaching keeps us on the go, here and there. A church in Richmond is so fascinated by Dr. Anderson's pulpit presence that it would be willing to lay hands on him as its permanent minister—for our sake, perish the thought. Dr. Cleland preached at Princeton University in November, at Yale in December, and at Harvard in January, so he has no more academic pulpits left to conquer. Others serve God in the pulpit, less conspicuously but as effectively.

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Dr. Walton deserves a paragraph to himself. He is parish minister to the universe, at least to the Southeastern states and their environs—North Carolina, South Carolina, Florida, Virginia, West Virginia, Mississippi, and Washington, D. C. He has more energy than anyone else.

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The Divinity School Seminars were held in Charlotte and Goldsboro, January 13-14 and 16-17, on the topic: "The Bible in the Light of Archaeology." The leaders were Dr. G. Ernest Wright of the Old Testament Department in McCormick Theological Seminary and our own Professors Clark (Chairman), Brownlee, and Stinespring, assisted by some of the clergy in the state. The weather was unpropitious; the attendance was good; the enthusiasm was genuine.

\* \* \* \* \*

February 4-7 brought us the annual Symposium on Missions, led by four men qualified to speak: Dr. James Ellis, the Reverend Gordon Gould, Dr. M. O. Williams, Jr., and the Reverend Linwood Blackburn, A.B. ('38) and B.D. ('41) of Duke.

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What have the students been doing? Academically, they have been complaining as much as ever but studying more successfully, judging from the end of the semester grades. They won the intramural football trophy again—for the second time in three years, if our faculty memory is correct. They mimeograph interesting copies of *Response*, with the segregation issue still to the fore. Messrs. J. Rodney Fulcher and James Weldon Smith III took first place, with Mr. William K. Quick third, in the Frank S. Hickman Preaching Award on the sermon-subject: "The Christian Faith and Anxiety." Professors Cleland (Chairman), Carlton, Dicks and Rudin were the judging committee. The Dean grows weary of tied-preachers; but such a decision depends as much on the pulpiteers as on the critics.

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We are almost as busy as you are.

# Book Reviews

## I. Faculty

The graduating class of 1957 offered each member of the faculty a volume of his own choice. Believing that you are interested in what the faculty voluntarily reads, we are happy to list for you the selections. Again the faculty thanks the Class of 1957.

*Yale and the Ministry.* Roland H. Bainton. Harper. 1957. Waldo Beach.

*The New Testament Background: Selected Documents.* Edited by C. K. Barrett. Macmillan. 1957. Milton P. Brown.

*A Genesis Apocryphon: A Scroll from the Wilderness of Judea.* Edited by Nahman Avigad and Yigael Yadin. The Magnes Press of the Hebrew University. 1956. William H. Brownlee and William F. Stinespring.

*The Twelve: The Story of Christ's Apostles.* Edgar J. Goodspeed. Winston. 1957. James Cannon.

*Personalities of the Old Testament.* Fleming James. Scribner. 1950. John Carlton.

*A Greek-English Lexicon of the New Testament and Other Early Christian Literature.* Edited by William F. Arndt and F. Wilbur Gingrich. University of Chicago. 1957. Kenneth W. Clark.

*A Study of History* (Abridgement of vols. VII-X). Arnold J. Toynbee. Oxford. 1957. James T. Cleland.

*The Oxford Dictionary of the Christian Church.* Edited by F. L. Cross. Oxford. 1957. Robert E. Cushman.

*By Love Possessed.* James G. Cozzens. Harcourt, Brace. 1957. Russell L. Dicks.

*The Christian Idea of Education.*

Edited by Edmund Fuller. Oxford. 1957. Frank S. Doremus.

*The Letters of Thomas Wolfe.* Edited by Elizabeth Nowell. Scribner. 1956. Donn Michael Farris.

*Hebrew and Chaldee Lexicon to the Old Testament Scriptures.* William Gesenius. Eerdmans. 1949. A. Durwood Foster.

*A History of Western Philosophy.* William T. Jones. Harcourt, Brace. 1952. Robert Gardner.

*A Dictionary of Americanisms on Historical Principles.* Edited by Mitford M. Mathews. University of Chicago. 1951. W. Arthur Kale.

*The Harvard Dictionary of Music.* Edited by Willi Apel. Harvard. 1953. Helen Kendall.

*Religion and the Christian Faith.* Hendrik Kraemer. Westminster. 1957. Creighton Lacy.

*The Society of the Future.* H. Van Riessen. Baker. 1957. H. E. Myers.

*The Gothic Cathedral; Origins of Gothic Architecture and the Medieval Concept of Order.* Otto Georg von Simson. Pantheon. 1956. Ray C. Petry.

*The Scrolls and the New Testament.* Edited by Krister Stendahl. Harper. 1957. James L. Price.

*Biblical Theology and Christian Education.* Randolph Crump Miller. Scribner. 1956. Virgil E. Queen.

*The Organization Man.* William H. Whyte. Simon and Schuster. 1956. Kelsey Regen and A. J. Walton.

*The New Testament.* Revised Standard Version. Thomas Nelson. 1946. McMurry S. Richey.

*The Oxford American Prayer Book Commentary.* Massey H. Shepherd, Jr. Oxford. 1951. John Rudin II.

*History of Christian Philosophy in the Middle Ages.* Etienne Gilson. Random House. 1955. Thomas A. Schafer.

*The New England Mind: From Colony to Province.* Perry Miller. Harvard. 1953. H. S. Smith.

*Late Medieval Mysticism.* Ray C. Petry. The Library of Christian Classics, Volume XIII. Westminster. 1957. 424 pp. \$5.00.

With this book Professor Petry has brought his career-long studies in the history of Christian renunciation in the Middle Ages to yet a further stage of ripeness. With characteristic feeling and sensitivity for the graded value of his materials, Professor Petry has provided the inquiring reader a truly representative anthology of the literature of Christian "contemplation" from Bernard of Clairvaux (1090-1153) to Catherine of Genoa (1447-1510). Thus he admirably fulfills, in an important area, the stated purpose of the general editors of the Library to afford the modern reader an English version of Christian classics. There can be no question about the correctness of the selection of authors that has been made. In addition to those named, there are telling selections from Hugh, Richard, and Adam of St. Victor, the beloved Francis, Bonaventure, Ramon Lull, Eckhart, Richard Rolle, Suso, Catherine of Siena, Ruysbroeck, Nicholas of Cusa, and the *German Theology*. If one could wish that most of the chosen texts could have expanded representation, nevertheless, one can only applaud the discriminating judgment which determined the choice of inclusion. These are undoubted gems of the mystical literature of the period in question.

A general introduction, entitled "The Province and Character of Mysticism," offers definitional delimitation of the subject matter and provides a helpful, if unavoidably abbreviated, exhibition of the formative antecedents of late medieval mysticism, both Pagan and Christian. This includes perceptive

but compressed summaries of the importance, for the contemplative tradition, of the work of Plato, Plotinus, Augustine, John Cassian, Dionysius the Areopagite, Gregory the Great and others. Thus, the reader is profitably introduced to the lineage of Christian mysticism and the stage is set for the unfolding repertoire that follows.

The view that mysticism characteristically asserts a moment of immediate access to divine reality seems accepted, but stress is laid throughout upon self-surrender and renunciation as regularly provisional of the mystic union. Contemplation alternates with action, and Eckhart bluntly affirms the necessity thereof. Normative also, as is apparent from the supplied texts themselves, is the "three-fold way," the stages of which are purification, illumination, and union. Dr. Petry allows that, while there is no justification for saying that, in the period under review, mystics cannot be produced outside monasticism, nevertheless, most Medieval mystics were monastics.

It is a highly valuable feature of the work that each author is introduced with the aid of a biographical notice, a bibliographical essay of great usefulness, and a concise but truly instructive synopsis of the author's general standpoint within the tradition. Thereupon follows the selected textual material. Herein is classical matter. And, if you, reader of the *Bulletin*, have hitherto understood mysticism from afar, here, I contend, you have a chance to partake of an authentic sampling—perhaps all of the richness which the Lord will spare you time to ingest in this life. I even surmise that there is many a trenchant word here that would put sharpness to a sermon otherwise stillborn—as when Bernard says, "No one can love his neighbor perfectly, unless it is in God he holds him dear. We must begin by loving God; and then we shall be able, in him to love our neighbors." Or attend this homing shaft of Richard Rolle: "Truly it is a great sin to

trust in God's mercy and not cease from sin,"—oh timely barb!

Not all is right with the mystics, I think. They usually resist being fully Christianized. By my standards, Dr. Petry reveals Eckhart an undoubted heretic, but I would say, undoubtedly a godly one. Historical revelation is too easily left behind in the soul's self-disciplined "flight of the alone to the alone." But one cannot usefully dissent from the mystics until he has heard them out, and Dr. Petry has given us an uncommonly fine opportunity to make a start. It is a distinguished job and those who read will be in his debt.—R. E. Cushman.

## II. General

*Hymn Tune Names; Their Sources and Significance*, by Robert Guy McCutchan. Abingdon. 1957. 208 pp. \$3.75.

Robert Guy McCutchan has produced in this book a creditable addition to his other notable work in hymnology. It is a pioneer work in its field, since there cannot be found in any other one volume a comparable list of the names of hymn tunes with their respective source and significance. Some 2,000 hymn names are listed, cross-indexed, and interestingly commented upon. Being primarily a list of names, the book is not intended as one to read from cover to cover, but one for the reference shelf and one to provide short moments of pleasure for the curious musician. The short section of introduction provides a historical background telling why hymn tunes are named and named in such conglomerate variation and why different composers gave certain tunes their names. Regrettably, the print is very small in the introduction, and the reading is a strain on the eyes. However, the material is interesting, well presented, and not easily found in any other place. Thank you, Dr. McCutchan, for your addition to the musician's reference library!—Betty R.

Henley (wife of James Henley—B. D. Duke, 1954; Clinton, Tenn.).

*Beyond Despair*. G. Ray Jordan. Macmillan. 1955. 166 pp. \$2.50.

Some of us read sermons for the proposition, the carefully enunciated, analyzed and re-synthesized statement of a portion of the Word of God. Some of us read sermons for the pattern, the well developed structure which makes of the sermon an organized unity. Some of us read sermons for the homiletical orthodoxy, the relevance of eternal truth to the contemporary situation. Some of us read G. Ray Jordan for another reason: the profuse abundance of support material, a quarry and a store-house for interesting, arresting illustrations, drawn from wide and varied reading and from alert personal contacts. The content of this volume is spiritual reassurance; the illustrations are within the grasp of all who read. They will be in our sermons.—J. T. Cleland.

*Preaching the Christian Year*. Edited by Howard A. Johnson. Scribner's. 1957. xii, 243 pp. \$3.75.

For several years now Senior Seminar 61, "The Christian Faith and Its Proclamation," has concentrated on how to preach "The Christian Year," perhaps with a view to turning out as stubborn high churchmen as John Wesley. If one does not make use of such a disciplined, continuing pattern of yearly worship, then what does one use? But there has been a lack of a good textbook for such a course. One is now at hand. This volume is no collection of sermons ready for burglary or adaption; this is no detailed history of the formation of the ecclesiastical year. It is a conscientious effort by a group of distinguished Episcopal professors to examine "the substance of the *kerygma* and *didache*, as outlined by the Church calendar," an exciting call to an analysis of the theological content of the liturgical seasons. It is not easy reading for

non-Episcopalians but it deserves serious study so that we may, at least, be able to give reasons why we do not use the Christian Year. There is food for thought, meat for adults in the faith, in this worthy volume.—J. T. Cleland.

*Finding Holy Ground.* Harold L. Lunger. Bethany Press. 1957. 192 pp. \$3.00.

This is a book of sermon-essays by one of the younger ministers-teachers of the Disciples of Christ Church: he teaches Christian Ethics at Brite College of the Bible, Fort Worth, Texas.

They are simple, thoughtful, and workman-like treatments of the perennial human interests and biblical themes, captured in provocative titles. Some of these are Holy Ground, The Farside of the Mountain, God's Lonely Man, If God Is For Us, and The Step and the Journey. Each title with its brief text leads into an allusive experience or quotation which becomes the central image or figure of the sermon. This figure of thought or metaphor is always interesting, is explicated by thoughtful main heads and is supported and illuminated by apropos illustrations from varied sources. Those drawn from literature lend breadth; those from his pastoral ministry, poignancy; those from the Bible, both compassion and strength.

These are not "inspirational" in the shallow sense; yet I end the book refreshed, having stood with a fellow Christian on holy ground.—J. J. Rudin.

*The Way to Biblical Preaching.* Donald G. Miller. Abingdon, 1957. 160 pp. \$2.50.

Never have I read a book which, with deliberate and benign aforethought, offered more examples of invalid, illegitimate, non-biblical sermons! Yet I have the awful fear that desperate pulpiteers will lay hold on them and preach them, because they are so interesting and so well outlined. Essentially, this is a sound

plea for biblical preaching based on a thoughtful understanding of the Word of God. It majors in exegesis and exposition, proving that all valid preaching is, beyond a doubt, expository. Dr. Miller of Union Theological Seminary in Richmond shows the reader how to penetrate to the central message of the Bible *in toto*, of a separate book and of a single passage. This is a wise volume, a sound textbook, on what Preaching 29-30 calls "The Old Expository Method."—J. T. Cleland.

*The Hard Commands of Jesus.* Roy Pearson. Abingdon. 1957. 125 pp. \$2.00.

Roy Pearson, Dean and Professor of Homiletics at Andover-Newton, can preach. I know. I used to hear him in Amherst. He has collected some of his sermons that deal with twelve of the more difficult sayings of our Lord which Pearson here expounds for contemporary man. (A sub-title on the dust-cover is: *How Can You Obey Them?*) He wisely recognizes that the commands are not only hard, but impossible, unless one first accepts the lordship of Christ. Then, theoretically, none of them should be hard! But we are sinners, even under grace, and he helps us to know what to do about such precepts as "Go, sell what you have"; "Cut it off"; "Be perfect." There are evidences of Biblical study, wide secular reading, pastoral visitation and sincere commitment to God and man.—J. T. Cleland.

*Confessing the Gospel Mark Preached,* Edmund Perry. 118 pp. *The Responsible Student.* Paul K. Deats, Jr. *et al.* 86 pp. *Art As Communication.* John W. Dixon, Jr. 90 pp. National Methodist Student Movement, Nashville. 1957. \$1 each.

Methodist preachers concerned to avoid the slow intellectual and spiritual death which comes of settling into ruts of ecclesiastical conformity, promotionalism, and professionalism may

find encouragement and renewal in that perennially livest growing edge of the church, the Methodist Student Movement. These study books for the recent sixth quadrennial national MSM conference exemplify the fresh exploration of the meaning of the gospel for contemporary life which goes on in stimulating publications (like *Motive*) and in campus movements of theological and ethical vigor and depth (like the MSF at Duke).

Dr. Edmund Perry, nurtured in the MSM and later a Wesley Foundation director, was a popular and effective teacher and preacher at Duke University before becoming chairman of the Northwestern University department of religion. *Confessing the Gospel Mark Preached* is, in the author's words, an exegetical "confessional commentary." While it rests upon foundations of critical scholarship, it is primarily a presentation of the essential Markan proclamation in a way that speaks to contemporary student life, elicits personal involvement, and calls for decision. The verve, provocativeness, and relevance of the book make it an appropriate conveyor of the "offence" of the gospel to domesticated religion and presumptuous irreligion on the campus.

This kerygmatic theology has a more liberal, philosophical counterpart in the colloquy by six faculty members of the Boston University School of Theology on *The Responsible Student: in Community—on the Campus—and in the World*. Professor Deats, another veteran MSM and ecumenical student leader and former Wesley Foundation and state MSM director, now teaching religion in higher education, writes the opening and closing chapters and poses the fundamental problem of the book and of responsible Christian studenthood: "How can we learn to live, within ourselves, in the university, and in the world, amidst disagreements and divisions, so as to make our choices critically and reflectively, to enlarge areas of communication and agreement with our

fellows, and in all this to be responsible participants in the Christian community and to be loyal to the truth in the Christian faith?" The group discussion of this central problem is crystallized in further chapters by Dean Walter G. Muelder and Professors Peter A. Bertocci (philosopher) and L. Harold DeWolf (theologian). Professor S. Paul Schilling (theologian) was a consultant, and Professor Harold Ehrensperger (religion and the creative arts, former *Motive* editor) was general editor.

If these first two books represent a healthy theological divergence—or even a disturbance?—in the MSM, the third represents another characteristic MSM interest (witness *Motive* art) which this reviewer still encounters as a fascinated neophyte. Professor Dixon, formerly Faculty Christian Fellowship director, now on the faculty of Dickinson College, has formulated briefly what might be termed a Christian aesthetic and theology of art. Full title of the book is *Form and Reality: Art as Communication*. The chapter headings suggestively sum up the book: "Art, like sports, is the search for wholeness." "The art form of the Gospel is the doorway into the new creation." "The art work is a man's response to created reality." "The art work is also a language to communicate that response to others." "Architecture is man's image of his cosmos; the Church is an image of his faith." "Painting is man's image of himself in the world." "Style is a gift, as an instrument of order; but a peril, as a temptation to idolatry." Add to these the still more informative subtitles, matter presented with communicative flair, and a few well-chosen illustrations—and what more is needed to entice prospective inquirers into the theology of art?

Is it surprising that much of our most creative ministerial and lay leadership comes out of the Methodist Student Movement? Indeed, isn't Methodism itself an outgrowth of that first

"Methodist" student movement of Wesley's Oxford?—M. S. Richey.

*Devotions For Adult Groups.* Wallace Fridy. Abingdon. 1956. 127 pp. \$1.50. *The Unfolding Drama of the Bible.* Bernhard W. Anderson. Association (a Reflection Book). 1957. 124 pp. \$0.50. *The International Lesson Annual—1958.* Edited by Charles M. Laymon. Abingdon. 1957. 448 pp. \$2.95.

Do we ever have enough fresh, well written aids to worship and instruction in local churches? Lay workers answer repeatedly that their needs are never satisfied, and publishers continue to bring out volumes intended to guide clergymen and laymen in their study of the Bible and in their participation in worship. It is not anticipated that the need for such publications will be reduced at any time soon. It can be claimed, however, that our present needs are being partially met by the three volumes listed above.

Wallace Fridy's book of meditations, prayers and practical aids to worship is something more than one additional volume in its field. It is recommended for the maturity of its insights, the strength and purity of its diction, and for the nourishment it promises to all whose spiritual hunger prompts them to take these pages seriously.

Dean Anderson's book is already known. It has been popularly described as a "road map for Biblical highways," a "sure, terse and vivid narrative of God's pursuit of man," and an "eye-opening introduction" to the Bible. All who are familiar with it can agree that nothing turgid on the one hand and nothing banal on the other is present in Anderson's style. His is a lively account of the main theme of the Bible, skillfully condensed and viewed as a historical drama. Now reprinted as a Reflection Book, the *Unfolding Drama of the Bible* will likely be used as a text in hundreds of study groups.

Adult classes using the International Lessons will study eleven units in 1958. As a commentary on the themes of these studies the *International Lesson Annual* for 1958 contains the same features that have distinguished the two previous issues plus several innovations, and all the material has been prepared by experienced writers. This is a trustworthy guide for both teacher and student.—W. A. Kale.

*What They Believe.* G. Edwin Covington. Philosophical Library. 1956. 108 pp. \$4.50.

This is the report of a questionnaire seeking to discover the religious and ethical concepts of young people between sixteen and twenty-three years of age, from a cross section of different economic, social and cultural levels. The questionnaire method is a tricky one and difficult to use efficiently and effectively. Dr. Covington has used his wide experience in working on socio-economic-religious problems as a check and guide in developing the questionnaire and in evaluating the data gathered.

The book has value to leaders who work with modern youth, whose life choices are not too greatly influenced by the heroic and emotional appeals which were very effective in past generations. The author emphasizes that present-day youth at their best are more influenced by the challenge to a life well lived than by rewards, heroism, or fear of punishment.

The great number of uncertain replies and questions ignored led the author to point up the necessity for a restudy of Christian education and a definite overhauling of what the churches are providing in this area. He also cautions against the tendency to make of tolerance an end in itself and the cornerstone of an easy-going humanism. The book is valuable to workers with youth and should be read through lest the wholesome overtones be missed.—A. J. Walton.

*Free Will, Responsibility, and Grace.*  
Peter A. Bertocci. Abingdon. 1957.  
110 pages. \$2.00.

Four lectures by Peter A. Bertocci (before the 1956 Faculty Conference on Religion and Higher Education, at Montreat, N. C.) dealing with human freedom, moral obligation, the Christian obligation to love, and the saving grace of God are, in essence, the four chapters of this book. Dr. Bertocci has faithfully come to grips with some of the most crucial issues in Christian theology and has dealt with them before non-theological oriented minds in a rationale of which no theologian need be ashamed. This is not surprising since, being Borden Parker Bowne Professor of Philosophy at Boston University, he is in the Bowne Personalist tradition which has always maintained congenial liaison with secular and scientific thought.

The book offers many strong points in its argument for human freedom. Its analysis of the condition of man in sin is excellent, though it stops short of the doctrine of "man, the sinner." Two criticisms of the book are based on Dr. Bertocci's lack of psychological realism: he oversimplifies the experience of "oughtness"; and, in his argument for responsibility, he fails to recognize the full extent of man's sense of guilt. Furthermore, his description of "will" involves a contradiction of his definition of "will."

The atonement is beautifully presented but in an emasculated version, for Dr. Bertocci contends that God does not actually bear the burden of man's guilt. The book, of course, represents a low Christological viewpoint and, in effect, is a philosophy of moral self-help.—O. Kelly Ingram (B. D. Duke, 1945; First Methodist Church, Elizabeth City, N. C.)

*Dostoevsky.* Nicholas Berdyaev.  
Translated by D. Attwater. 227 pp.  
\$1.25.

*Leaves from the Notebook of a Tamed*

*Cynic.* Reinhold Niebuhr. 225 pp.  
\$1.25.

*Mysticism East and West.* Rudolf Otto. Translated by B. L. Bracey and R. C. Payne. xvii, 262 pp.  
\$1.35.

*The Unity of the Bible.* H. H. Rowley. 232 pp. \$1.35.

All four titles are published as "Living Age Books" by Meridian Press. 1957.

Among those benefiting from the spate of paperbacks are readers of religious and theological literature. It is not only that our too thin budgets are able to cover more. What we have also to be thankful for is that so many really good items are again available at all. Several publishers are now offering reprints of distinguished but in most cases no longer generally obtainable works, one noteworthy series being Meridian's "Living Age Books." This series aims to reissue "works of proven merit on history, art, literature, theology and Biblical studies as they illuminate the development of the Christian tradition in the West." Very adequate to the aim are the four titles noticed here, all of which can be unreservedly recommended.

There are few good preachers who have not illustrated from Dostoevsky (at least from "The Grand Inquisitor"), though it can safely be assumed that none has exhausted him. Nicholas Berdyaev, the great Russian Christian philosopher who died in 1949, was able to provide a classic introduction to the spirit and import of this tragic genius, the dramas of whose art do so fatefully illuminate the modern soul in its turbulence, despair and striving.

*Leaves from the Notebook of a Tamed Cynic* has long been a collector's item. It is hard to say whether one should buy it because of its particular value as a record of the experiences of a young minister in an urban parish, or because of the insights it gives into the early development of

America's most eminent theologian of the half-century. Both are very good reasons.

Rudolph Otto has been pushed into the background by the theological motifs dominant over the last three or four decades, but there may be emerging a new situation in which his characteristic interests will receive the attention due them. In *Mysticism East and West* the techniques of the phenomenologist are brought into remarkable conjunction with the critical discernment of the philosophical theologian. The going is heavy, but this masterly study remains perhaps our most intensive and most profound comparison not only of the "mysticism" of Hinduism and Christianity but of their fundamental ontologies. It has great significance from several points of view.

After a century and a half of critically dismantling Biblical literature, Christian scholarship has recently been seeking to restate the unity of the Bible. Among other things this has given systematic theologians and professional research scholars, who are usually so nervous in each other's company, a theme for mutual conversation. The questions are urgent and many. H. H. Rowley's book does not answer all of them, but it does clarify most of them. Rowley is known for comprehensive coverage and judicious assessment of the subjects he undertakes, a reputation to which the present volume will surely add. Readers of our *Bulletin* are referred to the review of the original edition by Dr. J. L. Price, Jr., in the February 1956 issue.—A. D. Foster.

*New Essays in Philosophical Theology.* Edited by Antony Flew and Alasdair Macintyre. Macmillan. 1955. xii, 274 pp. \$4.75.

*Subject and Object in Modern Theology.* James Brown. Macmillan. 1955. \$3.75.

These titles appear in a significant new series called The Library of

Philosophy and Theology, the purpose of which, in the words of General Editor R. Gregor Smith, is "to offer a meeting-place for the thought of contemporary theologians and philosophers, Continental and Anglo-Saxon, yet without partisan or *a priori* assumptions about the way in which such a meeting may be used." Those of us who deplore the lack of conversation between theology and philosophy in the recent and current situation will welcome this enterprise most heartily. The two volumes noticed here, while they may not stand as the most notable of the series, certainly do credit to the general purpose.

*New Essays in Philosophical Theology* brings together twenty-two papers by sixteen philosophers working in the British Commonwealth. Most of the papers have already been published, but it is very useful that they should be collected in this manner. The authors are described as having in common, first, a great indebtedness to the "recent revolution in philosophy" (i.e., linguistic or analytic philosophy) and, second, a concern with theological questions, regarded as calling for "serious and particular treatment." About half are explicitly Christian, but included among the others are some "atheist theologians." The content of the papers, as we should expect, is largely linguistic and logical analysis, dealing with the meaningfulness, expressibility and demonstrability of religious and Christian notions. As one reads the Christians, he is persuaded that faith is fully possible for even the sharpest wits and stands the test of the most rigorous thinking. Then as he reads the atheistic theologians, he realizes that wits alone are not the ground of his faith after all. This seems extremely salutary, in that it turns us toward the inner nature and essence of our faith. Also, the atheists help us relieve ourselves of a lot of humbug.

James Brown, minister of Colmonell, Ayrshire, shows himself a discerning student of modern theological develop-

ments. He has sought to illuminate these developments from the standpoint of the relationships of subjectivity and objectivity, particularly in regard to the thought of Kierkegaard, Heidegger, Buber, and Barth. *Subject and Object in Modern Theology*, presented on the Croall Lectureship at Edinburgh in 1953, emerges as a judicious and worthwhile study. Its central thrust is toward securing the advantages of Christian truth as subjectivity, while yet guarding against a bad subjectivism which would dispense with all objective grounding for faith.—A. D. Foster.

*Personality and Religion.* Paul E. Johnson. Abingdon. 1957. 284 pp. \$4.50.

Profound changes in both theology and psychology have rendered obsolete the psychology of religion which flourished early in this century and much of the religious educational theory based thereon. But increasing numbers of theologians, psychiatrists, and counselors, led by Professors Roberts, Outler, and Hiltner, have sought better understanding of the relationships between the sciences of man, especially psychotherapy, and current theological anthropology. Now the Professor of Psychology of Religion at Boston University School of Theology contributes a mature work relating the rich psychological studies of personality to his understanding of religious experience.

Dr. Johnson uses extensive case studies and draws on leading psychological theorists to illuminate the emergence of selfhood, its relationships, its struggles, and its fulfillment through religious development. Thus Freudian psychoanalysis throws special light on infancy, and on the "I-Me relation of body and mind"; Lewin's field theory, on childhood, and on the "I-It relation to the enviroing field of interacting forces"; Sullivan's interpersonal psychology, on youth, and on the "I-We relation of group membership"; and Allport's personalistic

psychology, on maturity, and on the "I-Thou relation of man and his values in their ultimate meanings." Pastors bewildered by the varieties of contemporary psychologies may welcome Dr. Johnson's synthesis of these major personality theories in his "dynamic interpersonalism"; and they will welcome especially his confessedly Christian use of these theories.

Some may feel, with this reviewer, that the author's view of religion as "personal co-operation with a trusted Creator of Values" has not conduced to a realistic enough grasp of the human predicament, of tensions between men and God, of need for the conversion of our valuing. But such reservations as to the author's theology do not prevent our commending the book as an important contribution.—M. S. Richey.

*To Whom Shall We Go?* D. M. Baillie. New York. Scribner's. 1955. 199 pp. \$3.00.

*The Theology of the Sacraments and Other Papers.* D. M. Baillie. Scribner's. 1957. 158 pp. \$3.00.

Those who have taken the measure of Donald Baillie's mind and spirit in his important earlier work in Christology will welcome these two posthumous publications from his surviving writings. Donald Baillie did not publish largely during his lifetime, but he deserves a place of front rank among British theologians of the present generation.

The first volume above listed contains twenty-five sermons, many of which were preached in University Chapel, St. Andrews. They treat of the great doctrinal themes in direct, lucid, oral style and deserve to be regarded as *exempla* of authentic Christian proclamation. They are "bifocal" in method and may be taken seriously for their theological insight. A memoir of the author by John Dow introduces the volume and is in itself an exquisite and sensitively written portrait of Donald Baillie, the Scot.

John Baillie has paid gracious tribute to his brother Donald not alone by editing the extended essay on the theology of the sacraments, but by providing a brief and graciously revealing account of Donald's theological pilgrimage. It affords an informative glimpse of the theological landscape in the midst of which Donald Baillie came to theological maturity and fulfilled his vocation. In addition to the essay on the sacraments, there are two further chapters, one on freedom of the will, the other on the preaching of Christian doctrine. While it cannot be said that these papers round out, for the theological reader, the full picture of Donald's system, they do give us insight into his ecclesiology and anthropology and enable us to take a reckoning on the course he was following when death forbade the completion of his labors. To my former students I suggest that the essay on the sacraments will prove to be one of the most noteworthy of our generation, and I commend it to them.—R. E. Cushman.

*The Tragic Philosopher; a Study of Friedrich Nietzsche.* F. A. Lea. Philosophical Library. 1957. 354 pp. \$6.00.

"He is the one," a Sunday school teacher once remarked, "whom I most fear for my children to read." Yet Nietzsche is the one, as Tillich and others have shown us, who does more than anyone else to shake our modernity and disclose the abyss beneath us. "Tragic philosopher" truly describes him. No spirit in modern times could lance deeper; none probably was more aspiring for the race's sake; none suffered more. The present book can compare him with Saint Paul and make a plausible case. Yet he urged some of the worst things Hitler later did. There is no systematizing Nietzsche. He lived through many systems, never stopped changing, was always contradicting old insights with new ones. Violent, scornful,

cruel, he *likes* to enrage and appall. But we can learn from this ruthless truth-seeker. We can learn our weakness, to seek a strength beyond it. We can learn our sickness, to understand better what health we need.

In this readable study F. A. Lea unfolds Nietzsche's thought as a gripping drama. Then in the last chapter we are unexpectedly treated to a theological critique as discerning as it is provocative. Suddenly Nietzsche looms before us in all his stature and gravity: the anti-Christ through whom, if we have the courage to accept his truth and embrace his tragedy in love, we may more clearly see at least the Cross if not yet the Resurrection. In relatively brief compass Lea has provided an immensely stimulating and illuminating guide to one of the most serious figures of the age.—A. D. Foster.

*The New Class.* Milovan Djilas. Praeger. 1957. vii, 214 pp. \$3.95.

As "an analysis of the Communist system," this is one of the most profound and trenchant volumes ever to appear. It is absolutely "must" reading for those who have thought and studied deeply into the nature of Communism in theory and practice. It may be disappointing or even boring for others. Despite its educative value for the "beginner," its real power lies in its intimate internal perspective. As former vice president of Yugoslavia under Tito, Djilas exposes the weaknesses and fallacies of Communism which grow out of its own nature, whereas most critiques fall like harmless arrows against the solid armor of a nonolithic system. Furthermore, this is no melodramatic confession of a penitent apostate, though advertisements remind one that the author is in prison "at hard labor . . . stoically enduring the courage of his convictions." Here is keen and sober and thorough insight, without threats, without heroics, without panaceas. But not without hope.—C. Lacy.

*Cross and Crisis in Japan.* Charles W. Iglehart. x, 166 pp. \$2.50 (paper \$1.25).

*Journey into Mission.* Philip Williams. x, 180 pp. paper \$1.25.

*Suddenly the Sun.* Eleanor Hull. ix, 127 pp. \$2.75 (paper \$1.50).

*This Is Japan.* William Axling. 24 pp. \$0.50.

All are published by Friendship Press, 1957.

When it was announced last year that the "home mission" theme for 1957-8 would be "Christ, the Church, and Race," one student remarked wryly that there would be an unprecedented demand for the "foreign mission" study on Japan. This is not wholly deplorable. Japan is a fascinating country with exquisite scenery, industrious people, and sharp social contrasts. Its post-war reconstruction offers an unparalleled field for experimental evangelism. Its political vacillations represent both cause and effect of American Far Eastern policy. Its United Church of Christ sets a bold pattern for ecumenical cooperation. Japan is worth studying.

Dr. Iglehart's text suffers from the faults of most mission study books: too much material, over-simplified and over-factual. As usual, however, Friendship Press provides attractive flesh to cover the essential skeleton. The adult guide by Ada Stearns suggests procedures for discussion and ways of worship. Axling's booklet, with varied and up-to-date photographs, presents the basic facts in most appealing capsule form. *Suddenly the Sun* is a delightful biography of a Japanese-American couple doomed by their dual nationality but redeemed by their Christianity. Of lasting merit is the little diary of first-term missionaries, *Journey into Mission*, which not only reveals Japan in warm, human perspective, but also captures the universal joy of missionary service. There are other Japanese stories for

seniors, intermediates, juniors and primaries, useful either for study (with their respective study guides) or for adventure reading.—C. Lacy.

*The Church Is There.* Leslie E. Cooke. Seabury. 1957. 59 pp. \$0.95.

Leslie Cooke is Associate General Secretary of the World Council of Churches and Director of the Division of Inter-church Aid and Service to Refugees. This inspiring booklet is not so much an account of *his* work as of the responsibility of every Christian for human relief and for inter-church aid. He discusses three facets of the Church's mission: fellowship (*koινωνia*), preaching (*kerygma*), and service (*diakonia*). Dealing primarily with the last, he stresses the distinction between humanitarianism and Christian witness, between pity and love. From scenes of crisis in Hungary and Hongkong, Malaya and the Middle East, he turns to continuing needs and continual opportunities. These are brief but moving words: they move through contemporary history, through the lives of uprooted individuals, and through the hearts of concerned Christians.—C. Lacy.

*The Christian Tradition and the Unity We Seek.* Albert C. Outler. Oxford. 1957. xii, 166 pp. \$3.25.

"The ecumenical cause needs a new burst of vitality and support—and this must come. . . especially, I think, from the rising generation of pastors and lay readers." To this end Albert Outler, former Professor of Theology at Duke and now at Southern Methodist, has published his Richard Lectures given at the University of Virginia in 1955. They contain some penetrating insights and some challenging interpretations.

Beneath the vital stimulus of this approach lie certain inherent ambiguities or contradictory emphases. They are due partly to the "insoluble problem," partly the fact that the au-

thor is both a conservative historian and a radical "ecumaniac." They are revealed in the very title. For Outler deals primarily with the *real* Christian tradition; "the apostolic faith as it is witnessed to in the living church," in which he finds a God-given unity. Yet, after granting this, the "unity we seek" remains obstructed by "Christian traditions . . . those varied practices and received forms, both rites and doctrines, which have come to abound in the different churches."

Outler's friends and former students will welcome his optimism but they will have to work out, in faith and practice, the link between "the ecumenical atmosphere and an ecumenical blueprint," between "what belongs to the church's very essence . . . and what belongs to the church's most effective ordering, worship and common life." It should be said in all fairness that the author recognizes this difficulty and raises many crucial questions himself. His little volume illuminates the problem, theologically and historically. But the tragedy of the ecumenical movement today is precisely that different confessional groups will continue to hold—even after reading Albert Outler—conflicting interpretations of "the Christian tradition and the unity we seek."—C. Lacy.

*The Oxford Dictionary of the Christian Church.* Edited by F. L. Cross. Oxford, 1957. 1492 pp. \$17.50.

Any addition to the Oxford reference series would be notable. But the appearance of this dictionary, so far as the general interests of Christian scholarships are concerned, is an event of truly outstanding importance. It is by far the best thing of its kind: a single-volume coverage of Christianity in its entire historical development. The British product naturally betrays a British *Sitz im Leben*. Yet both the effort and the achievement attest to what Albert Outler and others have lately been saying about the oppor-

tunity and therefore the summons of a larger Christian catholicity. Working with many distinguished contributors of diverse affiliation and viewpoint, the editor has managed to maintain a remarkable objectivity. There seem to be lapses, as in the rather niggardly estimate of Luther; but one detects no partisan motifs dominating the whole. The entries are clearly written, concise, getting right at the main points yet surprisingly ample, and containing valuable bibliographical references. In all there are over 6000 articles and nearly 4500 brief bibliographies. Billy Graham, the Dead Sea Scrolls, Existentialism and Poimandres are covered, along with almost anything else you can think of. This is one of the most ideal gifts for the pastor, student or professor ever to come along.—A. D. Foster.

*A New Eusebius: Documents Illustrative of the History of the Church to A.D. 337.* Edited by J. Stevenson. Macmillan, 1957. 427 pp. \$4.50.

This compilation is intended to supersede vol. I and part of vol. II of B. J. Kidd's *Documents* (1920-23), long out of print. A few of Kidd's selections have been dropped, but this is more than compensated by important textual additions and up-to-date commentary, notes, and suggestions for further study. The roughly chronological pattern followed makes it suitable for continuous reading as a documentary history; for those who wish topical organization and greater coverage, J. C. Ayer's *Source Book* (1913) may remain more useful.

As an introduction to early church history, both institutional and theological, this is an exceedingly attractive and useful volume. It is readably printed; and besides the notes accompanying the text, there is an appended set of notes on the sources, a chronological synopsis of the period covered, and a good index.—T. A. Schafer.

*Pictorial History of Protestantism: A Panoramic View of Western Europe and the United States.* Vergilius Ferm. Philosophical Library. 1957. 368 pp. \$10.00.

Unless the compiler of such a book as this severely limits its scope, his selection will be liable to most of the criticisms which can be made of this one. Here, for example, far too many gory martyrdoms take up space which might have been used for more informative (not to say edifying) material. Lack of balance and poor choice occasionally make for caricature in the depiction of American "Protestantism." The rationale underlying the order, as well as the inclusion of several topics and pictures is hard to discern. But granted some lack of clear-headedness, self-discipline, and discrimination in the present pictorial *mélange*, there are certain valuable features: it does give a general (often vivid) impression of Protestantism as a vigorous, sprawling, historical movement; pictures and commentary often reveal interesting out-of-the-way facts; and the whole is a repository of pictures and photographs which may sometimes have just the rare item one is hunting. The index, however, lists only persons, not places, events, or objects.—T. A. Schaffer.

*The Thundering Scot.* Geddes MacGregor. Westminster. 1957. 240 pp. \$3.95.

Here, at long last, is a readable biography of John Knox written by a distinguished fellow-Scot, with degrees from Edinburgh, Oxford and the Sorbonne, the first holder of the Rufus Jones Chair of Philosophy and Religion at Bryn Mawr College. He has a well-stored historical mind, a pawky wit and a sparkling pen, and has turned the fires of acrimony or the halo of righteousness, variously ascribed to Knox, into the light of understanding. The sixteenth century was an exciting time in Scotland: the Roman Catholic Church versus the

youthful Presbyterian Reformation; political skulduggery in high places in Edinburgh, London, Paris, Rome and Madrid; personal opportunism interwoven with devotion to ideals; prideful rascality and self-denying loyalty to deadly ideals cropping up in the same person. MacGregor winds his clear way through it all in entrancing and enlightening fashion, and he does it for the general reader. Knox is here, "warts and all"; but he stands high in the esteem of the reader. The most trying fact revealed to this reviewer is in a footnote on page 91: Knox's two sons became clergymen of the Church of England. *Sic transit gloria Caledoniae.*—J. T. Cleland.

*About the Bible.* Frank W. Moyle. Scribner's. 1956. viii, 182 pp. \$3.50.

Many of you, believing in the teaching aspect of your ministry, wish you could see how a fellow-minister tackles the teaching of the Bible. In this volume a parish minister shows you how he does it. He works his way through the Old and New Testaments to reveal the central biblical message and its relevance for our human situation. He has a flair for contemporary anecdote which leads him to a biblical sub-proposition which is then expounded with clarity. Of course, there are flaws which the professorial mind fastens on: the author is not above exegesis; he confuses revelation and discovery; he is not always "up" on the most recent critical studies. But he is a helpful guide to the teaching preacher who wishes to make his flock aware of its heritage for the sake of present-day living.—J. T. Cleland.

*Plants of the Bible.* A. W. Anderson. Philosophical Library. 1957. 72 pp. \$6.00.

*A Naturalist in Palestine.* Victor Howells. Philosophical Library. 1957. 183 pp. \$6.00.

The subjects of the flora and fauna, formerly called collectively natural his-

tory, of the Bible and/or Palestine have long been popular with Biblical researchers and students. Anderson cites a Latin work by a Dutch physician on Biblical botany published in 1566. *The Story of the Bible Animals* by J. G. Wood (704 pp., Phila. 1888) is a real thriller replete with 300 illustrations showing many impressive and even fearsome beasts. More sedate and scientific is Canon H. B. Tristram's *Natural History of the Bible* (London, 1873), though he recklessly promises on the title-page "a description of every animal and plant mentioned in Holy Scripture."

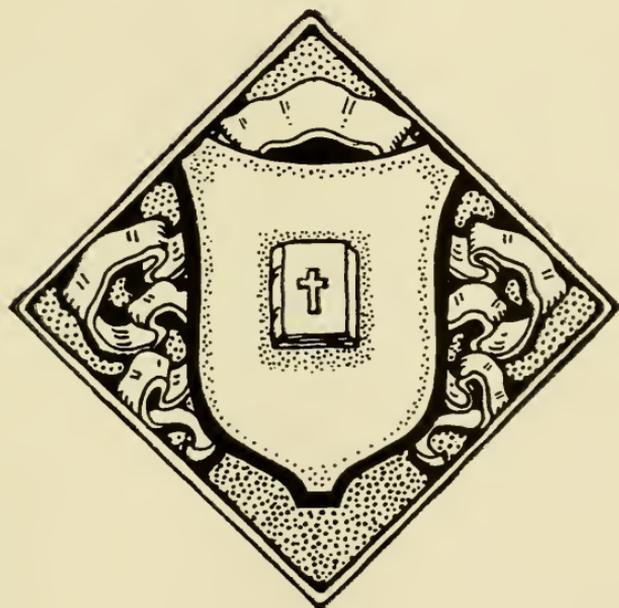
Botanically speaking, the definitive work is G. E. Post's *Flora of Syria, Palestine and Sinai* (Beirut 1883-1896, 2nd ed. in two volumes revised by J. E. Dinsmore, Beirut 1932-1933). Also notable is *Plants of the Bible* by H. N. and A. L. Moldenke (Waltham, Mass. 1952), though these authors are armchair workers who apparently never visited the Holy Land, whereas Tristram traveled there and Post and Dinsmore lived and worked there. But the Moldenke bibliography is tremendous (605 items). The standard zoological treatise is F. S. Bodenheimer's *Animal Life in Palestine* (Jerusalem,

1935), written in the land from first-hand observation.

The two books here under review constitute a sort of small footnote to the vast labors hinted at above. Anderson is a New Zealand botanist who has not visited Palestine; but he is a good scientist as well as an enthusiast for Biblical lore, and he knows enough to depend on Post-Dinsmore when necessary. He discusses only a few plants, but gives an interesting account of each. There are twelve beautiful colored plates.

Howells is a British naturalist who had the opportunity to travel through Palestine with a German colleague and two splendid Arab guides before the tragedy of partition occurred. Whereas the standard works of Post and Bodenheimer are of necessity somewhat dry catalogues, Howells' account is in the form of a travelogue, yes, but a scientific travelogue fascinatingly written. The author tells only what he sees, but he sees incredibly much in both fauna and flora. His book, profusely illustrated, would be interesting reading even for one not interested in the subject. It is a pity that both of these books, partly because of their illustrations, have to be priced so high. —W. F. Stinespring.

THE  
DUKE DIVINITY SCHOOL  
BULLETIN



*Volume 23*

May, 1958

*Number 2*

# A Prayer for Ourselves

Grant us, O God,  
to will whatsoever Thou willest ;  
to will because Thou willest ;  
to will in that manner Thou willest ;  
to will as long as Thou willest ;  
that we may live in accordance with  
    Thy will,  
through Jesus Christ, our Lord.

Amen.

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# THE DUKE DIVINITY SCHOOL BULLETIN

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## Editorial

The Right Reverend Henry Knox Sherrill, the Presiding Bishop of the Episcopal Church, in his Yale Lectures on Preaching, *The Church's Ministry in Our Time*, states on p. 139: "I realize that for most theological students outside work is a financial necessity. But I am confident that this should be kept to a minimum." For years your faculty and the students have puzzled over the dimensions of this "minimum," have asked whether the charge or the classroom is the primary responsibility of the student-pastor and have debated the relative demands of a funeral and an examination. Your *Bulletin* committee brings to you a symposium on the topic. A graduating senior, a recent alumnus and two members of the faculty offer their views, written independently, without consultation. If we receive enough communications on the matter, we may even publish alumni reactions.

The faculty has decided to make it possible, so far as course-requirements are concerned, for more students to elect Hebrew and Greek. This has so excited Professor Brownlee that he has exposed his knowledge of Greek for your delectation in "The Bulletin Board."

A good summer to you all.

# The Student Pastor

## A Symposium

### I. SHOULD DIVINITY STUDENTS SERVE CHARGES?

The Church is in such need of ministers that the student's services are essential. A large number of men without funds to finance their education sense the call to the ministry. These men must have help in securing training.

The Church is aware of the need for better trained ministers. More and more it demands schooled men. However, the local church does not put this item in its budget in terms that will provide funds for men to attend seminary, free from serving a charge. The student, for lack of other funds, must serve a charge. The fact that the Church needs men, and that the men must have financial help, will lead to their continued use.

A high quality of motivation leads these men to work earnestly at charge and school responsibility. This problem brings into sharp focus a number of searching questions. It is well to state these questions at the outset. We will then know better what the issues are that the Divinity School, the Church, and the student minister faces.

### QUESTIONS

1. Why should the Church assign as spiritual guide and religious leader one who is just beginning his training for the ministry?
2. Would the laymen want a beginning medical student to become the family and community doctor?
3. Should the layman be compelled by his church to accept a less well prepared spiritual leader than he desires as a healer?
4. Will the limited experience of the Divinity School student not prove to be detrimental to the work of the Church and its influence in the community?
5. Will pastoral work done before proper training not lead to the fixing of improper ministerial habits and practices upon the minister?
6. Will the charge work not hinder the better education of the would-be minister?

7. Does the student minister not suffer loss through the lack of fellowship with the faculty and student body and of participation in school and campus activities?
8. Is the student minister not made to suffer serious loss in a limited use of the library and other school facilities?
9. Is not charge-service more expensive in time and money to the seminary, the Church and the student, where the student minister divides time between school and church?
10. Do the minister and his family not suffer hardship in limited funds, limited time together, and added expense?
11. Does charge-work not adversely affect the quality of student learning and maturation and also lower his grades to a point that jeopardizes future graduate work?
12. What about the people of the charge? Do they secure the needed spiritual counsel and teaching necessary for essential growth and maturity? Do churches not lose vitality and strength under student minister direction? Can the part-time minister give the needed attention to planning an effective program and training the needed leaders and workers?

These are some of the questions the school, the Church, and the student face when the student must support himself while preparing for the ministry.

### THE ANSWER

The answers to these questions are not the theoretical and academic ones, which can readily picture an ideal for ministerial training, and as easily show how any extracurricular activity is destructive of the ideal. Such answers have their place and can help in seeing the total picture.

The real answers are to be found in a study of the experiences of the school, the Church, and the student ministers. For years these have met the problem in practice and know the answers in terms of the life situation that must be faced.

Here another set of questions appears. Has the school failed in training men on charges because of the dual load carried? Has the school modified its requirements, for quality work, for these student ministers?

Have the charges suffered and lost ground by reason of student minister leadership?

Have the students suffered in quality of learning, and fallen be-

hind their fellow students in status and efficiency, so that upon graduation they receive less acceptable appointments and are less efficient?

Have the students been so hindered that after graduation, in the years of continued service, they make less progress and are less effective than the students free to give all their time to their divinity studies?

The factual and sincere answers to these questions must be placed along beside the theoretical and academic questions and answers, and the whole problem must be evaluated from this vantage point before clear conclusions can be made.

### THE SITUATION

The Divinity School has in no way lowered its standards to make it easier for the student minister. Faculty members have been too honest and sincere in their task to make any such double standard. To my knowledge, no faculty member has ever given an easier assignment or a better grade to any student because he served a charge. Neither have I known of any student asking for an easier assignment or the raising of his grades because of charge responsibilities.

### ABOUT CHARGES SERVED

Reports and statements of district superintendents, their increased use of students to serve charges, and the increasing number of charges seeking students as ministers are an indication of work well done by them.

A ten year survey of student-served charges shows a better-than-conference-average growth in additions by profession of faith and by transfer, in additions to buildings and equipment, in stewardship and finances, and in the improvement of the youth programs of the Church.

The survey also shows that in growth and stability of attendance at worship services and church school the student-served congregations have equalled the conference average.

The influence of student minister service has proved helpful in securing appointments upon graduation, and there has been no apparent hindrance placed upon those seeking graduate work.

I have known of only one student in the ten years who, awakened to a desire to do graduate work after serving in charges, found his grades would not admit him to graduate work. This student served a charge fifty miles from the Divinity School and commuted daily. He felt that two factors had led to his "C" average which kept him from graduate work. One was the distance he had to drive each day,

and the other was his lack of concern while in Divinity School to do graduate work beyond the B.D. degree. His experience has not been common to student ministers. In fact, this group of students has contributed its proportionate share to the Dean's list each semester through the ten years and to graduate work beyond the B.D. degree.

In a casual check on the growth of the men through the years after graduation, I have found no evidence of men being hindered by charge-serving experience while in school. There has been an occasional physical breakdown which may have some relation to long driving and hard work on charges. However, the number of these has been no greater among students serving charges than among the other students of the Divinity School.

Serving charges, according to the students, has given more meaning to the work of the Divinity School since studies are viewed in the setting of the practical life of a charge. They see the charge as an opportunity to begin using and experimenting with the communication of knowledge gained and skills initiated.

The student on the charge is required to limit his study load and to take an additional year in school, which adds to his experience and maturation. It also adds experience in adjustment to life situations and in the organized use of time and a work schedule. The necessity for conserving time leads the student to plan a more definite and long range program and to learn to use the leaders of his church to better advantage.

The use of students serving charges will be with us further in the future than I am able to foresee. I have no fears that it will prove detrimental to school, to charge, or student, and I am sure that it will be a real help in securing better trained ministers for the Church at large.

A. J. Walton

## II. STUDENT MINISTER: LUXURY OR NECESSITY?

The excuse for having such a creature as a student-minister on the face of the earth has a rationale. It is an excuse all right. In the first place, it would be difficult to find a church, or a group of churches, now supporting a student preacher which could not "afford" a full-time shepherd. For instance, if only half of the members of almost any of these churches, or groups of churches, contributed just half a tithe, there would be sufficient funds for a full-time pastor. In the second place, any seminary that is salty (Matthew 5:13) will require such a painful load of work on even a minimum-hour schedule that

no student can "afford" to be doing anything much in the way of extracurricular activity.

Yes, the student minister is an excuse. He becomes an excuse the first time he has to be excused from an important quiz or exam because it conflicts with a funeral service. On the other end of the scale, he is an excuse the first time one of his elderly sheep says something like, "Mr. Blank, where have you been lately? I was about to think you had forgotten me. I guess your school work is keeping you pretty busy these days." Any student minister who has not yet heard such words as these is spending "too much" time with his church work and not enough with his studies. Conversely, any student pastor who has not had to miss an important quiz, exam, or lecture because of a conflict with his church work is "too much" of a bookworm.

That's it. If you make good grades, you are a poor pastor. If you are a good pastor, you are bound to be just getting by at school. But, is that it? This has been the superficial conclusion of many. Who are "the many?" All of us to a certain degree. The professor keeps scratching his head and marvelling how every once in a while his student-pastors will slip up into the ivory tower with the "brains" and poke their noses around as though they were going to sniff out the covey of hitherto undiscovered material before the "real" bird-dogs get on the scent. The district superintendents check back on a particular church's statistics for the year, muttering in the silent recesses of their minds, "Did Old Blank bring in that many folks out on his work; even baptized a few babies. He's more than holding his own at the seminary, too. Hmmm. Have to hand it to Old Blank." Parents, other relatives, friends, alumnae and, most of all, the student ministers themselves all marvel at the ambidexterity of the human mind and personality when the pressure is on. All are tempted to ask, "Is it worth it?"

Just to get the fat in the fire and let the grease drops fall where they may, I will stick out my dogmatic neck and say, with only a modest trace of humility, "It's worth it." Once this is said, the discussion must of necessity shift ground. What is the rationale for allowing such a creature as the student-pastor a place to lay his weary head?

My contention is that, during this unique time in the life of the preacher, there is something more important, on the one hand, than good grades *per se* and, on the other hand, than a marvelous statistical report for annual conference. This may be true of all the years of life for every man of God in every walk of life when applied to his own

every-day situation. (Reflection from this perspective, for me, must be postponed, even though it is getting easier every day for the Lord to keep up with the number of hairs on my head. I'm one of the old birds around seminary kindly referred to by the professors as "our more mature students.")

Grades are great. Whoever thought them up in the first place ought to get an "A." There is nothing wrong with grading. A man has to know where he stands. A grade always represents a challenge to higher attainment either quantitatively or qualitatively. It may also indicate the bracket of ability in a particular direction within which a person must serve God and man. Again, conversely, a "good" annual conference report is commendable. The Church, like any other institution including the family unit, is either losing or gaining, living or dying, dynamically geared to go on to perfection, or dead on its feet in a manner of speaking. But all of this leaves out the grind and the groan. The best illustration of this is the old railroad steam engine. Although the round houses have just about claimed all such engines except in mountainous sections, most of us can still remember the rhythmic "choo-choo-choo-choo" with the heavy accent on the first "choo." The "choo-choos" represent this grind and groan of the student minister's life. Sure, a real head of steam is best indicated by a powerful blast on the old steam whistle, whoo-oo, whoo-oo" with the accent on the "who" and rhymed with something in between "moon" and "foot." The whistle warns dogs and cows along the way, humans at the crossing, and last-minute ticket buyers that the train is really a train. Grades at school and the church statistical report for annual conference are the two-toned whistles of the student minister. But it is the "choo-choo-choo-choo," the grind and groan which stands for the mile-after-mile run of the train on the track and the student minister in his car racing between school and church, between exam and funeral, between midnight hours of study and other midnight hours spent by the side of a beloved parishioner whose wayward son has wrecked the family car for the last time—hours of listening, nods—not of sleep—but of sympathetic understanding, quoting sweet remembrances of deep and abiding Scripture, praying quietly, loving and losing this son or brother as though it were his own.

The grind and the groan rubs the theory up against actual practice in a single-experience process. The sparks fly. But the blade is sharpened for more useful service. To be a student pastor is a schizophrenic occupation I would not recommend for anyone. But if such

students were available, and I were a professor, or such pastors were available, and I were district superintendent, I would want every one of my seminary students, in the first instance, and every one of my preachers-in-training, in the second instance, to be student ministers. And, the universal shout arises to Yahweh, "We couldn't stand it." Somewhere in the process of grinding and groaning I feel my inadequate record in both school and church—presuming, I think fairly, that both could be better if either were my full-time occupation—is justified by the fact that the dull knife is best sharpened when both sides are evenly whetted as it were simultaneously.

After all, when I first came to Duke, I was thirty-one years old with a master's degree and I had never baptized a single soul, nor matriculated in a single course of religious study. I had needs. They were two-fold. I felt that each could best be met in conjunction with the other. Every case is different, but even at the least, maybe there ought to be a few student ministers around just to keep professors and district superintendents from resting their crosses too often as they trudge toward the hill of Golgotha and beyond.

C. Alison Simonton

### III. *CON: THE STUDENT PASTOR*

I was a student pastor for four years. Three years have now passed since those days, and I hasten to add that concentrating on one job has been far more satisfying than trying to do two. Perhaps the detachment of three years from my student pastorate puts me in a better position to evaluate this matter. Certainly my ideas concerning student work have changed since graduation from the Divinity School.

While at Duke it was difficult to view this matter of the student pastorate objectively. At the time I found all sorts of arguments which I believed then were in favor of the student pastorate. Now I am not sure. For one thing, I thought it would be financially impossible for me to go through school without holding some sort of appointment. Now I wonder if this were a valid argument. I know of one student pastor serving a three-point work who in the course of a year put back into his churches in personal gifts and services around \$1,500 of the \$1,800 which he received. This brother had a wife teaching school or he would never have made it!

Another argument used in support of the student pastorate is the value of the experience which one receives in this position. There

may be truth in this argument, but experience will eventually come to any man in the ministry. The question is whether it is wise to cram pastoral experience into an already full divinity school life.

Perhaps the best argument in favor of the student pastorate is the shortage of preachers. Let me briefly illustrate with the churches in the county in which I now serve. We have in our county alone sixty-five Methodist churches with approximately twenty-four appointments. One-third of these appointments, affecting around thirty churches, is staffed by student pastors. What would happen to Methodism in our area if we suddenly did away with the student pastorate?

With the present shortage of ministers the Church must rely upon students to fill many of its pulpits. This is not to say that student-pastorate responsibilities are properly arranged. I shall have more to say about this later.

There are several obvious objections to the student pastorate. Let me mention a few. If a student is married, and most of them are, a great hardship is placed on the wife and children. Usually the parsonage family remains at home while the husband either commutes or lives at the Divinity School. Occasionally a couple will lead a dual life—they will have an apartment near the campus during the week and travel to their appointment on the weekend. Needless to say, wholesome family living is almost non-existent under such conditions.

In the second place, think of the unfairness to the church. A student pastor has little time for visiting; he is a poor promoter of the Church's program; and he has little time for the many administrative details that are his. These objections to the student pastorate are greater on the circuits. Even with a full-time man, circuit churches do not see the pastor very often. No church can be run efficiently with a "weekend preacher."

A third argument against the student pastorate is the unfairness to the Divinity School. The Church asks a man to give three years of his life to prepare himself for forty or more years of active service. The success of one's ministry is in no small measure dependent upon the minister's success during those three years of formal training. This is the minimum time in which the Divinity School can acquaint a man with the disciplines of the ministry. Let us not forget, also, that a professor gives his life to the training of the minister. They deserve some consideration in the evaluation of the student pastor.

A fourth argument against the student pastor can be based on the unfairness to the pastor himself. The student pastor is perhaps the most overworked and the least-paid man in the ministry. His is a man-sized job. Crushed by the program and machinery of our big Methodist Church and the heavy assignments of the classroom, the student pastor may be able to receive his B.D. degree without landing in a hospital, but he does no justice to his church, to his assignments, or to himself.

Somehow there ought to be a better solution to this problem. We must start out with the acknowledgment that in Methodism both the Church and the Divinity School need the student. There seems to be no practical way of eliminating either. One plan that has been discussed and is currently in the experimental stage is to shift some of the responsibility of the student pastor to another person. An older man of the field, for example, could assume the planning and detail work of the student. In effect the student would become an associate minister.

The arrangement of the "Larger Parish Plan of the Presbyterian Church" offers one way out of the student-pastor dilemma. According to this plan one may have eight or ten churches under his direction, but he will be assisted by two or three associates. This plan is now being tried out in sections of our own Church and will bear close study.

The main problem that the Church faces with the student pastor is that it expects full-time work out of a part-time man. The larger parish idea would receive part-time work from a part-time man. This same idea is used by our friends in the medical profession. If internship will work for the doctor, why could it not work for the minister?

Among my several impressions of divinity school life, none stands out more clearly than my visits to the library. Fellow alumni will understand what I mean! To see rows of interesting books, to take the minimum requirements in my bibliographies, to "get by"—this whole picture could have been changed, I believe, if it had not been for the pressures and responsibilities of my student pastorate.

John Wesley was a man whose methods grew out of the needs of a given situation. I believe that Methodism can do a better job in arranging the work of the student pastor. With wise study and counsel on the part of those charged with ministerial training and

qualifications, we should come up with an answer that will meet both the needs of the Church and requirements of the Divinity School.

Kenneth M. Johnson

#### IV. SOME CRITICAL QUESTIONS

Three aspects suggest themselves, from which critical questions about the student pastor may be posed: the man himself, the man as student, and the man as pastor. These overlap, and they involve the seminary and the Church, since that which affects the man affects also his communities.

Despite its importance, I shall not dwell upon the aspect of the man's personal life. Suffice it to note the attention recently given to the nerve-cracking stresses of the "normal" ministry, and to remember in this connection that the student pastor is a double duty man. Beyond the danger of physical impairment (which, in the form of damage showing up years later, is not to be lightly dismissed), there are the possible inroads into emotional stability and, for the married man, the strains upon family relationships. Now while it is true that the man himself must bear primary responsibility for such matters, the seminary and the Church are also responsible for him and to him as an individual. And certainly the seminary and the Church are dependent upon him as an individual.

However, probably the greatest danger in the prevalent system of student pastorates is what may happen to the man as student. Both study and the ministry, when ideally viewed, have about them a kind of infinitude of demand. But the emergencies arising within the pastorate rightly take precedence over the day to day and week to week obligations of scholarship. To be sure, this problem continues throughout life, since it tends to remain true that the pastor never has time enough to study as much as he should. But the question turns on what standing we are willing to grant to the period of seminary training as a very *special* and therefore *privileged* period of intensive preparation. The issue is sharpened when we consider what should be involved in seminary education. The student *should* be mastering the basic disciplines, he *should* be establishing the sound intellectual habits, he *should* in short be laying the groundwork for his entire subsequent responsibility as interpreter of the Christian message. Ironically, under the pressure of his decimated study week, the double duty man may be driven in just the opposite direction. He learns how to "get by." He acquires the "scissors and paste" technique. All along the line he is tempted to become proficient in

precisely those things which are the bane of deep and authentic scholarship. Such proficiency comes most easily, of course, to our abler men.

It is much more than merely a matter of available time. The problem concerns the fundamental conditions under which theological education can hope to be really effective. The active pastorate requires a fairly tight organization of one's "style" and materials, whereas education presupposes plasticity and openness. Instructors in the practical field sometimes face a tough problem in the man who, before coming into their courses, has already had to hit his stride with a consequent "freezing" of mannerisms. But it is the parallel to this in the more strictly theological disciplines which strikes me as truly tragic. I mean the man whose spiritual-intellectual quest amounts only to a utilitarian interest in what may spruce up next Sunday's sermon, or the man who avoids all radical asking and all radical doubting because he already has had to crystallize his message in conventionalities which seem to "work" from the pulpit. This is not to suggest that the pastor should be formless, but rather that, so far as possible, the form should develop in and through a thorough-going participation in the disciplines of theological scholarship. The danger is that our prevalent system of student pastorates may tend to limit and abort such participation.

Many feel that only by keeping the student engaged in concurrent practical work can he be prevented from becoming hopelessly theoretical and abstract. He will get far more out of his training, we are told, if he knows what to look for; and he will know this from actual contact with people and their needs. Now there is certainly truth in this line of argument, but it cannot be used to justify the *status quo* in student pastorates. It would be like arguing that the medical student, since he obviously needs clinical training, ought to have a practice turned over to him during his school years. Effective practical training, including supervised field work and perhaps internships, is or rather should be a vital part of every B.D. curriculum. But is not the student pastorate, as presently functioning, more likely to hamper than to support this side of the seminary program? And is there not the ever present danger that the student pastor will become so immersed in the "realistic needs of people" as to miss the point that the Christian church is supposed after all to radiate outwards from a faithful encounter with God's Word? We may believe in the "method of correlation" (Tillich) and still have grave misgivings about the extent to which so-called "real needs" of existing

culture and mores seem to be setting the pace for the Church in our day. But to this, those clamoring for the student pastorate for the sake of "experience" appear to pay little heed.

What affects the man affects the community, and so in the seminaries we notice some regrettable tendencies which at least are very much reinforced by the system of student pastorates. For one thing, the part time week, with hours desperately budgeted for study, precludes the development of that kind of "common life" which ought to enrich the theological community. For another thing, the hasty, slipshod scholarship tends to cause a drift which is felt by everyone, including the faculty member. At the same time, there is a subtle pressure upon the faculty not to be "too hard" on the student pastor. The front line man, doing double duty as he is, deserves special sympathy. And so standards, roughly following the performance curve anyway, incline downwards. *Esprit* begins to evaporate, and there is a bad problem of general morale.

At the outset I mentioned as a third aspect of the problem the pastoral service of the student. Without knowing any satisfactory remedy, one may still look uneasily upon the supplying of charges with untrained or half-trained men. However, it would seem that the greater danger to the pastorate of the student pertains not to the few years when he is a student but to his entire further life in the ministry. The point is contained in what was said above. If the man's student experience has been squeezed and choked by double duty pressures, he has been deprived of something that should have been of great and continuing value in his service to Christ's Church. And if theological education has any reason for being at all, then the Church is bound to suffer when the seminaries suffer: when morale deteriorates, when standards slip, when there are subtle pressures to ride men through indiscriminately, or to conform theological teaching uncritically to what people "actually need."

The seminaries, after all, are not mere external accessories of the Church, related to it only remotely. *The seminaries are part of the Church*, in the largest and fullest meaning of the Church. They are that part of the whole in which the Church should be thoroughly preparing those whom God calls to the ministry, by grounding them in the critical and constructive resources of the Christian tradition, above all in the Biblical basis of our faith, as well as in whatever other knowledge and skill may be essential to their life work. Anything which threatens to interfere with this enterprise is subject to question.

By editorial request, this article has sought to articulate only one

side of the case. That there is something to be said on the other side is widely recognized. Besides, apart from every other consideration, the student pastorate appears to be a current necessity both from a financial and a pastoral supply viewpoint. Thus, while I have not undertaken to praise the system, neither do I think it can simply be buried. However, examination of detailed problems is indicated, so that special difficulties may be ameliorated where feasible. The seminaries might well lower the maximum academic hours of the student pastor (perhaps to eleven per semester), or insist on at least one year of full time study. Something should certainly be done to relieve the organizational "overhead" which seems to be an increasing burden for the Methodist student pastor. Longer range strategy would have to include a fundamental revision of the financial structure of the B.D. program, and a regrouping of pastoral resources through such measures as the "larger parish" plan.

In conclusion, I would like to say that many of the most admirable ministers I have been privileged to know have been student pastors. I marvel at the strength and courage and capacity of this group as a whole, and I thank God for them. But I would still insist that our prevalent system of student pastorates requires frank discussion within the seminaries and especially between the *seminaries and the Church* at various levels from sub-district up. What can we do to promote such discussion?

A. D. Foster

## The Corporate Life

### IX. A SERVICE OF REMEMBRANCE

The students of Dr. James T. Cleland have always appreciated the spontaneous collisions of neatly chiseled thought and irrepressible humor which occur in his classroom. Often the real inspiration in these buoyant moments was one whom we had never met but whose life was etched in clean lines before us—Mrs. Margaret G. Cleland, a peppery little Scotswoman, whose comradely spirit often provided infusions of strength for her three children. With that certain omnipresence which seems always to mark true motherhood, she spread her material care and concern from Glasgow to Durham. Letters came with delightful regularity, bringing their kindling wit, pungent

convictions and salty asides. They were the penned overflow of one who lived imaginatively—and always with a forward thrust. These rugged expressions of native independence and gleanings of a keen eye and incisive mind often found their way into the day's lecture. Students came to see in her one whose horizons were unblurred by pettiness and trivia and one who was a worthy summary of the Christian graces. Behind her authentic conviction was a lifelong fidelity to the Established Kirk, whose ample tenets had structured her faith.

The death of "Mother Cleland" on October 7, 1957, was no ordinary deprivation such as we meet in the course of the common cruelty of time. In a very real sense we had come to "feel the footsteps of her life in ours." With deep reverence and gratitude for her Christian life and thought, the faculty and students of the Divinity School gathered in York Chapel on March 7th to dedicate as gifts in her memory patens for the bread of Holy Communion. Dr. Robert E. Cushman, Dr. Paul M. Clyde, and Dr. James T. Cleland participated in the service of dedication. In the company of guests for the occasion was Miss Margaret Cleland, of Glasgow, Scotland, who was then visiting in the home of her brother.

The gift of these patens by the Duke University Church adds appropriately to the communion vessels now used in York Chapel which were given some years ago by Dr. and Mrs. James T. Cleland in memory of his father, the Reverend James Cleland, (1869-1916).

For the inspiration of the alumni, who could not share with us the triumphant mood and lasting beauty of this service of dedication, we here reproduce the prayers and words of presentation, reception, and response.

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The Prelude	"Sheep May Safely Graze"	Bach
	"Jesu, Joy of Man's Desiring"	Bach

The Processional	"The Lord's My Shepherd"
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#### Scripture Sentences

Let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, . . . Hebrew 12: 1, 2.

The Prayers and The Lord's Prayer

Let us pray :

For thy goodness at all times, and thy presence in all places,

Glory be to Thee, O God.

For the memory of things past, for the use of things present and for the hope of things to come,

Glory be to Thee, O God.

Because through the turmoil of life we find Thy peace, because for the adventure of life we have Thy strength, and because in the extreme adventure of death we have Thy blessed hope.

Glory be to Thee, O God. Amen.

\* \* \* \* \*

So fortify us with Thy Spirit, O Lord, that we, facing the tasks of every day, may run the course that is set before us, may walk and not faint, everywhere full of Thy work, finding the joy of Jesus to be our strength, until that time when the work of this world shall close, and toilsome hours shall end, and the evening of life is come with darkness and holy rest, then, in Thy mercy, give us abundant entrance into life eternal through Jesus Christ our Lord. Amen.

\* \* \* \* \*

The Choral Amen

Organ Interlude

The Scripture: I Corinthians 11: 23-26

The Presentation of the Memorial Patens by Professor Paul Clyde:

In the presentation of these plates as a Memorial to Mrs. Margaret George Cleland, the members of the Duke University Church (Interdenominational) express their admiration of a good woman and mother, and their gratitude to, and their affection for, her son as friend and as pastor of our church.

The Reception of the Same by Dr. Robert E. Cushman:

It is with a due sense of indebtedness to the members of the Duke University Church that I receive these gifts in memory of Margaret George Cleland; and on behalf of the Dean—who could not be present—the Faculty, and the Students of the Divinity School, I express to you our common

appreciation and thanks. It is particularly fitting that these patens for the broken bread of Holy Communion should be given in memory of Dr. Cleland's Mother whose husband, James Cleland, is already memorialized by an earlier gift of other Communion vessels, now constantly in use. The blessing of God be upon them both, upon you who give, and upon us who now receive.

*The patens are, here, placed upon the altar.\**

It is now right and fitting that we should dedicate these vessels to the service of Almighty God.

Let us pray:

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

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

And now we dedicate unto Thee, O Lord, these fair vessels, that, by their proper and repeated use, we may faithfully remember our Lord's death and proclaim the same till He comes. Do Thou consecrate to Thy honor, and to our soul's nourishment, the use and service of these vessels among us.

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\* The wording on the patens:

TO THE GLORY OF GOD

In Memory of

Margaret George Cleland

1875-1957

The Gift of the Duke University Church  
(Interdenominational)

From them, let us and our successors receive the bread and the wine, the heavenly manna, by which our souls are fed. And, in receiving these tokens of our Lord's sacrifice, enable us to receive Him, that we may be conformed to His glorious image, and be engrafted into His Body—Thy Church. Thine shall be the Glory: Father, Son and Holy Spirit, One God, world without end. Amen.

The Response—Dr. James T. Cleland:

Dearly beloved: It is with gratitude that I stand before you this morning, with gratitude to many people: to Dean Cannon, who has allowed us to supplement the gift which was made some years ago in memory of my Father; to the Members of the Duke University Church (Interdenominational), my own special congregation, who asked me to relinquish the privilege of giving these patens so that they could present them; to Dr. Cushman, who is for a second time taking part in a memorial service for my parents; to Miss Kendall for ordering this service; to the choir and to you in the congregation for sharing this moment with my wife and my sister and me.

This is no time to tell you of my Mother. Most of you have heard of her; she keeps bobbing up in my lectures and sermons and casual conversation. I would comment now on but one emphasis in her religious life. For over sixty-seven years she never missed a stated celebration of the Lord's Supper in her own church. From the time she was fifteen, she went to the Service of Preparation on Friday night so that she might make ready for the Lord's Table. She then attended the service proper on Sunday. She also returned in the evening for the Service of Thanksgiving. When I told Dr. Cushman about this, he remarked: "Your Mother must have had a very high view of the Sacrament." That was not impossible. She read theology with me during my three years in the Divinity Hall. Just a few months before her death, she wrote asking for the name of a good book on Christian love, as she had come to the conclusion that she did not understand it. I recommended Emil Brunner's little volume, FAITH, HOPE AND LOVE, and almost added the question: "Are you cramming for your finals?" I asked her one day: "Mother, what is your interpretation of the Lord's Supper?" She fixed me with her steady gaze and replied, simply and directly:

"My Lord asked his friends not to forget him. I do not forget him." That may be a very low view of the Sacrament. Yet memory is as central to the ongoing faith as hope.

Here, today, we remember her and her Lord. I am sure that my Mother is grateful that she has a part, a continuing part, in the sacramental remembrance of her Lord and ours in the Duke Divinity School, which she never saw but which she remembered in her prayers, and which she, being alive with her Lord, now sees. Amen.

The Recessional "For All the Saints"

The Benediction

Now the God of peace, that brought again from the dead our Lord, Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

The Choral Amen

The Postlude "Now Thank We All Our God" Karg-Elert

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In love that is consecrated in memory and memorialized in these sacramental vessels, the life and work of these worthy interpreters of the Christian faith will be often recalled and gratefully cherished.

John W. Carlton

## The Dean's Desk

I am pleased to report some physical improvements in York Chapel in the Divinity School. The handsome wall to wall carpet has been installed. The material was purchased in Scotland. This dresses up the Chapel very handsomely. The carpet was made possible by gifts from sixteen members of the Duke University Board of Trustees. I should like to take this means of expressing to these good friends the warm thanks of the whole Divinity School for their interest in our work.

We are also installing a public address system which will include equipment to install tape recorders in both the lectern and pulpit in the Chapel. There is also a microphone installed in the organ box

amplifying the sound by a loud speaker at the choir stalls. Another connection is made to a loud speaker placed in room 211, our largest classroom, so that overflow congregations may be accommodated there. We plan to make use of this "sound effect" system at the James A. Gray lectures which will be delivered here on October 27, 28, and 29. The lecturer will be Dr. John Marsh, Principal of Mansfield College, Oxford University. Dr. Marsh's subject will be, "The Gospel in the Gospels." He is a distinguished scholar, author, and administrator in England. Dr. Marsh will also preach in the University Chapel on Sunday, October 26.

As previously announced in our publications, the North Carolina Pastors' School and Ministers' Convocation will be held on the University campus August 4-8. The School for Approved Supply Pastors, directed by Dr. W. Arthur Kale, will be conducted July 15-August 8. It will be observed from this arrangement that the Pastors' School and Convocation will overlap, thus enriching the opportunities for the approved supplies.

The second Preaching Clinic will be conducted July 7-18 under the direction of Dr. James T. Cleland, James B. Duke Professor of Preaching and Dean of the Chapel of Duke University. The advanced registration for the Clinic exceeds the record last year for the first Clinic.

I wonder if some good Methodist layman, or any other person or group would like to send me \$100 to be used in sending the Methodist magazine, *Religion in Life*, to members of the Divinity School faculty for one year.

I need \$7,000 in order to install a three paned stained glass window in York Chapel. It will be remembered that for many years the large window behind the altar has been covered with a red velvet drape. This is only a makeshift, and I have a price from a good firm and also some designs showing what can be done for the sum indicated. Are there any individuals or groups that will undertake to raise \$7,000?

## The Bulletin Board

### *Kerygma*

Preaching the Word makes considerable demand upon our faculty. Professor Hugh Anderson delivered sermons in the Lenten Program

of the Church of the Epiphany and the New York Avenue Presbyterian Church of Washington, D. C. and in the Preaching Mission in the city of Columbia, S. C. Professor Creighton Lacy conducted evangelistic services at Nichols, S. C., where the Reverend Harvey Floyd, formerly Acting Chaplain of Duke University, is now pastor. Professor McMurry Richey preached during Holy Week at the Grace Methodist Church of Burlington, N. C. Professor A. J. Walton participated in a series of revival meetings at Roanoke Rapids, Va. Let it not be said of them, as a certain Divinity Student said of himself, that he "went for the weekend and *dispensed with* the Gospel."

#### *Didache*

Leadership Training Schools and the like have been manned by our faculty. Professor John W. Carlton delivered a series of four lectures—on how to prepare and deliver sermons—at the annual convocation of the Congregational Christian ministers held at Elon College, May 12-14. Professor Kenneth W. Clark addressed a four-day Bible Conference in the McFarlin Memorial Methodist Church of Norman, Oklahoma, February 9-12 where the host pastor was Dr. Finis Crutchfield, a B.D. of Duke, 1940. Dr. Walton taught in the Burlington Leadership Training School, March 9-14. Dr. Lacy lectured on "Christ, the Church, and Race" in Alamance County Training School, March 10-14, where alumnus Harmon L. Smith, Jr. was Dean of the School. Dr. Richey conducted a course on "What It Means to Be a Christian," in the Pittsboro Methodist School for Christian Workers.

#### *Presbyterion*

Various participants in conferences and conventions are to be noted. Professor William F. Stinespring was Commissioner from Granville Presbytery to the Ninety-Eighth General Assembly of the Presbyterian Church, U. S., meeting at Charlotte, N. C., April 24-29. Professor Thomas A. Schafer addressed a men's rally of Granville Presbytery at the First Presbyterian Church of Raleigh, April 13, on "The Nature and Mission of the Church." Dr. Anderson spoke on "The New Testament Doctrine of the Church" at the Interseminary Conference held at Black Mountain, N. C., April 24-26. Dr. Walton directed an evangelistic conference of the Friends Meeting of the Greensboro area, March 3-5, and also for the Asheboro area, March 24-26. He led a study conference on "The Church Program" at Buncombe Street Methodist Church, Greenville, S. C., April 18-21. Professor Waldo Beach participated in a special convocation on "The

Church and Race Relations" sponsored by the Divinity School of Vanderbilt University in Nashville, May 1 and 2. Dr. Richey served as one of the six Methodist faculty consultants at the Interdenominational Faculty Christian Movement in the Southeast and Southwest held at Nashville, Tenn., May 2-4.

#### *Therapcia*

Professor Russell Dicks spoke before the annual meeting of the Michigan Society of Geriatrics and the Michigan Medical Society at Ann Arbor in January, and, also, at a meeting of physicians and clergy in Worchester, Ohio. In March he was the lecturer for the Annual Retreat of Military Chaplains at Berchtesgaden, Germany, the first time an authority on pastoral care had served as leader of this retreat. Professor James T. Cleland addressed the banquet session of the annual meeting of the Association of Neurosurgeons held at Duke University, April 18.

#### *Paideia*

Dr. Beach has been on the college circuit during the spring months, having visited the Georgia State College for Women, Mary Washington, Wake Forest, and Meredith. He also gave chapel addresses at Berea, Davidson and Randolph-Macon colleges. Dr. Cleland has addressed the National Association of Principals of Preparatory Schools for Girls at its annual meeting held in Charleston, S. C., March 4, and was the chief speaker at a New England Prep School Conference held at The Gunnery School, Conn., April 13. He gave a series of lectures as Preacher-of-the-Quarter at the Garrett Biblical Institute, May 20-22. Professor William H. Brownlee delivered a lyceum lecture on the Dead Sea Scrolls at Wofford College, Spartanburg, S. C., March 11.

#### *Egkainia*

Professor H. Shelton Smith who, *laus Deo*, is now fully recovered, delivered the address at the dedication service of the new library building of the Southeastern Baptist Theological Seminary, Wake Forest, N. C., on April 8, on "The Library in Theological Education." Dr. Walton led dedication services at the Ellerbe and Bethel Methodist churches, April 13 and May 4, respectively.

#### *Doxa*

Dr. Smith was elected president of the American Theological Society at the annual meeting held at Union Theological Seminary, April

11-12. He was elected an honorary member of Phi Beta Kappa by the Duke University Chapter this spring. Dr. Clark has been awarded a travel grant from the American Council of Learned Societies to attend the *Studiorum Novi Testamenti Societas*, meeting in Strasbourg, France, this summer.

### *Sophia*

More significant than our goings are the comings of great scholars and church leaders among us. Dr. R. B. Y. Scott, an Old Testament scholar who heads the Graduate Department of Religion at Princeton University, honored us by spending a portion of his Sabbatical leave in research at Duke. While here he presented an address on "The Relevance of the Prophets in 1958." Dr. Rajah Manikam, a Lutheran Bishop from South India, presently teaching at Union Theological Seminary, New York, delivered the Divinity School Library Lecture: "Are Foreign Missions Done For?" Canon Charles E. Raven, Chaplain to Queen Elizabeth II, and author of many books in theology and science, who has been lecturing on the Philosophy of Medicine at the Medical School of the University of Cincinnati, spoke to us on "Religion and Science: Our Present Opportunity."

### *Moria*

P.S. Among these (Greek) New Testament schemata might have been included *Methodeia*, if it were not that they are of the Devil (Eph. 6:11).

## Master Philip Melanchthon

For the first time in the history of modern scholarship we have a truly satisfying biography of Philip Melanchthon.\* Professor Manschreck has gone far toward restoring Master Philip to his proper place in Reformation leadership. This contribution, a signal one in itself, serves, also, to put in truer historical perspective the relationship of Protestant Reform to Christian Renaissance. Philip Melanchthon emerges from this study as a fascinating person, a leader of positive strength, and a man of distinctive mold often cast in heroic relief. His role as the "quiet" reformer was one frequently requiring more

\* *Melanchthon: The Quiet Reformer*. Clyde Manschreck. Abingdon. 1958. 350 pp. \$6.00

intellectual resourcefulness and more Christian grace than the much publicized storminess of a Luther or a Calvin.

This is the story of a noble Christian battler for great ideas and ideals. At once brilliant and hard working, he is also a human battleground for crassness and magnanimity. His conciliation is less the compromise of a weak spirit than it is the genius for the truly irenic patience without which the Protestant impulse could hardly have endured. Philip is sometimes ill-advised at best and shockingly unethical at worst—as we view matters. No less than Calvin, Luther, and others among his peers, however, Melanchthon is one who makes inflexible commitments of conscience and of will when reputation, dear ones, and his very life itself, are all most at stake.

Dr. Manschreck rightly presents Philip Melanchthon for the enigmatic man of paradox that he is. Brought into clear view is the richly endowed student of classical learning; the humanist scholar of catholic tastes and astonishing versatility; the school master and professor who, almost single handed, wrought a revolution in the content and method of Christian education. We see, at the same time, an addiction to astrology at its superstitious worst; a sub-Christian, though by no means unusual, susceptibility to dreams, omens, and demonic visitations. Here is a theologian of genuine historical insight and systematizing genius; a teacher and author who could excite the ablest minds and kindle the devotion to principle in the practical man of affairs; an opponent at least a match for the bellicose Eck; a politician-statesman cultivated by unprincipled nobles, emperors, and kings of many commonwealths; an adroit pamphleteer not above pope-baiting and near billingsgate. This, then, is the staunch defender and discerning critic of his friend Luther; an opportunist fit for the Reform circle of bigamy abettors; an irenic genius falsely accused in the formulation of confessional statements; a wise and unalterably committed champion of the most distinctive Reformation doctrines; an honest wrestler with the mystery of the Sacraments; a tireless proclaimer of Gospel primacy; a devoted family man of profound habits in prayer and of genuine Christian piety.

In short, Professor Manschreck has depicted the life of an intensely human and highly significant man put in revealing historical context. This is a good book and a genuine contribution to scholarship. Style and content will engross the general reader and win the respect of the learned. Solidly based on the sources, the work is conversant with the pertinent authorities. Notes are inconspicuously effective though all too much limited to sheer reference. A select bibliography

is recoverable from the notes. The index is adequate without being distinguished. The body of the text contains plentiful excerpts and numerous lengthy passages in rousing translation from the originals. Cuts, plates, and illustrations, generally, are profuse and intriguing.

So—I commend this vivid, scholarly work by my Duke colleague to all of our “old” students in Church History who are now the “new” leaders in the Church’s continuing endeavors and to all of our “new” associates in school and parish who are already “old” hands at preaching, teaching, and the “cure of souls.”—Ray C. Petry

## Book Reviews

### I. Faculty

*Conscience on Campus.* Waldo Beach. Association, 1958. 124 pp. \$2.50.

Coming out of the University Service of Worship, one Sunday in April, a senior in the Divinity School remarked: “How does Dr. Beach know so thoroughly what goes on in a student dormitory?” One has to admit that such knowledge is uncanny; a reading of this volume confirms and enlarges the amazement. Robert Burns had an international second-sight when he wrote:

“A chiel’s amang you takin’ notes,  
And faith he’ll prent it.”

Here are notes, taken on the Duke campus, in print—readable, intelligible, interesting print, with wise Christian reflection thereon.

There is an awesome amount of theological ethics crammed into these 124 pages, limited only by the fact that the ways of God with man are confined to His dealings, in Christ, with the folk who populate a college. The book starts fast: it describes the common illusions about the good life at Crestwood or State and the equally common illusions of the content of Christianity. The true state of affairs is that anarchy is the prevailing mode of thought concerning intellectual and social behavior. Is

there a solution? The Greek tradition suggests justice, which is harmony; the Christian heritage offers love, which is good-will; Dr. Beach submits, as a sound academic motto, “Justice and Love.” He analyzes this combination and pleads for an estimate of religion not as one discipline among many but as a single theological approach to all subjects. Such an accepted loyalty, “the truth in love,” grants a triple emancipation: from dogmatism of all kinds and shades; from the tyranny of the ego; from the demonic curse of grades. Is this all very general and nebulous? Keep reading. What does this God of truth and justice and love mean in the realms of fraternities and sororities, of social drinking, of the extracurricular dither? Excellent chapters follow on the morality of romance and on community in economics, race and politics—all considered as campus problems. But the books doesn’t end there. It swings back to God again, to God who gives the power to effect the Christian life through worship and service. It is the practice of the presence of God which creates an academic community which is morally responsible and may even be absurdly happy.

Such stuff alone will give the reader his money’s worth, but add to that

the style in which it is written—Beach at his “beachiest,” than which there is nothing “whicker.” It is pawky, quotable, full of chuckles, packing a one-two punch. Here is a sample: the hidden religion of the college student is a “bewildered polytheism” (23); the college student believes in “the doctrine of justification by adjustment” (25); objectivity is often “a rationalization for irresponsibility” (64); the fraternity may be “preparation for life, but not the Christian life” (75); campus politics are frivolous rather than dirty (110); worship is not an act “where the ego sucks its thumb in introspection” (119).

Do I agree with all this? Of course, I don't. Dr. Beach and I have had a long battle on the relation of justice to love (44). His demand for self-love may be valid but he never found it in the New Commandment (52-4) though I, too, used to think it was there. His discussion of “stewardship” is so brief as to be un-understandable to me (53-4).

But it is a good book. You should know its content, not to remind you of dear, ol' Duke, but to help you understand what the young fry of your church is getting into and what the old fried is coming out of, yearly.

—James T. Cleland

*Meet Joe Ross.* Russell L. Dicks. Abingdon. 1957. 159 pp. \$2.50.

Our old friend, Joe Smaltz, of *Religion and Health* has changed his surname. He is now Joe Ross; but he is, otherwise, unchanged. He is still the attractive, questioning, friendly, wise, and shrewd character whom Russell Dicks has created for our recreative edification. J.R. walks the streets of every parish: the thoughtful layman, somewhat inarticulate theologically because of the gobbledegook of the faith, ready to learn, already on the side of the angels. Professor Dicks first met him in the hospital and later discovered that they were neighbors. They liked each other from the start and acquaintanceship grew into the kind of friendship which can talk about anything,

with disagreement yet without rancor, because good will toward the other is the basis of their companionship.

The chapters are exciting because there is an integrity to Joe Ross's delineation. I am certain that, on occasion, Joe Ross did not say what Russell Dicks intended him to say but followed out a train of thought to its own logical conclusion. This suggests that Russell Dicks is an artist and an honest one. There is a spontaneity to the dialogue and an uncanny awareness of what the technicalse of Pastoral Care should sound like on the lips of an unprofessional layman. Stylewise, this makes for easy reading.

What do they talk about? the devil; judgment day; life after death; God as Creator and Sustainer; pain; alcoholism; divorce; suicide; dying. Can one agree with all the conclusions? Probably not; but does that matter? The topics of our ministry are opened up for us and dissected and refashioned. Then life is breathed into them and they are revived. Two of the best chapters are dialogues on “The Good Samaritan” and “The Prodigal Son” which suggest that Russell Dicks is not as far on the wrong side of orthodoxy as some of his colleagues surmise.

If *Religion and Health* had to perish, it is good that Joe Ross, *natus* Smaltz, was resurrected to survive in this happy, helpful volume.—J. T. Cleland.

## II. General

*Tools for Bible Study.* Balmer H. Kelly and Donald G. Miller. John Knox. 1956. 159 pp. \$2.00.

This is a rare book bargain! Eleven qualified specialists offer to minister and student excellent guidance for Biblical studies. Not the least value is the naming of the best basic reference works in language, archaeology, and interpretation—from which a highly select working library may be chosen. With this, we find the wisest counsel in inspiring encouragement to Biblical study. If this little book

should be taken seriously by many ministers—as it should be—it would transform the presentation of the Bible in the life of the Church.

Congratulations are due to the editors of *Interpretation* who first printed these chapters, to the John Knox Press of Richmond (Virginia) for this one-volume form convenient to all, and to every minister who has the wisdom to make a beginning by acquiring a personal copy of this guide book for the years.—K. W. Clark.

*Extinct Languages.* Johannes Friedrich. Philosophical Library. 1957. x, 182 pp. \$5.00.

This is not strictly speaking a book on Bible, religion, or theology. However, the author is a scholar of near eastern languages, including the Biblical, and "The Three Great Decipherments" featured in his present book are those of Egyptian hieroglyphs, cuneiform script, and Hittite hieroglyphs. All these have great significance for Biblical history and interpretation, and it becomes apparent that "extinct languages" are not always dead languages by any means. Anyone who reads this fascinating book will know his Bible better, and should in consequence preach more meaningfully and understandingly.

The well-known stories of the decipherment of hieroglyphics and cuneiform are here retold with unusual clarity for the layman. Among other things, one notes again the unilingual situation in Egypt, where hieroglyphs recorded one language alone; whereas in multilingual Mesopotamia and elsewhere, cuneiform served for a dozen or more different languages and dialects. The author is himself a specialist in the Hittite hieroglyphs and gives special attention to this less known but important system of writing, which still presents many problems.

In the latter part of the book, attention is given to other scripts and languages, such as Lycian, Lydian, Sidetic, Numidian, Cypriote, Etruscan, and Phrygian. An appendix tells of the apparently successful decipherment

of the Cretan Linear-B script by Michael Ventris and laments that Cretan (Minoan) Linear-A remains unsolved. But now Professor C. H. Gordon of Brandeis University appears to have made a successful start on Linear-A, which turns out to be Akkadian, hitherto identified with cuneiform and the Asian continent (*Antiquity*, December, 1957). Thus the living story of "dead" languages is constantly growing. This is a splendid little book competently translated from the German by Frank Gaynor.—W. F. Stinespring.

*Jesus in His Homeland.* Sherman E. Johnson. Scribner's. 1957. 182 pp. \$3.75.

The Dean of Church Divinity School in Berkeley (since 1951) has here effectively unified a number of lectures delivered at various institutions. A recent year spent in Palestine (1947) has lent vitality to these studies. The book has distinction with its numerous insights and its fresh approach to old matters affected by current discovery and research. It is stimulating reading for both specialist and layman.

In particular, this book reflects a conviction that faith is strengthened by a knowledge of the historical Jesus in his Palestinian environment. It warns that "Christian theology must never forget the rock from which it was hewn. . ." (p. 171). Dean Johnson sees "positive evidence that Jesus was reluctant to define his own relationship to God or to accept the titles which were offered him" (p. 134). Of general interest currently would be the two chapters on the Essenes in relation to Jesus and to Christianity, in the light of the Qumran finds.—K. W. Clark.

*The Interpreter's Bible.* Vol. 12. Abingdon. 1957. 817 pp. \$8.75.

A great project of Biblical interpretation is completed in this final volume, which embraces the Catholic Epistles and the Revelation of John. It contains also important general articles.

Our own Professor Kenneth W. (not L. as printed in the volume) Clark writes ably on "The Transmission of the New Testament," a subject to which he has consecrated many years of research. For a concise study of the history of New Testament textual criticism and a summary of the task remaining to be done, this article is invaluable. John C. Trever has presented some beautiful colored prints illustrating the history of the Biblical Text as a whole, but unfortunately retains the outmoded terminology of the "Lamech Scroll" for the Aramaic Genesis from the first Qumran Cave. Frank M. Cross, Jr. presents the finest brief comprehensive survey on the significance of the Qumran Scrolls which has so far appeared. Concerning the identification of the Dead Sea sect with the Essenes, he concludes: "There is no longer any solid argument against the identification." As regards alleged differences between these sectaries and the Essenes, he rightly observes: "Indeed, most of the discrepancies exist, not between the sources and the texts, but between former scholarly interpretations of the sources and the texts!" Cross's article makes inescapable the profound significance of the Scrolls for the entire Bible, but it comes as a sort of ironic post-script to *The Interpreter's Bible* where none of the commentators of the entire series has fully availed himself of the textual and interpretative light of the Dead Sea Scrolls. Most of the commentators in this last volume have done a good job of interpreting the books assigned them, except that their work is already out of date, as will increasingly appear in the years that lie ahead.—Wm. H. Brownlee.

*Saint Peter.* John Lowe. Oxford. 1956. 65 pp. \$2.50.

The former Dean of Christ Church delivered these three lectures at General Theological Seminary in 1955. They constitute a summary of data on the apostleship, the martyrdom, and the primacy of Peter. The third lec-

ture alludes to the recent excavations under St. Peter's. It is concluded that Mt. 16:18 is a genuine reference to Peter's primacy in Jerusalem, which extended over but a brief period and expired when Peter set out on missionary travels. His career ended in martyrdom in Rome, where he had worked only briefly. Dean Lowe sees signs of *rapprochement* between Catholic and Protestant theologians on the subject of Peter's stature and status.—K. W. Clark.

*The Kingdom Beyond Caste.* Liston Pope. xvii, 170 pp. \$3.00 (paper \$1.25).

*Progress Against Prejudice.* Robert Root. x, 165 pp. \$2.50 (paper \$1.25).

*Seeking to Be Christian in Race Relations.* Benjamin E. Mays. x, 84 pp. \$1.50 (paper \$1.00).

*What Can We Do?* Ruth Douglas See. 64 pp. \$.60 (paper).

*Sense and Nonsense About Race.* Ethel J. Alpenfels. 64 pp. \$.50 (paper).

All published by Friendship Press, 1957.

For those Christians who recognize that the mission field is "not an area of land, but an area of life," this year's interdenominational study on "Christ, the Church, and Race" is superbly handled. Each of the books should find a permanent place in the pastor's study and the church library—but not before they have been widely and frankly and soberly discussed.

Liston Pope, graduate of Duke and now dean of Yale Divinity School, has dealt with the topic in world perspective and in mood persuasive. Yet neither achievement in any way blunts the incisive relevance for our own contemporary crisis. He takes up fancies, facts and other facets of race and prejudice, then turns to "the theory of integration," "the strategy of integration," and "the involvement of the local churches." With an unusually helpful adult guide by Rosalyn Summer Sease,

this material can be used in a wide variety of study groups.

Robert Root's readable résumé of race relations offers encouraging evidence that progress *is* being made in quiet, unspectacular, but deeply significant ways. Some of it, fortunately, is being made by, through, and in the church, still "the most segregated institution in American life." More will be made in the future, if youth and adults will critically examine the scientific *Sense and Nonsense About Race* and follow some of the suggestions in *What Can We Do?* The revised booklet by Benjamin Mays is a thought-provoking challenge to those who are seeking to be Christian in race relations. Each of these publications includes helpful bibliography.

In fact, taken together, they provide everything necessary for informing and transforming a local situation—everything, that is, except courage and conscience.—C. Lacy.

*God and the Day's Work.* Robert Lowry Calhoun.

*The Promise of Prayer.* John L. Casteel.

*Sex and the Christian Life.* Seward Hiltner.

*What Archeology Says About the Bible.* Albert N. Williams.

All from Association Press, 1957. c. 120 pp. each. \$.50.

These are four of the "Reflection Books" (eighteen now, and more to come) with which Association Press is furnishing the lay mind and the church vestibule literature racks. Followers of John Wesley, that inveterate editor, publisher, and distributor of inexpensive Christian literature, can load their saddle bags and sally forth to spread these books abroad—at modest cost.

What are the "Reflection Books?" They are a new series of brief, pocket-size paperbacks, issued six each six months. No systematic over-all pattern, such as the plan of the "Layman's Theological Library," is evi-

dent. Most of the titles are reissues, revisions, or condensations of proven Association Press religious books of recent years, by such stellar present-day interpreters of the Christian faith, history, and ethics as Roland Bainton, J. H. Nichols, Georgia Harkness, Bernhard Anderson, Seward Hiltner, and Robert Calhoun. There are also symposia (on Christian social ethics, religion and health, contemporary theology) and brief anthologies of Christian poetry, excerpts from Christian classics, sermon germs, and Bible passages.

*God and the Day's Work*, subtitled *Christian Vocation in an Unchristian World*, is the most intellectually demanding and rewarding of these four. Calhoun, eminent theologian of Yale and ecumenical Christendom, wrote it originally for a national Christian student conference a decade and a half ago. His rationale of the religious significance of the daily task has been so influential that its points may seem familiar now. God as "living mind at work" in continual creation and redemption summons man to respond in work, worship, and world mission. This "revised doctrine of vocation for our time calls for "a systematic and persistent doing of needful work," "an absorbing, inclusive, and purposeful putting forth and development of an individual's own constituent powers," and "a willing contributive share in the world's work and the common life" (pp. 85-90). (A provocative complementary approach to Christian vocation is that of Alexander Miller in another Association Press book, *Christian Faith and My Job*.)

*The Promise of Prayer* is the heart of Dr. Casteel's fine larger volume, *Rediscovering Prayer*. The author is a professor in the practical fields at Colgate Rochester Divinity School, and a well known retreat leader. His guide to real praying is theologically sound, spiritually authentic, and quite practical without descending to methods of manipulating reality. Prayer, he insists, is not "a process, or a technique, or an activity that has meaning

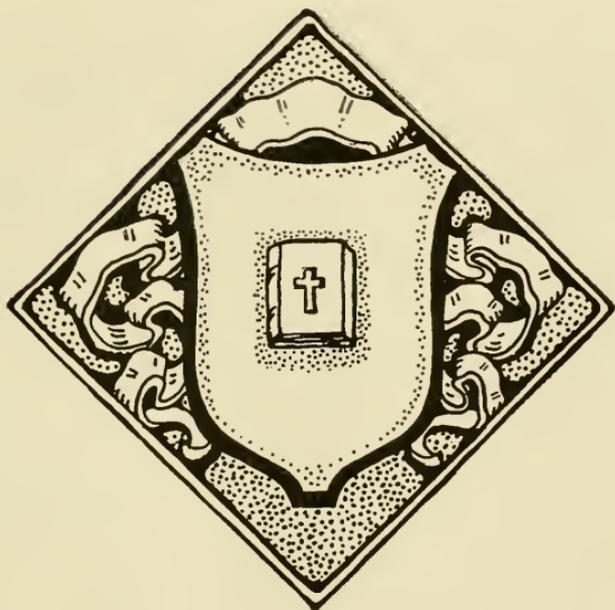
in and of itself, but . . . a kind of relationship between persons"; and the initiative is God's, not man's (pp. 19f.). Fundamentally, man's response in prayer is adoration of God, as Creator, Judge, Redeemer. Though adoration is "an unfamiliar act," Dr. Casteel's counsel should help in enriching and "deepening our adoration." His treatment of "Prayer and the Forgiveness of Sin" may help readers to insight, contrition, and engagement in prayer of confession. "The Joyful Acceptance of Life" and "Prayer as Asking and Receiving" are discussions of prayer as Thanksgiving and petition, with aid on the difficulties of the latter. Further treatments cover patterns of prayer, steps in training, vocal and silent prayer, communal prayer (including that of small personal groups, on which the author has written another book) and devotional reading. We could hardly expect or want anything novel and revolutionary in all of this—that comes not in books but in the actual event of God and man in praying—but this book promises good guidance for those who would pray.

*Sex and the Christian Life*, by the creative pastoral theologian at University of Chicago and the Menninger School of Psychiatry, embodies the more positive part of his larger critical study of *Sex Ethics and the Kinsey Reports*. In this day of widespread exploitation and degradation of sexuality, Dr. Hiltner corrects both prudence and prudishness with a wholesome integration of Biblical and scientific perspectives. Surviving attitudes toward sex in our society—he denominates them the "child-of-nature," "respectability-restraint," "romantic," sophisticated "no-harm," "toleration," and "personal-interpersonal" attitudes—he develops the last as nearest to

the Biblical understanding of sex. Especially instructive is his delineation of Biblical views, with the conclusion "that in the Bible, sex is regarded as created by God, that man's body is not peripheral to his nature, that the revelation of spirit through body is a mystery and a revelation of the depth of human life, that sex life itself is to the glory of God, and that a merely reproductive view of sex is not biblical" (pp. 51f.). Thus sex is not an enemy but rather an important ingredient of the Christian life. A brief tracing of attitudes toward sex in Christian history brings out both gains and distortions, and opens the way for Hiltner's own constructive statement of a modern Christian view, uniting Biblical, historical, and scientific contributions. A final chapter of questions and answers brings out practical implications. This is a wise and valuable book, deeply rooted, and at the same time fresh and down to earth. It is also effective communication.

*What Archeology Says about the Bible* is a readable, popular presentation of some of the illumination afforded by archeology on Biblical times, events, and literature. It should give lay readers a fascinating and disarming introduction to the methods and findings of critical scholarship. To be sure, DeMille and Hollywood could not settle for Dr. Williams' representation of the exodus! But those who prefer facts may appreciate his discussion of the patriarchs, the Hebrew sojourn in Egypt, the exodus and wilderness journeyings, the History of the Hebrew kingdoms, and the Dead Sea Scrolls. Pastors will have read solidier (and alas! less engaging) treatments of all of this, but others may enjoy this lighter introduction.—McMurry S. Richey.

THE  
DUKE DIVINITY SCHOOL  
BULLETIN



*Volume 23*

November, 1958

*Number 3*

# A Prayer for Two Deans

Almighty and eternal God,

Who, through Thy Son Jesus Christ, hast given unto us the Church  
and who, through Thy Holy Spirit, hast raised up men to maintain,  
direct and govern the Church :

We give Thee humble and hearty thanks for Thy servants, James  
Cannon and Robert Cushman,

Whom Thou hast set in authority over this school for the preparation  
of a holy and a learned ministry.

To one grant quietness, deserved leisure and the abiding knowledge  
of work well done for Thee ;

To the other grant assurance of Thy Call, vision for the days ahead  
and patience in the journey.

Continue Thy blessing on our school, that it may be a blessing to  
the Church.

And to Thee we shall ascribe the glory, as is most due,  
in this age and in the age to come. *Amen.*

JAMES T. CLELAND

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# THE DUKE DIVINITY SCHOOL BULLETIN

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## Editorial

This issue is a *vale atque ave*. If you do not understand Latin, cheer up, we shall try to make it clear as we, and you, proceed. It is a *vale*, a "farewell," to Dean Cannon, who has relinquished the Deanship, burdened with a too great measure of ill health. Inside you may read the reaction of faculty and students to his withdrawal from an inner sanctum which was distinguished by its ever-open door. None of us who were present at the Dean's last chapel will forget how he told us that the Divinity School had been his "life and his love." The Benediction will always be remembered as, with a catch in his voice, he called down on each of us the blessing of his God and ours. Dr. and Mrs. Cannon carry with them our love, symbolized in gifts of a Duke chair and jewelry presented to them by the faculty and their wives at a happy surprise party in the Dean's home.

Yet, unlike Hamlet's prophecy, the rest is not silence. The mantle of Cannon has fallen on Cushman, Robert E. Cushman, Professor of Systematic Theology, a member of the faculty since 1945. To him we say *ave* which, being interpreted, is "hail." You know his ecclesiastical lineage, his theological acumen, his classroom erudition. He brings to the Deanship a knowledge of our traditions, an understanding of his colleagues, a capacity for hard and long hours of work and a love for the Church, Methodist and ecumenical.

So onward we go, with a salute to the past and a rebel yell for the future.

# JAMES CANNON

## Two Appreciations

On October 1, 1958, James Cannon resigned as Dean of the Divinity School. His faculty wishes to say to him, "Thank you. Well done. Go with God's blessing." This paper is neither an obituary nor a eulogy; as a result, questions arise as to the insertion or the omission of multitudinous detail in his *curriculum vitae*. It is, rather, a spontaneous, though official, appreciation; therefore, embarrassment arises lest we wear our corporate heart on our departmental sleeve, with a maudlin piece of sentimentality as the outcome.

James Cannon was born in Virginia in the Gay Nineties, son of a notable Southern churchman, pupil of the legendary Sawney Webb at Bell Buckle in Tennessee, A.B. in 1914 of Trinity College, A.M. of Princeton University in 1917. He had served as editor of the Richmond *Virginian*, business manager of the *Virginia Christian Advocate*, and Senior Chaplain in France of the First Division of the American Expeditionary Force before he returned, with the Croix de Guerre (awarded for burying the dead under enemy fire), to resume in 1919 his long career at Trinity College. He brought to that vocation academic competence, business acumen, and spiritual knowledge of the cure of souls. Then began a multifarious career centered in his Alma Mater, ramified in all directions. Space would fail to tell in detail of classes taught; committees sat on, many presided over; articles written; books authored; further degrees taken (Princeton Theological Seminary: Th.B. '25 and Th.M. '25). Let us move on from Trinity College to the new Divinity School of the new Duke University and try to embrace his service here as one of its creators and sustainers. In 1926 he was appointed Ivey Professor of the History of Religions and Missions. He taught a variety of courses, changing, adding to, repeatedly revising his offerings—if not his notes. He served on innumerable committees, usually the key committees, often as the chairman, always as the work-horse: registration, library, theses, *Bulletin*, curriculum, admissions, summer session, convocation, M.R.E. degree, Gray Lectures, scholarship. It has been estimated that he served on seventeen committees for a total of one hundred twelve committee-years and chaired twelve committees for a total of sixty-one committee-years. When new committees were added, from time to time, Dr.

Cannon was an original member of fifteen of them and chairman of six. From 1950 to 1952 he served simultaneously on ten committees and was chairman of six. How is this type of person replaced? He was, *de facto* if not *de jure*, advisor to four deans: Russell, Garber, Branscomb, and Bosley. It was almost inevitable, therefore, when Dr. Bosley left the Divinity School for Evanston in 1950, that James Cannon should have moved by easy stages—Chairman of the Faculty, 1950; Acting Dean, 1950-51—to the Deanship in 1951.

Before we seek to tell of the years 1951-1958, let us look beyond Duke at this man's extra-mural activities. He won his Phi Beta Kappa key and has served as secretary of the Duke Chapter since 1928. He soon became delegate to regional and national meetings of the society, chaired the South Atlantic District, and in 1953 was named Senator to the National Senate, one of the twenty-four-member policy-making cabinet. He wrote articles for missionary journals and was advisory editor of *The Muslim World* from 1947 to 1955. He penned *The History of Southern Methodist Missions* in 1926 and, with Dr. H. E. Spence, co-authored *A Guide to the Study of the English Bible*, which was textbook for "Freshman Bible" in the early years. He served the church he loved on its boards and at its conferences: Annual, Jurisdictional, and General. He is currently the President of the Association of Methodist Theological Schools. Many can tell of his sleepy, watchful pose through hours of debate and his canny reconciliation of seemingly antithetical resolutions. He moved from ministerial politics to ecclesiastical statesmanship with shrewd, spiritual effectiveness. It is not surprising that Birmingham-Southern College conferred on him the D.D. (*honoris causa*) in 1938, and Kentucky Wesleyan College the honorary LL.D in 1956. He was a "kenspeckle" figure, academically and ecclesiastically, locally and nationally.

How can we appraise his Deanship? The five members of the faculty who have prepared this paper have each jotted down facts and figures and phrases which pin-point that which to each is specially worthy of remembrance. Perhaps the best thing to be done is to pour out their comments as a thank-offering to our Dean. He established the Divinity School on a rock financially; he sat, for hours on end, in his office, always ready to see faculty and students, individually and in groups; he kept his fingers, his head, and his heart on all committee deliberations and often accepted findings over which he himself shook his head; he developed contacts with the alumni—the open-house on Homecoming Day, the yearly Seminars through the state,

the periodic reunions; he sponsored the Clinic in Preaching and made money available for its continuance; he improved the quality of academic work by the creation of the Senior Seminars, by the extension of the M.R.E. degree to two years, and by the raising of standards for admission; he set afoot the improvement in the "plant": the enlarged library, the refurbishing of York Chapel with an organ and a carpet and a P. A. system, the Preaching Room, the Christian Education Room; he encouraged the Convocation and the Pastors' School; he made available extra funds for faculty annuities and was honest and generous in faculty promotions. Yet this sounds cold; such a resume is of the head rather than the heart. Therefore, here is a catena of phrases which may bring these dry bones to life: "his bird-dog capacity for searching out and bringing back extra financial aid for the school"; "his concern for faithful scholarship, the intellectual love of God"; "his emphasis on regularity and reality in the devotional life of the individual and the entire Divinity School"; "his calling a spade a spade rather than a silver spoon or a bloody shovel"; "his thoughtful, pawky, incisive public utterances"; "his confidence in his faculty and his constant support of them in public, whatever he said to each behind a closed door"; "his manifold and secret kindnesses to faculty, staff, and students especially in sickness, crisis, and special need"; "his fairness and equity in Summer School employment"; "his generous heart beneath his abrupt manner"; "his witty, even caustic, irony and gentle, steady prodding"; "his ability to make lonely decisions and stand by them"; "his ecumenical love for his colleagues and his students, under God in Christ"; "his generous availability and his detailed attention to duty." He is the Divinity School become flesh.

This is the end of an era. James Cannon is the last active member of the Divinity School Faculty which dates back to the founding of the school in 1926. Two are with God; three are in retirement; two are active elsewhere. We shall not forget that his work as Dean was accomplished under the constant handicap of ill health—three major illnesses in seven years—symbolized by the fact that the very day he was to be installed as Dean he lay in the Duke Hospital awaiting surgery. He goes into retirement from the Deanship with one major and constant blessing: Margaret Wagner Faw Cannon, the helpmeet whom he chose in 1920; the gracious First Lady of the Divinity School; an understanding, hard-working, effective daughter of God and the Dean's good companion. We rejoice that she will share his well-won retirement. To him we say, "Thank you, Sir,"

knowing that only his reserved and disciplined nature forbids him to hear his Lord's "Well done, good and faithful servant."

THE DIVINITY SCHOOL FACULTY

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Today the inexorable processes of time will take from active service among us the man who has done more than anyone else to shape the ministerial careers of each one of us. Today the resignation of James Cannon as Dean of the Divinity School becomes effective.

At the time of this writing we do not know who his successor will be; but that concern is not uppermost in our minds. There will be time enough in the weeks ahead to face that issue and to lay plans for our corporate future. But today our job is to take stock of an era which is coming to a close in the history of our school, an era which has borne the personal impress of James Cannon and has been animated by his utter devotion to the interests of the Divinity School.

He stood before us in Chapel last week and told us that the Divinity School had been his whole life, and the careers of its alumni his hope of earthly immortality. As he said those words, a new understanding of the man and of his work came to many of us. Perhaps we had not realized before the intensity of his personal identification with the school. Perhaps we had not appreciated before the way that his mind ranged over every least detail of our seminary life because it was a vitally important part of his own life. Perhaps we had not understood that when he goaded us to higher achievement it was because he felt that our achievement was his achievement, and he could not tolerate poor performance in us any more than he could in himself.

Not all of us, however, were prey to such misunderstanding. Those of us who have known hardship or tragedy in our Divinity School years had good reason to know him better. Ask the student who has lost a loved one, or had a sick child or suffered a financial reverse. He will tell you of Dean Cannon's warm and ready sympathy, of his un-failing generosity when help was needed. He identified himself with our troubles no less than with our duties.

When we see a man who has so completely given his life to our school coming to the end of his active service, we can only feel regret that this must be and gratitude that his service has been so rich. There is no other pledge we can make him, and no other that he would ask of us, than that we shall make it our special intention that our ministry in the Church of Christ shall be a worthy memorial to

his labors and that we shall give to the churches we serve the same sort of devotion that he has given to the Divinity School.

This pledge we now give him as representatives of the student body, with the prayer that the Lord, who has given him an understanding heart, may bring our service to as fine a close.

THE DIVINITY SCHOOL STUDENT BODY

# HIRAM EARL MYERS

## An Appreciation

With the coming commencement of 1958, another of the tested and true servants of Duke University will lay down the heavy duties of his professorship and retire to private life. The reference is to Dr. H. E. Myers who has been associated with Trinity College and Duke University for more than forty years and who has been on its teaching staff for more than thirty years. He became a professor in Trinity College in 1926 and has been connected with the institution ever since that time. This paper is an attempt to evaluate his services and express a proper appreciation of the same.

Professor Myers was born near Wadesboro, N. C., July 20, 1889. He became a member of the Methodist Church at that place in 1901 and has been a devoted member of that institution throughout the years. Since he has worked with the Church so effectively and loyally, and since he doubtless contemplates further service to it, perhaps it would be well to trace his connection with it as a preliminary to our account of his academic work. He was fully ordained into the ministry in 1918 and served a number of churches during a successful pastorate. These churches in order and by date follow: Graham, N. C., 1915-17; Trinity, Manchester, N. H., 1917-20; South Main, Salisbury, N. C., 1920; City Road, Elizabeth City, N. C., 1920-23; Duke Memorial, Durham, N. C., 1923-25. It was from the pulpit of the last named church that he was called to become a teacher in his Alma Mater. His popularity with that congregation is attested to by the fact that on numerous occasions he has been called to assist in marriages, funerals and other church activities. Dr. Myers was also a chaplain in the armed services during World War I.

Dr. Myers was graduated from Trinity College in 1915 with the Bachelor of Arts degree. He received the degree of Bachelor of

Sacred Theology from the Boston University School of Theology in 1920, and the degree of Master of Sacred Theology from that same institution in 1926. He was awarded the honorary degree of Doctor of Divinity by Elon College in 1950.

Since 1928, Professor Myers has been on the staff of the Duke Divinity School. He was for a short time connected with the Department of Homiletics but the greater part of his work has been with the Department of New Testament. In connection with that department he has taught courses and assisted in seminar work. He has faithfully served on the various committees to which he was appointed and has contributed much to the general welfare and work of the school through participation in faculty meetings and in other ways.

While Professor Myers has been closely associated with the Divinity School throughout these years, his work has been greatly limited because of his obligations to other phases of University work. As Chairman of the Department of Undergraduate Religion and as Director of Undergraduate Studies in Religion, he has rendered inestimable service to the University in those capacities. While the members of the Undergraduate Department will most likely give a fuller account and a more definite appraisal of his work, it seems not out of place that we here pay him a tribute for the faithful and efficient discharge of his duties in that field. He has carried out his work with clarity of thought, persistence of effort, devotion of spirit and with carefulness and conscientiousness. Through the graciousness and generosity of his wife and himself he has built up a remarkable *esprit de corps* among the undergraduate teachers and their wives through the incomparable hospitality which they have shown the group in their home.

Mr. Myers has received many honors and has been connected with many notable societies during his academic career. A popular student as an undergraduate, he was a member of such local fraternities as Tombs, 9019 and others. He is a member of Phi Beta Kappa, Tau Kappa Alpha and Phi Kappa Sigma. He has been an associate member of the American School of Oriental Research, a member of the American Association of University Professors, the National Association of Biblical Instructors, and the Society of Biblical Literature and Exegesis. He took an active part and held high office in one or more of these.

However, the work of Hiram Earl Myers cannot be circumscribed by the class room and the organizations and societies pertaining to aca-

ademic work. It is likely that he rendered almost an equal amount of service to the cause of religion and education in other fields than those at the University. It would be almost impossible to evaluate accurately the influence which he has exerted in his off-campus activities. He represented his conference as a delegate to the Southeastern Jurisdictional Conference at one time. For nearly thirty years he was in charge of one of the most important phases of church and conference work, that of looking after the candidates for the ministry and striving to set a high standard for them and seeing to it that they lived up to those standards. For many years he was chairman of one or more of the most important committees dealing with that work. He served as chairman of the Committee on Admissions, the Committee on Ministerial Training, and the Committee on Ministerial Efficiency. He has also served his church in less prominent and more limited ways such as preaching, teaching in training schools and Sunday schools and helping in other capacities.

His influence on the University campus has been inestimable. He has been the confidant of countless students, both boys and girls, who wanted to tell their troubles to a sympathetic and understanding older person. For many years he served effectively and in an inspiring manner at the lectern in the University Chapel, both at the regular Sunday morning services and upon special occasions. His talented and lovely wife, Miss Rosa, has also added much to the happiness of the community through her marvelous participation in the work of the choir. Such a combination of voice and soul as hers is rarely found.

Theologically speaking, we would not suggest that Professor Myers has done works of supererogation, since his Church in its Articles of Faith has declared such a claim to smack of arrogance and impiety. But certainly he has done an immeasurable amount of excellent work which was not necessarily a part of his obligation, and therefore beyond the call of duty, call it supererogation or what you will.

The entire community will miss Hiram Earl Myers when he leaves it. It will miss his unexcelled decorum, his smiling serenity, his courteous considerateness, his daily example of a dependable, devoted and consecrated Christian Gentleman. The best wishes of the Divinity School, as well as the good wishes of the entire University community will go with him as he continues his ministry of spreading gladness and goodness among his fellowmen.

THE DIVINITY SCHOOL FACULTY

# The Corporate Life

## X. THE DUKE DIVINITY SCHOOL SEMINAR

In true Methodist tradition, the Divinity School has developed an itinerant Seminar to serve its itinerant alumni. These annual Seminars over the past ten years have traveled about 4,000 miles, and have been held in thirteen North Carolina cities. During the decade two thousand ministers have registered for serious study through lecture and discussion. Each minister who has attended every year has received the equivalent of a standard course in the Divinity School for a full semester. Thus do our persistent mutual efforts add up to a significant result on the tenth anniversary of the Seminars.

The Duke Divinity School Seminar "refreshers" for ministers were inaugurated in February, 1949, with two-day sessions in Charlotte and Kinston. From the beginning, it was proposed that the Seminar would travel to certain centers in each Methodist conference of our state rather than expect the ministers to journey to Durham. Further, the plan was to arrange a program long enough to offer substantial opportunity for study and yet short enough to enable a minister to break away from his pastoral duties. The program in each Seminar has been designed to be intensive enough to justify attendance and also sufficiently relaxed to permit individual response and participation.

The original idea for such a Seminar had its beginning in the Charlotte district, where Superintendent Edgar Nease had held an annual meeting of the Methodist ministers. Our former Dean, Dr. Harold A. Bosley, added to this idea the further thought that our Divinity School might well continue to serve its graduates through an extension program that would stimulate and inform their minds amidst the pressures of the "active ministry." The committee appointed by Dean Bosley sought to devise a program different from the many others available. The need was not for another Convocation, another Pastors' School, another Conference, another Forum, another Practicum, another "inspirational" meeting, or even another classroom session.

The plan that emerged was of distinctive format and function. It

was decided to emphasize the intellectual, the fundamental, the central, and the spiritual factors of ministerial life and leadership. Participation would be expected on the level of the post-graduate and the minister of mature experience. The aim would be to establish primary principles relating to the subject, while leaving to each member the explicit application or action. To accomplish this, two or three specialists, of eminent qualification for the subject in hand, would be invited as leaders in the Seminar to present basic lectures and to discuss ideas with all Seminar members. The purpose of lecture and discussion was to consider, not the practical aspects of contemporary social problems and their possible solutions but, rather, the essential principles and attitudes fundamental to a Christian approach and understanding.

An important feature of the plan was the generous time allotted for free discussion. In addition, in order to stimulate the fullest development of ideas it was arranged that all registrants could take meals together during the two days, and so spend intervals together in informal groups.

In selecting the leadership for each Seminar, the Committee has sought authorities known for their different approaches and emphases. For example, one leader may be an academician with specialized knowledge of biblical and historical sources, whereas another leader may be expected to develop theological or philosophical interpretation in broad perspective. Again, one leader may know the historical background and another the contemporary experience in an assigned area of study. The leadership has included each year one or two visiting authorities with one or two members of our own theological faculty. Subjects have ranged across the many specialized disciplines, such as the Christian faith, the authority of the Bible, the nature of the Church, the mission of the Church, the character of the Christian ministry, the quality of worship, and the objective of education in the Church. Each Seminar has been productive of new subjects, and members have contributed to a reserve of topics for future programs.

In addition to the major themes, the programs of the past decade have included a variety of supporting features. At times the ministers have listened while lay panels discussed the subject before them. Relevant archeological operations have been reproduced on the screen. Reviews of selected books have been given by leaders and by members themselves. When the subject of worship was considered, the litur-

gical Order of St. Luke was presented and also a "model" service was "casually" included in the program.

Although the Seminars were first conceived as a service to our alumni, they are not thought of as limited to Duke graduates or to Methodists or to the North Carolinians. It is gratifying to report that at least a minority attending may drive across state lines or may be members of other denominations. Conceivably, the plan might be expanded to hold such Seminars in neighboring states if time and funds were available. A gift of \$30,000 for endowment or a "living endowment" of \$1200 annually would support such a Seminar. The Divinity School has been able to offer this service in North Carolina with the support of the James A. Gray Fund. The hospitality of each host church has meant both cordiality and economy for the ministers attending.

A new decade for the Seminars will begin next January, in Lexington on January 19-20 and in Rocky Mount on January 22-23. It is proposed to study "The Church's Response to the Problems of Racial and International Relations." The objective is to assess the position and responsibility of the Church relevant to these issues, through a discussion of the basic Christian principles for which the Church stands and the obligation of the Church to her members and to society. The leaders will be Dr. Creighton Lacy, Associate Professor of Missions and Social Ethics in the Divinity School of Duke University; Dr. Merrimon Cuninggim, Dean of Perkins School of Theology at Southern Methodist University; and Dr. Kyle E. Haselden, minister of the Temple Baptist Church in Charleston, West Virginia. Dr. Haselden was the 1958 Rauschenbusch Lecturer at the Colgate Rochester Convocation last spring, where he spoke on "The Racial Problem in Christian Perspective." Announcement has previously been made that Dr. Theodore A. Gill, Associate Editor of *The Christian Century*, had agreed to participate; however, his election as President of San Francisco Theological Seminary precludes this possibility.

## The Dean's Desk

The *Bulletin* Committee has asked me to write this last message to the alumni and I am pleased to respond to this invitation.

I resigned as Dean of the Divinity School because of continued poor health. During my eight years as head of the Divinity School I have had three major illnesses. In February and March of this year

I was out of the office for eight weeks, six of them spent in Duke Hospital. In July I had a flare-up of some undetermined nature. After consultation with President Edens and on the advice of my physicians, friends, and Mrs. Cannon it was agreed that I should resign as dean and commit the responsibilities of the office to younger and stronger hands. I take pleasure in commending to the Alumni and friends of the school my friend and colleague, Dr. Robert E. Cushman, who has been Professor of Christian Theology since 1945. "God save the King."

My life and love for thirty-two years has been the Divinity School. I have "belonged" to Trinity College and Duke University since 1910 when I entered as a freshman. I have been on the faculty for thirty-nine years. I was one of the original members of the Divinity School faculty which was organized in 1926 as a graduate-professional school and was especially designated by Mr. James B. Duke in his Indenture as one of the first of his interests.

Such earthly immortality as I have must come through the lives of thousands of persons whose lives I have touched as teacher and administrator. Their achievements are in a way my own achievements and through the *Bulletin*, of which I was the first editor (for ten years), it has been possible to keep in touch with the Alumni.

I shall continue in some minor capacity as a member of the teaching staff until my compulsory retirement in 1962.

I send my affectionate regards and best wishes for happy lives and satisfying careers to all of you. God bless you all.

JAMES CANNON

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The committee in charge of the Divinity School *Bulletin* has asked me to address a few words to the alumni and friends of Duke University Divinity School. I am glad to accept this invitation as an opportunity to express my gratitude to a great number of you who have lately written me words of encouragement, support, and confidence as I have taken up my new responsibilities. Because of press of business I shall probably not be able, as I should like, to respond to each letter individually; but to all of you, especially to my own students whose good wishes and expressed devotion not only move but support me, I desire to say my deepest thanks. To you also I may say that it is both my hope and intention that I shall not altogether abandon the classroom. I have no hesitancy in adding that the invitation to accept the deanship brought with it, and however

haltingly, the reluctant awareness of vocation that I could not finally deny or evade. I am humbled, as I am honored, by the rallying of the faculty who, corporately, have engaged this turn of events with a remarkable display of the Christian virtues: of *faith*, believing where it cannot prove; of *hope* that knows we are not sufficient of ourselves but our sufficiency is from God; of *love* that suffereth long and is kind.

The Divinity School has had remarkable development in its brief thirty years. It has gained recognition across the country for leadership in theological education of ministers and for its program of graduate studies. The insight and indefatigable devotion of our predecessors, faculty and deans—and I think especially of our Dean Cannon—has, under God, made this achievement possible. But we have not attained; therefore we press on. There is nothing about the School save its love to God, its service to the Church, its commitment to high standards of scholarship and churchmanship that deserves to be unchanging. All else is only instrumental and actually more or less serviceable to these controlling concerns. Therefore as I, in colleague-ship with the faculty, prepare for the future, I invite the criticism, the support, and also the patience of you, our alumni and friends.

ROBERT E. CUSHMAN

## The Bulletin Board

There is such a plethora of news for this section of the *Bulletin* that the "notices" have been deprived of almost all human interest and are, for the most part, merely tabulated in capsule form.

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The Divinity School Class of 1948 held a precedent-setting Tenth Year Reunion at the 1958 Commencement. Regional alumni meetings have also been held in Richmond, Virginia, June 11, and in Birmingham, Alabama, September 10. Plans are evolving for more class reunions at the next Commencement: the Silver Anniversary of the Class of '34; and the consecutive Classes of '41, '42, and '43, along with the Tenth Year Class, '49.

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The Lilly Endowment Research Program in Christianity and Politics brought together the Department of Christian Ethics of the Divinity School and the Department of Political Science in the

University for a five-week seminar in June and July, with Professor Waldo Beach representing the Divinity School. The seminar was attended by eight scholars in theology and political science.

The Clinic in Preaching was held again in the Divinity School, July 7-18. Eighteen ministers (double the number of last year) attended. The faculty comprised Professors James T. Cleland and John W. Carlton of Duke, Professor John Bright of Union Theological Seminary in Richmond, and Dr. Van Bogard Dunn of Jackson, Tennessee. The third Clinic in Preaching will be held at Duke, July 6-17, 1959. If you are interested in attending, let Professor Cleland know at once.

The Tenth Annual Approved Supply Pastors' School was held here July 15-August 8, with an enrollment of 222 students. Under the direction of Professor W. A. Kale and a staff of fourteen instructors, the Introductory Studies and the Studies for the Second and Fourth Years were offered. The following instructors taught the courses of the school: Carl Anderson, Hugh Anderson, C. D. Barclift, John W. Carlton, Paul Carruth, Leon Couch, Robert E. Cushman, Boyd Daniels, Creighton Lacy, William R. Locke, Clyde Manschreck, Ray Petry, J. H. Phillips, and John Rudin.

Another successful Convocation was held during the week of August 4-7, under the direction of Professor Kale. It ran concurrently with the final week of the Approved Supply Pastors' School. The preacher was Dr. George A. Fallon of Cleveland, Ohio. Featured lecturers were Professors James Wood of Edinburgh, Scotland; Lowell B. Hazzard of Wesley Theological Seminary; Don L. Calame of Chicago; and Robert E. Cushman and A. J. Walton of Duke.

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The alumni should be apprised of the outstanding work of our librarian, Mr. Don Michael Farris, under whose leadership the Divinity School library has more than doubled since 1950. He represented the University at the Twelfth Annual Conference of the American Theological Library Association, which met at the Boston University School of Theology, Massachusetts, June 18-20, 1958. He was re-elected for a three-year term as Editor of the Association's *Newsletter*, a position which he has held since the founding of the publication in 1953. During the past two years Mr. Farris has served as chairman of a five-person committee to prepare a new edition of *Aids to a Theological School Library*. This volume, consisting of basic lists of theological reference books and theological periodicals and a section of questionnaires for library evaluation, is published by the American

Association of Theological Schools as an aid to schools seeking academic accreditation or planning to improve their libraries after receiving accreditation.

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Among outstanding visitors to our campus was Sir Hector Hetherington, Principal and Vice-Chancellor of Glasgow University, who addressed the Divinity School Faculty on Monday, September 8, on the recent consultations by the Church of Scotland and the Church of England regarding a closer relationship. He was not enthusiastic about any possibility of success.

The Reverend John Marsh, Principal of Mansfield College, Oxford University, delivered the ninth series of the Gray Lectures in the Divinity School, October 27-29. His general subject was "The Gospel through the Gospels." The question as to whether the subsequent Gray Lectures will be a feature of the Divinity School Convocation or a part of the regular academic calendar of the Divinity School is still a matter of debate.

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Time would fail to tell of Beach and Foster, of Brownlee and Lacy, of Dicks and Walton and almost all others of the faculty who, through faith, preached Baccalaureate sermons; delivered Commencement Addresses; read scholarly papers to scholarly associates; taught in Pastors' Schools, Mission Institutes, Theological Workshops and Chaplains' Retreats; addressed congregations in the pew and at church suppers. They continue to do research, to write articles and to spread the news of the Kingdom in Duke to the world.

## Book Reviews

### I. Faculty

*Therapeia: Plato's Conception of Philosophy.* Robert E. Cushman, North Carolina Press. 1958. xxii, 322 pp. \$6.00.

In an age when health is said to be threatened by nuclear fall-out, the loss of Being, linguistic confusion, outer-directedness and insanity, it is not surprising that—different as they are from one another—the two most influential

philosophers of the '50's, Wittgenstein and Heidegger, should think of their task as a kind of therapy.

In this setting Professor Cushman has entered the lists with a book entitled *Therapeia*, a new analysis of that philosopher to whom, as Whitehead remarked, the whole of western philosophy is but a footnote—showing again that the newest thing is in fact the oldest.

For, to put the matter simply, Cush-

man is not only giving us the fruit of his twenty years of Platonic studies; he is allowing us to eavesdrop on the highly personal and scholarly dialogue which he has been having with modern philosophy since Kant's first *Critique* and with the misinterpreters of Plato's thought which this philosophy has produced. It is clearly the author's purpose to persuade us not merely that in face of quite different views Plato's dominant interest in *philosophia* was soteriological; nor even just that in this matter Plato was in the right; but chiefly that much that is amiss on the contemporary human scene is the result of an unconscious surrender to the modern view of philosophy as the servant of a merely scientific and other-directed curiosity.

In this regard, the sheer weight of scholarly impedimenta and erudition borne by this book may mislead. Cushman, no doubt of it, has given us an exciting piece of scholarship. But he always writes about Plato under the pressure of an urgent personal concern with the problems posed for philosophical anthropology and theology by the legacy of post-critical thought. He has read his Plato with the eyes of his—and our own—sense of the absence of Being.

That Cushman had this intention is made clear by his introduction. He is not doing the purely scholarly, exegetical job. He is participating in a living contemporary debate—fully sensitive to the anti-metaphysical posture of post-Kantian thought. Yet—just because he has given us so much, we are led to wish that he had given us even more, for, except in the introduction, he seldom addresses himself explicitly to the modern adversaries whom he so obviously has had in mind.

The result is that what is a very powerful attack upon certain motifs in contemporary philosophizing does not become explicitly so often enough. This does not so much take the cutting edge off his apologetic as insulate it against those from whom he should draw blood. A willingness to frame some of the central issues in language which has to a large extent

become unintelligible to the very ones who ought most to hear what he is saying also contributes, I think, to this blunting.

But then I am being captious, as is a reviewer's wont: describing a book that ought to be written instead of evaluating the one that has been. For this latter one, we can only express gratitude and not a little amazement.

What may we then say is Cushman's own main point? I believe it is this: It is in man's distinctively *human* activity of *seeking meaning* in the world of things that we encounter the Reality behind all things. A man (and a whole culture) who has his interest absorbed by a purely scientific curiosity about the world of things (whether empirical things or concepts) and whose imagination is structured and hence dominated by concepts appropriate to that world—even indeed to the point of thinking of himself *and of his own thinking* in these terms—has become radically estranged from himself as man and therefore from the root of all things. Such being the case, nothing less than a complete conversion will enable a man to see all things, including his own seeing, in relation to the Good (the ground of Being, God). Here a kind of logotherapy—dialectic which leads us by means of language to a direct encounter with what lies beyond the limits of all language, and which is therefore neither a thing nor *in* the world, nor, strictly speaking, utterable—is the only *human* resource.

By having written this splendid book, Professor Cushman has put himself under obligation to us! Now he must write a sequel in which he, as did his master, Plato, joins the issue of the day explicitly and with his own voice.—William H. Poteat (The Episcopal Seminary of the Southwest).

## II. General

*A Companion to the Bible.* Edited by J.-J. Von Allmen. Oxford. 1958. 479 pp. \$6.00.

Originally published as *Vocabulaire Biblique*, this book has been translated from the French by a battery of

British theologians for the good of our souls. Its theological point of view is that sometimes called continental or neo-orthodox, the authors being French and Swiss Protestants. The book is arranged in dictionary form, but is not a Bible dictionary of conventional type. Instead, it takes up in alphabetical order only Biblical words and concepts considered by the authors to be of theological significance, discussing these more fully than a dictionary could. Thus we have before us a sort of small encyclopedia of biblical theology.

Some of the more significant articles are those on Baptism, Church, Covenant, Cross, God, Israel, Jesus, Ministry, Prayer, Revelation, Salvation, Sin, Wisdom, and Word. Since space is limited, perhaps a few words about the last can give the flavor of the book. The biblical notion of "Word" is far broader and deeper than any occidental use of the term. "The Word of God" is of central importance. It is not just an utterance; it is an act. God acts by His Word and speaks by His action. The Word is powerful and creative. In the New Testament it is made flesh with creative and soteriological force. The preaching of the Word in apostolic times is more than utterance; the whole life of the Church is the true preaching of the Word. Scripture is not just words, but words inserted into deeds, constituting history, a special kind of history, salvation-history (*Heilsgeschichte*), culminating in the incarnation of the Word.

This emphasis on the theological meaning of Scripture will give most American readers a somewhat new experience, probably a rewarding one.

—W. F. Stinespring

*The Illuminated Book: Its History and Production.* David Diringer. Philosophical Library. 1958. 524 pp. of text. Over 250 pp. of plates. \$25.00.

Why bother to review a book so obviously out of the price range of *Bulletin* purchasers? Mainly, because all of us need to know about classic

reference works basic to our Christian heritage.

Virtually all aspects of book painting and beautification from the beginning to the Renaissance are here treated in scholarly, readable fashion. The profuse illustrations show the full range of artistic genius. More important still, they depict the deepest concerns of the human spirit while on the daily rounds of the "common life." Manuscripts, staggering in number and awe-inspiring in beauty, have been authoritatively assessed, handsomely reproduced, and brilliantly interpreted from the world's greatest libraries, museums, and galleries. They faithfully represent the world views of diverse peoples, and cultures: Egyptian, Persian, Hebrew, Islamic, Mozarabic, Greek, Roman, Byzantine, Russian, Coptic, Syriac, Armenian, Chinese, Arabic-Christian, plus every distinctive development of the Occidental world.

This is a noble picture book of the most basic human ideas and the profoundest religious dedications drawn from universal sources. These include the Book of the Dead, Greek papyri, the Koran, Oriental vases, Vatican treasures, books of symbolic beasts and precious stones, ancient and medieval maps, Jewish catacombs, medieval and scientific texts, mosaic art, manuals of economics, law, and warfare, gospel and homily books, crusading chronicles, devotional guide books, and Bibles without number. Prayer books, royal genealogies, Books of Hours, sumptuous calendars, manuals on falconry, saints' lives, troubadour laments, monastic treatises, musical scores, and many other such works are here reproduced in relation to their specific times and meanings.

No one susceptible to the lure of *Life* or *Look* could be immune to the popular appeal of this picture book of book pictures. Here in a fashion only fumblingly realized in our mass circulated pictorials is depth perspective on the life of the soul throughout the ages. Linger here in the puzzlement, joy, and travail of earth's historic hosts are the thinly concealed clues, from ages

long departed, to what we, ourselves, mean, and are, and may yet be.

—Ray C. Petry

*Encyclopaedia of Religion and Religions.* E. Royston Pike. Meridian Books. 1958. 406 pp. \$1.95.

This giant paper-back is a real find for the minister or student who has a limited budget for books. Of course the cloth bound volume is available, \$4.00 more. First published in England in 1952, this a reliable reference book by a professional encyclopedist. The articles are short but packed with information and interestingly presented. If one wants to know about the Trappists, Rabbi Shammai, Maundy Thursday, Indra, or the Doukhobors, he will find at least a short note on the topic. Although the material was compiled by Pike he has taken the care to have most of the technical articles checked by experts in the relevant fields. This work should be invaluable in preparing sermons, keeping stray information in check or simply to have around to browse in. In this connection the reader should be warned not to let himself get lost in rambling through the items because it will be like eating salted peanuts—it will be hard to stop.—David G. Bradley.

*The Golden Bough.* Sir James G. Frazer. One Volume Abridged Edition. Macmillan. 1958. 864 pp. \$3.95.

Most people will have seen or heard some reference to *The Golden Bough*. It has been one of the singularly important works of the last hundred years, symbolizing both to scholarship and to general culture the vast field of the scientific study of primitive religion. Having completed the full work of twelve volumes in 1915, Frazer himself provided the one volume abridgement in 1922. The shorter version conveys in a remarkable way the erudition, the richness of concrete detail, and the skillful style for which the work has been renowned. *The Golden Bough* grew out of an interest in the means of succession (by murder of

the incumbent) to the ancient priesthood of Diana at Aricia. But the context of the study broadened into what is still the most exhaustive account ever compiled of magic, witchcraft and superstition, with all of which the primordial roots of religion are so intimately tangled. The new printing is handsomely and substantially done. One can hardly question that 864 pages of a true classic, in hard cover, is a notable bargain at \$3.95.

—A. D. Foster

*A History of Medieval Jewish Philosophy.* Isaac Husik. Published jointly by Meridian Books, Inc., and the Jewish Publication Society of America. 1958. 466 pp. \$1.95 (paperback).

There is increasing awareness of the integral role in the Western tradition not only of Jewish religion, but specifically of Jewish philosophy. Through the monumental studies of H. A. Wolfson in particular, and through the expanding knowledge of the Middle Ages in general, it becomes ever clearer that in the synthesizing of scriptural revelation and Hellenic reason the Jewish (and the Muslim) thinkers are so involved with the Christian that the full grasp of any one of them must include his relationships to the others. For the way, then, in which they illuminate the whole process of our philosophical-theological culture, as well as for their great intrinsic and individual interest, the subjects treated by I. Husik in his *History of Medieval Jewish Philosophy* are of enduring importance. Ranging from Isaac Israeli (d. 955) through such figures as Saadia, Ibn Gabirol (Avicebron), Judah Halevi, Ibn Ezra, the incomparable Maimonides, Gersonides and Crescas to Joseph Albo (d. 1444), the book renders a unique service. First published in 1916, it still is the only such history available. Writing for the scholar and the non-technical reader, Husik managed to achieve a style and pitch which serve this dual objective admirably. The book is to be highly recommended.

—A. D. Foster

*Middle East Pilgrimage.* R. Park Johnson. 164 pp. \$2.95 (paper \$1.50).

*The Lands Between.* John S. Badeau. 138 pp. \$2.95 (paper \$1.75).

*New Voices, Old Worlds.* Paul Geren. 166 pp. \$2.95 (paper \$1.50).

*A Tool in His Hand.* Ann M. Harrison. 170 pp. \$2.75 (paper \$1.50).

All published by Friendship Press, 1958.

"Geography, geology, politics, and religion are bound together to make the Middle East an area that the rest of the world cannot safely ignore, an area that is destined to play an important part in the future as it has in the past ages of human history." This truism, and the blazing headlines of recent months, should send us eagerly on a Middle East pilgrimage, even though the Methodist Board of Missions has limited work only in North Africa and Pakistan, the distant poles of this year's foreign mission study field.

The basic text is unusually readable, perhaps because Dr. Johnson left the enormous assortment of facts concerning "the lands between" to a separate book by Dr. Badeau. The reader would profit from either—and probably enjoy either. But the teacher should draw on both and lean heavily on the adult guide by Y. Armajani (50 cents) in order to select and present most effectively the underlying issues of the Middle East.

The "new voices" represent a fascinating group of Near Eastern Christians, from dervish to diplomat. Paul Geren, former government officer, writes delightfully, though too briefly and superficially, drawing a few of his tantalizing profiles almost wholly from other books. Paul Harrison, "the desert doctor of Arabia," is one of the modern missionary giants. As such, he deserves a fuller, deeper, and more penetrating biography than this vivid but simple travelogue by his wife.

—C. Lacy

*The Nature of the Unity We Seek.* Edited by Paul Minear. Bethany. 1958. 304 pp. \$4.00.

*A Guide to Christian Unity.* George L. Hunt. Bethany. 1958. 96 pp. \$1.00.

*Christian Unity in North America: A Symposium.* Edited by J. Robert Nelson. Bethany. 1958. 208 pp. \$3.00.

Here is the report, in trilogy, of the First North American Faith and Order Study Conference, held at Oberlin, Ohio, in September, 1957. The official program, addresses and statements are brought together under the conference title, *The Nature of the Unity We Seek*. Some of the messages are outstanding (e.g., Robert Calhoun's paper, Bishop Lilje's sermon); all of them contain penetrating insights and provocative food for thought; the section reports carry greater impact because of their internal unity of structure and subject. By and large, this volume suffers from the weakness of most conference reports: repetitious speeches and documents and outlines seldom convey the vitality and growth which are found in fellowship and in conversation.

Hence the study guide, "to bring the discussion of Christian unity down from the ecclesiastical stratosphere to the level of general Christian concern." George Hunt has done an incomparable job of stimulating thought and interest. The questions, interlarded with extensive quotations from the conference itself, should draw out the most inarticulate Christian willing to approach this issue. Those who smugly condemn other groups for closed communion or adult baptism will be challenged to inquire the meaning of their own practices, to re-examine their own racial and economic stratification, and to formulate their own fundamental doctrine of the Church. Every community which can muster an ecumenical study group, for six weeks or thirteen, would find this guide invaluable.

In preparation for Oberlin, and by

way of follow-up, an extensive array of popular (and not-so-popular) comments have been voiced or published. Robert Nelson, dean of Vanderbilt School of Religion and former secretary of the Faith and Order Department in the World Council of Churches, has assembled the most significant of these in a brief but comprehensive volume. From *The Christian Century*, from *Religion in Life*, from the pre-conference study groups, even from some of the staunchest critics of the ecumenical movement, he has drawn a variety of perspectives on the nature of the unity we seek. You pastors at the "grass roots" must "take it from here."—C. Lacy.

*The Quest and Character of a United Church.* Winfred E. Garrison. Abingdon. 1957. 238 pp. \$3.50.

Efforts at Christian unity have historically taken one or two forms, says the long-time literary editor of *The Christian Century*. "Unity by inclusion," the territorial church of the total population, dominated the thinking and the practice of Christendom from the fourth to the eighteenth century. For the past two hundred years, especially in this country, denominationalism has revived the "unity by exclusion" of the Early Church. With undeviating historical evidence, Garrison shows how each of these systems, requiring conformity of doctrine and polity, has produced division instead of unity, and why they are inadequate for today.

Then, in the closing chapter, he does what few of the recent ecumenical writers have done: he "lays his cards on the table" and "calls a spade a spade." Appealing for "a kind of church unity which could include communions having the widest possible variety of doctrines, polities, and forms of worship and individuals holding a wide range of theological opinions," he lists the following specific requirements: mutual love and concern, an interchangeable ministry, an interchangeable membership, varieties of organization and structure, "no creedal

or doctrinal test . . . other than . . . the declaration 'Jesus is Lord,'" liberty and variety in the use and interpretation of the sacraments, freedom in forms of worship, and agencies of cooperation. In other words, we can have a united church only when we are willing to grant to all those within it the same liberty and the same diversity which we claim for ourselves. This is a stimulating and forthright contribution to the growing spate of ecumenical writing.—C. Lacy.

*The Church Redemptive.* Howard Grimes. Abingdon. 1958. 180 pp. \$3.50.

This is a book long needed, to set the practical mission of the Church, including Christian nurture, in the theological context of the Church's understanding of itself as the redemptive fellowship. Professor Grimes reviews both the divine nature and mission of the Church, and its human character and response, in terms of a creative tension between major themes in current ecumenical ecclesiology: the Church as the Body of Christ, a divinely constituted organism; as the People of God, the community of believers called and covenanting in responsibility to God for each other and the world; as the redemptive Fellowship of the Spirit, participating in and mediating the transforming *koinonia*; withal as the *Laos*, the whole membership under Christian vocation. A keynote of the book is the ecumenical reminder of "the profound difference between simply *using* laymen to do the work of the Church and the revolutionary fact of laymen's *being* the Church . . ."

The larger second part of the book therefore deals with "The Mission of the Laity," the responsible action in the world of the whole participating membership of the Church in its life of worship, teaching and nurture, group life, outreach, leadership (one of Dr. Grimes's specialties), and administration. The treatment of Christian nurture is especially noteworthy, but so is the whole second part—valuable guidance for the *Laos*, both lay and

clerical. Theological and (not "but"! ) practical, the book deserves wide use, beginning with this reviewer's classes and, we hope, with many groups of lay leaders throughout the Church.

—M. S. Richey

*The Unfinished Task.* Stephen Neill. Edinburgh House and Lutterworth. 1957. 238 pp. 12/6.

"The pastoral ministry as I have known it here is not for me. In fact I don't even believe it is Christian. . . ." So wrote a keen and sensitive recent graduate of this school. His sense of frustration and disillusionment is reflected in low morale on many mission fields. Delegates at the sixth Methodist Student Conference declared bluntly: "The church as she stands is not worthy of our lives, but the mission of the church, obedient to her Lord, is worthy of our lives." Whence the tragic chasm between the eternal revolutionary Gospel and contemporary conforming Christianity?

*The Unfinished Task* represents one of the most sober and realistic appraisals of the World Church to appear in a long while. Stephen Neill writes from intimate experience in Britain, in India, and in the ecumenical movement. His analysis of changing society and cultural adaptation reveals sympathetic insight. He faces the weaknesses and failures of the younger churches with frankness and understanding. His suggestions for "frontier situations and flexible ministries" are thoughtful and convincing, the more so as coming from an Anglican bishop. And his hope lies in a "dynamic witness" of "the dynamic minority." *The Unfinished Task* should be faced by every Christian—and vice versa.

Lest this enthusiastic praise be attributed solely to an academic ivory tower, hear the words of appreciation from a missionary on the literal jungle frontier of the Church in Malaya: "If you have not read Bishop Stephen Neill's *The Unfinished Task*, go and buy it tomorrow. It is a brilliant and very true account of our job in the

world today." As such, it speaks a word of challenge even to the pastoral ministry in the United States.—C. Lacy.

*The Christian Man.* William Hamilton. 1956.

*Believing in God.* Daniel Jenkins. 1956.

*Prayer and Personal Religion.* John B. Coburn. 1957.

*A Faith for the Nations.* Charles W. Forman. 1957.

*Life, Death, and Destiny.* Roger L. Shinn. 1957.

All five published by Westminster, about 90 pp. and \$1.00 each.

Here are five more of the engaging new "Layman's Theological Library" volumes. Our enthusiastic presentation of the first two (Cornelius Locw. *Modern Rivals to Christian Faith*, and Robert McAfee Brown, *The Significance of the Church*) has been amply seconded since by lay and student readers. Professor Brown of Union Theological Seminary is general editor of this series of twelve brief volumes covering major concerns of Christian faith and life. The authors are mostly younger theologians representing the more tempered, ecumenical outlook of the second generation of the contemporary theological renaissance.

*The Christian Man*, by the Colgate-Rochester professor of theology and Christian ethics, is not primarily an abstract doctrine about man, but aid toward the insider's "new kind of self-understanding" in the light of faith. Dr. Hamilton by-passes the usual Genesis 3 anthropology of creature, image of God, fall, and sin, in favor of self-discovery in relation to Jesus Christ. In this relationship we experience the double demand of Christ's life and teachings and come to know our sin and unworthiness. But beyond demand is the gift of forgiveness. We receive not virtue but a new relationship. As sinners still but forgiven sinners, we have new perspective on our decisions, new freedom, a new

relation to the norm of Christ's life and teachings. Our normal rhythm of life becomes: "contrition, forgiveness, obedience." (The author stops short of the Wesleyan-Augustinian theme of growth in grace.)

Hamilton strikingly employs one aspect of human nature, sexuality, to illuminate this Christian view of man. In his Biblical view the body is not chief instrument or source of sin but given by God to be used for Him. Thus Creation—nature, history, culture—is good, to be accepted, worked with, if possible transformed in service of God. Man's dignity calls for our ethical concern. But we are commonly tempted to use our bodies irresponsibly, self-centeredly, in a "fallen" world: the problems of our sexuality show us the falseness of human self-sufficiency, the struggle between egoism and humility, the continual need for forgiveness, and the fact that man is not fully man without others and God.

This is a skillful, sophisticated, yet reverent, wholesome job of making the riches of current theological anthropology relevant and significant to the lay reader, with clarity, depth, and an approach which really involves one in a search for Christian self-understanding.

*Believing in God*, by an English Congregational preacher who teaches "ecumenical theology" at the University of Chicago part of each year, is one of the solidier volumes of this series. Dr. Jenkins introduces the thoughtful laymen to a kind of philosophical theology widely shared in current British and American thought. Facing up realistically to modern problems of religious belief, he shows the inconclusiveness of traditional theistic arguments, acknowledges serious obstacles to faith, and discusses the relation of faith and reason. This opens the way to presentation of the Biblical-Christian testimony to the disclosure of the "ultimate Power" of the universe in Jesus Christ, and the implications of that disclosure. But is this faith illusion, or superstition? Such a question is not new but perennial for a faith

among whose intellectual fruits is a self-critical questioning. The faith persistently reasserted is no easy one, however: Christian believers may be even more sensitive than unbelievers to such problems as the reconciliation of love and suffering, and the problem of evil. Whatever further vindication the faith finds in experience, reflection, and adequacy for man's troubled existence, agnosticism is finally overcome not by argument but by individual decision, and this mainly in response to authentic Christian witness.

This book lacks the communicative flair of some of the others, and requires, though rewards, more reader initiative and persistence. But it is an honest, sound, significant apologetic, clear of slipshod or sleight-of-hand theologizing, and worthy of commendation.

*Prayer and Personal Religion* is a more practical, pastoral book, somewhat less sophisticated and less Protestant. The author is Dean of Trinity (Episcopal) Cathedral, Newark, N. J. Dr. Coburn starts with the beginner where he is, interprets prayer for him as response to God, shows when, where, and how to pray, makes prayers of adoration, thanksgiving, confession, intercession, and petition meaningful, and in another perspective, deals helpfully with prayers that are thought, felt, and willed. He guides the earnest seeker to possible progress in prayer through practicing God's presence, reading, prayer groups, retreats, and a rule of life, towards a mature personal religious life of disciplined action, worship, and joyful acceptance of suffering.

Perhaps love of God is made overly familiar, lacking in awe; and the treatments of divine causality, intercession, divine "promises," answers to all prayers, refusals, and Jesus' intercession appear naïve when compared with Shimm's or Jenkins' realism. Yet such a simple, clear, inspiring book may not only guide but lead readers to pray.

*A Faith for the Nations* is a fresh approach to the Christian world mis-

sion, by a former Presbyterian missionary now teaching missions at Yale. In a world "rushing in on us," what sure foundation is there for the unity now imperative? Dr. Forman finds such human foundations as proximity, information, common interests, or similarity uncertain and inadequate; the only "bedrock for human unity" lies in the will of God and his self-revelation in Christ, which can overcome human pride and alienation. "Christian faith sees most deeply the unity of all men—unity by creation, unity by commandment, unity under God's judgment, and unity in God's love, which bring forth love among men. In such a faith lies the fullness of the world's unity. The Christian mission is the expression of that unity" (p. 50). This does not mean that Christianity will either cancel out or merge with other religions, or that human diversity will be reduced to uniformity. Rather the Christian faith and mission herald the unifying deed of God in Christ, and reveal the ultimate unity of people of all religions and none.

Such a brief summary does injustice to both message and its teller's art. If the book were argument, it might beg the question; but it is really proclamation of the faith. One might ask whether the author makes enough of the church as a social movement mediating the gospel, or whether he expects the faith to jump out of its historical, cultural skin. But, misgivings aside, this is a powerful summons to our world mission.

*Life, Death, and Destiny* is an extraordinarily enlivened communication of profoundest considerations, the clearest volume since Brown's and the one most likely to defy adequate summary here. This is not for lack of devices to convey its message—italics, outlines, cases, recapitulations, dialogues, slang, a jazzed-up style that avoids losing the dignity of its matter. That matter is considerable: this Vanderbilt theology professor has his major work on Christian interpretation of history lying iceberg-like beneath the surface of this smaller book.

Dr. Shinn adroitly involves his reader in the common human problem of making sense of life, with its fears and frustrations, and of death, with its threat of incompleteness, and of whatever is beyond history to give meaning to the history which involves us. The clue to history for the Christian is in the career of Christ: "The Christian moves from faith in Christ to a testimony about the whole nature of God's dealings with men in life and in death" (p. 27). The meaning and validity of that testimony are the message of this book. We may resort to lesser faiths, "Some Common Dodges" such as "Up Know-how, Down God," "Our Gang," "A Gigantic Conspiracy" (to hide from death), "An Endurance Contest," "Bridey Murphy, Spiritualism, and Assorted Guesses." But beyond such dodges is Christian faith in God who acts in history. What does God do? Dr. Shinn helpfully interprets God's judgment on evil, the meaning of sin, redemptive suffering, God's action in Christ, God's freedom; in sum, God's providence, or dealings with men. "God completes the incompleteness of history. God meets history's weariness with renewal, its sin with redemption, its wounds with healing, its death with life, its frustration with victory. His eternal power has streamed into history from the cross; that eternal power will outlast history" (p. 77). A penultimate chapter on "Old Phrases That Still Say Something" may be the most meaningful of all to the layman.—M. S. Richey.

*Resurrection and Historical Reason.*

Richard R. Niebuhr. Scribner's. 1957. 184 pp. \$3.75.

How to reconcile the Resurrection with historical reason has been one of the most crucial of modern theological problems. In this solid treatment, based on his Yale doctoral dissertation, Harvard Divinity's Richard Reinhold Niebuhr (son of H. Richard) makes a highly significant contribution. With erudition and critical sharpness he repudiates the effort to hold to historical reason by excising the Resur-

rection from faith (much nineteenth century and later liberalism) as well as the effort to retain the Resurrection by debarring historical reason from the special kind of history to which faith allegedly has access (the *Heilsgeschichte* notion and conspicuous trends in Barth). In other words, we should give up neither the Resurrection nor real history, but seek a reason which can comprehend both. This involves a critique of historical reason which, contrary to dominant post-Kantian trends, will establish the possibility of the Resurrection. And it involves a critique of faith which will reflect the actuality of the Resurrection as the unique event in real history which grounds Christian life in the truest and most pregnant reason. In fine, Dr. Niebuhr's aim is to reinstate the Resurrection as the distinctive Christian fundament which, rather than excluding, provides the best basis for including and illuminating the richness and variety of all history. The Resurrection is not adequately defined, but the book is absorbing and eminently worthwhile.—A. D. Foster.

*I and Thou.* Martin Buber. Translated by R. Gregor Smith. Second, entirely reset edition. Scribner's. 1958. xii, 137 pp. \$1.75.

A wide welcome should await this attractive new edition (in hardcover) of the slender little power packed essay which has influenced so much of the serious thinking of our time. Since 1923, when the book first appeared in Germany, the recognition has steadily extended that Martin Buber stands as one of the profoundest interpreters in history of what is comprised and what is at stake in *the personal* in its fullest and deepest significance. In addition to Gregor Smith's new preface, there are post-script elucidations by Buber himself of I-Thou relatedness with respect to non-human natural beings, with respect to men (*e.g.* psychiatrists) whose responsiveness in certain roles must be limited, and with respect to God, whose transcendence might seem to be com-

promised by personal involvement. Otherwise, apart from one or two changes in translation, the text remains the same, as seems fitting in the case of such a work.—A. D. Foster.

*What the Christian Hopes for in Society.* Edited by Wayne Cowan, with a foreword by Reinhold Niebuhr. Association Press. 1957. 125 pp. \$.50.

This glossy paperback, one of the recent titles in the *Reflection Book* series, is a selection of essays culled out of recent issues of *Christianity and Crisis* by its present managing editor. The title is a bit misleading. With the exception of the opening essay by John Bennett, dealing with a Christian philosophy of history, the essays in this bouquet deal rather with the bearing of the Christian faith on contemporary cultural issues. Eight essayists, ranging in religious persuasion from Margaret Mead to Paul Tillich, speak of political, economic, and aesthetic matters from the standpoint of a socially responsible faith. It is an enticing *hors d'oeuvre* for the fare which appears regularly in *Christianity and Crisis*.

—Waldo Beach

*Ethics and United States Foreign Policy.* Ernest Lefever. Meridian (Living Age). 1957. 199 pp. \$1.25 (paper).

Ernest Lefever has put his doctorate in Christian ethics from Yale at the service of the Library of Congress, as a research analyst in foreign affairs. In this readable "pocket book" he employs his political realism as a corrective to much prevalent religious moralism in the field of international relations. This is salutary and necessary. At the same time the author is almost naïvely optimistic in trying to draw sharp lines between moral climate and policy decisions, between public opinion and expert diplomacy. Despite his efforts to give credit where due, the net impression is to denigrate political idealism, democratic pressure groups, the United Nations, ideological

crusades, humanitarian foreign aid, etc. In short, Lefever so far out-Niebuhrs his master as to submerge almost all ethics in the realities of power politics.

—C. Lacy

*Marx Meets Christ.* Frank Wilson Price. Westminster. 1957. 176 pp. \$3.50.

"Two persons meet . . . two ideas meet . . . two systems meet . . . two faiths meet . . ." in this remarkably personal analysis and critique. It is personal in its titular approach, although the first-chapter attempt to bring these two men to a level of individual encounter is the most confusing and the least effective. It is personal because the author spent three and a half years in Communist China and illustrates his points with keen observation and sympathetic insight, based on a lifetime of missionary experience. It is personal, above all, in that it radiates a Christian warmth and commitment which are lacking from most academic comparisons. Dr. Price was Moderator of the Southern Presbyterian Church in 1953-54 and is now director of the Missionary Research Library. That combination of true piety and wisdom makes this little book, for pastors and laymen, the most readable and inspiring among many comparisons of Christianity and Communism.—C. Lacy.

*Communism and the Theologians.* Charles C. West. Westminster. 1958. 399 pp. \$6.00.

Some months ago this reviewer recommended *The New Class* by Milovan Djilas as an indispensable analysis of Communism from the political and secular side. *Communism and the Theologians* is even more important for our particular clientele. Charles West is one of the most brilliant young theologians, unknown because he has spent the past decade as a missionary in Communist China, as a fraternal worker in divided Berlin, and an assistant director of the Ecumenical Institute at Bossey, Switzerland. He speaks, therefore, from

the very midst of contemporary theology and the current world revolution.

His purpose in this book is to examine the theological positions, as they confront or evade the existential crisis of Marxism, of such men as Brunner, Tillich, Barth, Niebuhr, Hromadka, Gollwitzer—and John Foster Dulles! West is keenly aware that some outstanding thinkers may deal only peripherally with Communism, yet so mould a theological climate as to strengthen—or weaken—those Christians who live with the daily tensions of Marxist life and thought. His appraisals are sharply objective; his criticisms probe to the very heart of theological interpretation and Christian response. For example, Reinhold Niebuhr, with whose American approach West as a former student might have greatest sympathy, fails to speak to the Christian under Communism or the Communist-Christian (according to West), precisely because he has never experienced the nihilistic despair, the revolutionary chaos, the naked Cross which loom over most of the world today.

This weighty volume shows thorough insight into existential as well as ideological Communism. It reveals comprehensive knowledge and penetrating grasp of contemporary theology as it impinges on social and political reality. It is slow and difficult reading; this reviewer floundered through Tillich's ontology and Barth's Christology, but came up with deeper understanding of both. Even those who have a profound interest in Communism and theology will have to do far more than six dollars' worth of thinking, but it will be worth it, for every penny and every page.—C. Lacy.

*The Family and Mental Illness.* Samuel Southard. Westminster. 1957. 96 pp. \$1.50.

The first reason for purchasing this book is to complete the set of *The Westminster Pastoral Aid Books*, if you already possess the other eight volumes. A second is so that you may know how to behave as a pastor when

you are confronted with the fact and the implications of mental illness. A third is so that you may have a guide book to place in the hands of those whose loved ones are mentally sick. This essay seeks to be a practical volume, detailed in its directions and sympathetic in its treatment. But it is surprising that The Westminster Press allowed it to be published with such slovenly editing and proofreading.—J. T. Cleland.

*Christian Essays in Psychiatry.* Edited by Philip Mairet. Philosophical Library. 1956. 180 pp. \$4.50.

Pastors and theologians who have appropriated insights and aid afforded by psychology and psychiatry, and have sought to bridge the chasm between theology and psychology, can welcome a bridge extended from the other side, in the form of this slim but solid book. This symposium grew out of the concern of British doctors in the Christian Frontier Council for "a considered statement on psychiatry from a Christian standpoint." Seven Christian psychiatrists and three theologians, all but one of them Anglican, Roman Catholic, or Methodist, brought forth out of two years of discussions this series of essays on human nature and needs, religious development, and approaches to human illnesses and perplexities. The fact that "a comprehensive view of the principles that should inform a Christian use of psychological science" is not yet possible is attributed less to theological divergences than to conflicting psychologies, which are not yet integrated into a "coherent body of knowledge." Freud, Adler, and a psychology of constitutional types are accorded their due, but Jung's views are given more weight in this (and other) British theology and psychology than in the United States.

A psychiatrist strikes the tone of the entire book in the opening essay, with his insistence on man's "overwhelming need" for religious faith. Against the "wish-fulfillment attitude to religion" shared by many psychiatrists, he affirms religion as es-

entially "not a projection of gratification," but a quest for life's purpose and for relationship to the ultimate reality from which such purpose derives. From this perspective he examines the complementary ministries of priest and doctor to men in their predicament of perpetual conscious and unconscious conflict.

Some readers will especially appreciate the editor's theological perspective on Freudian, Adlerian, and Jungian presuppositions of analysis. Others may be intrigued with the predominantly Jungian illumination of religious development from childhood to maturity, in three of the essays. Still others may find most help in the probing discussion on "Guilt: Theological and Psychological," by a Dominican theologian-psychologist. But the whole book will repay careful, critical study by thoughtful pastors and their psychiatric collaborators.—M. S. Richey.

*When I Became a Man.* Theodore Parker Ferris. Oxford. 1957. 228 pp. \$3.75.

Some years ago, when *Life* selected the twelve best preachers (Protestant, Roman Catholic, Jewish) in the U.S.-A., Ted Ferris, Rector of Trinity Church, Boston, was of their number—and rightly so. He is *the* Episcopalian preacher in our land, a "popular" interpreter of doctrine, one who communicates the Word through organization, illustrative material, and style. He has divided this volume into two parts: The first deals with such fundamentals of the faith as "The World We Live in," "God in Christ," and "The World to Come"; the second moves into the realm of personal responsibility on us who accept the creed—Prayer, Guilt, and Death. It is not given to all of us to preach like this, but such a book may encourage us to tap the resources of God through Christ and to establish and comfort those who listen to us as God's men, Sunday by Sunday.—J. T. Cleland.

*Riverside Sermons.* Harry Emerson Fosdick. Harper. 1958. xiii, 362 pp. \$3.95.

This is going to be a different kind of review. Do you alumni of the past decade remember how the suggestion was made in Preaching 29-30 that you study, for at least one year, a great preacher, provided that his life had been written, his theory of preaching penned, and a volume of his sermons published? Well, there is such a possibility now in the case of Harry Emerson Fosdick, who probably made a bigger dent on pulpiteering than any other American preacher in the first half of the Twentieth Century. His autobiography has been published: *The Living of These Days*. His theory of preaching was presented in a single article published in *Harper's Magazine*, July, 1958: "What Is the Matter with Preaching?" Here is an omnibus edition of his sermons, fittingly named *Riverside Sermons*, a selection of his "forty greatest sermons," according to the paper jacket. Now is your chance to become acquainted, over a twelve months' study-period, with a brave, gentle Christian preacher, and with his homiletical theory and practice. Perhaps he will be encouraged to give us a third volume where his view of preaching will be spelled out in detail.

—J. T. Cleland

*Thoughts for Times Like These*. S. Ralph Harlow. Philosophical Library. 1957. x, 181 pp. \$3.00.

Judging from the number of times "O young and fearless Prophet of ancient Galilee" is sung in York Chapel, its author, Ralph Harlow, is *persona grata* in Methodism. Here is the thought-content of his hymn sub-divided, ramified, expanded and elaborated into thirty-five sermons and meditations which meddle in politics, denounce militarism, favor desegregation, worry about anti-semitism and put in a plea for psychological research. This is the old Liberalism—God-centered, evangelical and social-gospelish—coming out of the old corner of the old ring to do battle with the old enemy. The style is vigorous as the pleader is intense; yet it is a disciplined style considering the enthusiasm

which explodes within it. Here are exciting stories and case-studies crying to be repeated by universalists, integrationists and pacifists. This collection is both readable and soul-searching.—J. T. Cleland.

*Reaching People from the Pulpit*.

Dwight E. Stevenson and Charles F. Diehl. Harper. 1958. x, 172 pp. \$3.00.

Every year several students with "throat problems" are referred to Dr. Watt Eagle, Professor of Otolaryngology in the Duke Medical School, who gives them of his skill as a personal contribution to the service of the church. Yet many of us, who do not require surgery, could help ourselves so far as delivery is concerned if we but had a knowledgeable volume to assist us. Here it is. This is a book on delivery and deals, simply and clearly, in text and diagrams, with such matters as respiration, articulation, resonance, and the like. It is well acquainted with our common failings: it sets up a standard at which we may aim; it prescribes specific corrective exercises, with self-rating (and wife-rating!) forms for analysis. Anything Dwight Stevenson writes is worth our reading, and he has co-opted a colleague—Charles F. Diehl, a psychologist—to give him professional assistance.—J. T. Cleland.

*Principles of Christian Worship*. Raymond Abba. Oxford. 1957. 196 pp. \$2.75.

Churchmen on opposite sides of the current liturgical tug-of-war will find both reproof and instruction in Raymond Abba's interpretation of the first principles of worship. This volume admonishes those who love the spontaneity and freedom of the non-liturgical service to consider the defects of extemporary prayer and the weaknesses of a haphazard order of worship. On the other hand, the book urges those who prefer the dignity and beauty of liturgy to observe the inadequacies of many ritualistic services. To the free-worship partisans the book says, "You

can overcome your dislike and fear of ritualism." To the devotees of form in public worship the book says, "In your zeal to achieve logical orderliness and beauty in worship, do not deny man's need of the intimate promptings of the Holy Spirit." Both sides are reminded that no one mode of worship is adequate in itself and that liturgical form and free worship may complement each other.

It should be promptly added that the purpose of this handbook of principles is not to promote peace among ecclesiastical disputants. The volume is intended to relate history and theology to present day practices in the church. It is designed to help modern churchgoers become better acquainted with the historic faith which finds expression through liturgy.

The author is a versatile Britisher who has achieved prominence in Australia and England as a business man, a musician, a teacher, and a clergyman. Here are two suggestions for using his well-written book: (1) The busy parish minister will find it a handy textbook for a private refresher course in liturgics and homiletics. (2) The busy layman, conscious of a need for instruction in the nature and ways of corporate worship, will find it a trustworthy introduction to first principles.

—W. A. Kale

*The Wesley Orders of Common Prayer.*

Edited by Edward C. Hobbs, National Methodist Student Movement. 1957. 106 pp. \$1.00.

John Wesley prepared and sent to America *The Sunday Service of the Methodists in North America, with other Occasional Services*. The Christmas Conference of 1784 adopted Wesley's *Sunday Services*, but the work fell by the wayside because of anti-British feeling incidental to the American Revolution.

The *Sunday Services* remain in essence in *The Ritual*, but the *Service* is quite rare and has not been reprinted in authentic form. However, Edward C. Hobbs, Perkins School of Theology, Dallas, Texas, has edited

the Wesley Services under the title, *The Wesley Orders of Common Prayer*.

It is regrettable that no one has had the courage to reproduce the *Sunday Service* exactly as Wesley had it: those who are seeking the recovery of the historic forms of Methodist Worship will appreciate this little book.

Three special features should be mentioned: (1) The Introduction is an excellent interpretation of liturgical worship; (2) Hobbs has arranged Morning Prayer *with* and *without* a musical setting; and (3) the detailed notes at the end provide a brief but excellent commentary on the several services.—V. E. Queen.

*Prayer Book Interleaves.* William Palmer Ladd. Seabury Press, 1942 and 1957. 193 pp. \$1.75. (Also in paper.)

*The Liturgy and the Christian Faith.* Massey H. Shepherd, Jr. Seabury Press, 1957. 49 pp. \$.95 (paper).

William Palmer Ladd was a scholar, liturgist, and teacher of the Protestant Episcopal Church, and *Interleaves* is a collection of articles on worship and the Christian life written for an Episcopal church-paper, to be read by laymen. Devout and practical as well as scholarly, Dean Ladd was enormously influential in Episcopal and ecumenical circles. This book hints why. For in a succession of two- or three-page articles he penetrates to the heart of Church history, theology, and corporate life centered in the worship of God.

Here are the titles of the divisions: History; The Christian Year; The Holy Eucharist; Baptism; Ceremonial; Adaptation; Unity; Miscellany, The Question Box; and Appendix. Pithy, practical, devout, these writings have aided Episcopalians in the recovery of their heritage of biblical corporate life centered in common prayer and praise and in the Holy Communion.

His pupil and successor, Massey H. Shepherd, Jr., wrote the foreword to *Interleaves* and continued Dean Ladd's

"column" in *The Witness*. (Some of Shepherd's "columns" have been published under the title *The Living Liturgy*, by Oxford Press. They are equally helpful.)

*The Liturgy and the Christian Faith* is the substance of lectures given as a refresher course to Japanese Episcopal clergymen. Therefore they are brief, schematic, and yet historically and theologically rich. Herein lies their value; for thus shorn of details they explain with powerful clarity the relationships between belief and prayer, theology and liturgy. The chapter headings are: The Liturgical Movement (world wide, interdenominational, and of first importance); The Easter Mystery (the beating heart of both belief and liturgy); The Christian Year ("a means of grace, . . . for living the fullness of the faith"); The Christian Initiation (Baptism); The Eucharist; The Daily Offices (from which come Morning and Evening Prayer and our Methodist "Morning Worship").

Why should these books be studied by Methodist ministers? Let me outline why. Our doctrinal and liturgical roots are in the historic church, via the Episcopal articles of faith and corporate usages. As we rediscover our Wesleyan (both Charles and John) ancestry, we see that their genius resided precisely in retaining, recovering, combining, "methodizing" and providing the variegated means of grace of the Universal Church. As we attempt to understand and recover our neglected means of grace, we shall find that our Episcopal brethren have preserved them for us, and that the problems we now dimly see, they have been facing and solving. The meanings and means of grace, how to recover the common life, the relations between Christian nurture, Biblical preaching, beliefs and worship; the evangelical power of the Christian Year; how to employ "forms" yet avoid formalism; the meanings of Holy Communion—all these and more are here realistically and devoutly expounded.

The Methodist Church is feeble and sick for want of these historic means of grace. As we emerge from our fragmented "isms"—both ritualism and revivalism—and attempt to recover our Methodist breadth, balance, and power, we need devout and experienced guides. Here are two of the best, for ministers and laymen alike.

For as you read their reverent expositions of the means of grace, they themselves can become for you and your people means of grace, leading into communion with the great and gracious Father revealed to us by our Lord and Savior, Jesus Christ. Good liturgy does precisely this, and in this primary sense these men will aid us. Get and read these books, and give them to your leaders in Christian education.—John J. Rudin. II.

*The Divine Quest in Music*. R. W. S. Mendl. Philosophical Library. 1957. 252 pp. \$7.50.

The author disavows any intention of writing a history of liturgical music or a book of reference. His objective is "an essay on the relationship between music and God." The reviewer experiences considerable uneasiness in following this overly tense quest of the Divine. Frankly, he feels that the author strains his point to the limit in rescuing numerous composers from secularity, irreligion, and atheism.

Whatever his reservations about the writer's thesis, one may, however, be genuinely grateful for the helpful insights and astonishingly detailed information packed into this book. Whether considering musical beginnings, Old Testament texts, patristic suspicions, Purcell's intrinsically religious instincts, the so-called atheism of Berlioz, "religion in the opera house," or the "divinity of beauty" in Bizet's *Carmen*, the writer demonstrates an intimate acquaintance with the most varied musical sources.

All the great composers are analyzed and interpreted here—frequently with wisdom. Chapter 16: "My Contemporaries" (the author was born in 1892) is a fascinating résumé of

Mahler, Elgar, Debussy, R. Strauss, Delius, Holst, Vaughan Williams, Sibelius, Bloch, Nielsen, Stravinsky, Honegger, Hindemith, Britten, Bartok, Messiaen and others.

Even if a reader were to disagree with every basic conclusion of the author—this reviewer's reactions are

well mixed—he would find this work a liberal education in locating issues and running down clues. The book is interestingly written in spite of its detailed analytics and its close brushes with unctuousness. The index is invaluable.—Ray C. Petry.

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*Volume XXIII*

January, 1959

*Number 4*

The Duke Divinity School

# BULLETIN

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COURSES IN RELIGION  
DUKE UNIVERSITY SUMMER SESSION

1959

DURHAM, NORTH CAROLINA

First Term: June 12—July 17

Second Term: July 18—Aug. 22

# Calendar of the Summer Session 1959



June 11—Thursday—9:00 A.M.

Dormitory rooms ready for occupancy

June 12—Friday

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

June 13—Saturday

Instruction begins for First Term

July 16-17—Thursday-Friday

Final examinations for First Term

July 18—Saturday 8:30-1:00

Registration for Second Term

July 20—Monday

Instruction begins for Second Term

August 21-22—Friday-Saturday

Final examinations for Second Term

All classes meet six days a week—Monday through Saturday. Classes will not meet, however, on Saturday, July 4, and Saturday, August 8.

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WILLIAM FRANKLIN STINESPRING, M.A., Ph.D.  
Professor of Old Testament

# Duke University Summer Session



THERE will be two terms of the Duke University Summer Session of 1959. The first term will begin on June 12 and end on July 17. The second term will begin on July 18 and end on August 22.

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 1959 who plan to enroll for courses offered in the 1959 Summer Session will pre-enroll on the following dates:

The Divinity School  
May 7-8

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 7 and 8 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 1959 whose applications are approved by the Dean of the Divinity School may complete registration by mail through June 4. 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 12. They will meet classes on June 13.

All Summer Session students whose classes begin on June 13 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 12 to register.

*Any student who fails to register on or before June 12, 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, 1959*

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 12-July 17

102 (DS) CHRISTIAN FAITH AND THE PROBLEM OF EVIL.—Analysis of the questions raised for faith by tragedy, suffering and evil, examination of answers proposed in Christian and philosophical literature. 7:40-9:00. 3 s.h. MR. FOSTER

125 (DS) THEOLOGICAL AND PSYCHOLOGICAL INTERPRETATIONS OF MAN.—An inquiry into the relations of theological and psychological views of man's nature, predicament, and deliverance. 9:20-10:40. 3 s.h. MR. RICHEY

191 (DS) RELIGION IN THE SOUTH.—The making of the social and religious mind of the American South since 1820. 7:40-9:00. 3 s.h. MR. SMITH

196 (DS) THE BIBLE AND RECENT DISCOVERIES.—A survey of the contribution of the cultural setting of the Bible as an aid to its understanding. Illustrated with archaeological slides. 11:00-12:20. 3 s.h. MR. BROWNLEE

## Second Term: July 18-August 22

137 (DS) RELIGIOUS LEADERS IN CHRISTIAN HISTORY.—Representative leaders in the early and medieval church studied in relation to contemporary churchmanship. 7:40-9:00. 3 s.h. MR. PETRY

186 (DS) EXPOSITORY PREACHING—THE JOHANNINE WRITINGS.—The exegesis and exposition of the Gospel and the Epistle of John for homiletical purposes. 9:20-10:40. 3 s.h. MR. CARLTON

197 (DS) CULTURAL HISTORY OF PALESTINE.—A study of significant contributions to civilization made in ancient, medieval, and modern Palestine with special reference to the three religions, Judaism, Christianity, and Islam. 9:20-10:40. 3 s.h. MR. STUNSPRING

# The Clinic in Preaching

July 6-17, 1959

Faculty: Professors James T. Cleland, Waldo Beach, John Carlton,  
and Dr. Van Bogard Dunn.

Students: 20 (By invitation)\*

Registration and only fee: \$10.00

James T. Cleland, *Director*

\*Interested alumni may apply to the Director. The number of invitations must be limited  
in any one year.

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## The School for Approved Supply Pastors, July 13-August 7

McMurry S. Richey, *Director*, Box 4673, Duke Station  
Durham, N. C.